

Baedeker's
EGYPT

E G Y P T

MONEY TABLE.

(Comp. p. xv and Table at end of the book.)

Approximate Equivalents.

ARABIC NAME.	Egyptian Money		British Money		French Money		American Money	
	Piastres	Millièmes	Shillings	Pence	Francs	Centimes	Dollars	Cents
Gold Coins.								
<i>Gineh Masri</i> (Egypt. pound, £E)	100	1000	20	6	25	90	5	—
<i>Nusseh Gineh</i> (half £E)	50	500	10	3	12	95	2	50
Silver Coins.								
<i>Riyâl Masri</i>	20	200	4	1	5	18	1	—
<i>Nusseh Riyâl</i>	10	100	2	$\frac{3}{5}$	2	59	—	50
<i>Rub'a Riyâl</i>	5	50	1	$\frac{3}{10}$	1	30	—	25
<i>Kirshên</i> (double piastre)	2	20	—	$\frac{5}{10}$	—	52	—	10
<i>Kirsh</i> ('P.T.' i.e. 'piastre tarifée')	1	10	—	$\frac{2}{12}$	—	26	—	5
Nickel Coins.								
<i>Nusseh Kirsh</i> (small piastre †) .	$\frac{1}{2}$	5	—	1	—	13	—	2
2 <i>Millièmes</i>	$\frac{2}{10}$	2	—	$\frac{1}{2}$	—	5	—	1
1 <i>Millième</i>	$\frac{1}{10}$	1	—	$\frac{1}{4}$	—	$\frac{2}{12}$	—	$\frac{1}{2}$

† The contraction 'pias.' is used uniformly throughout the Handbook for the great piastre (kirsh). Travellers should be on their guard against the tendency of shopkeepers and others to substitute the 'small' for the 'great' piastre.

In COPPER there are also pieces of $\frac{1}{2}$ and $\frac{1}{4}$ millième (called also 2 *Para* and 1 *Para* pieces, from the old system), but these are used by tourists only for bakshish.

The *Pound Sterling* (*Gineh inglisi*) is worth 97 piastres 5 millièmes; the French *Twenty Franc Piece* (*Bint*, derived from Napoleon Bonaparte) 77 pias. 2 mill.; the *Turkish Pound* (*Mejidiyeh*) $87\frac{3}{4}$ piastres. A 'purse' is equivalent to 500 piastres or about 103s.

Weights and Measures.

1 *Dirhem* = 3.93 grammes = 60.63 grains troy; 1 *Roll* = 445.46 grammes = 1.031 lbs. avoirdupois (about 1 lb. $\frac{1}{5}$ oz.); 1 *Okka* = 1.237 kilogrammes = 2.727 lbs. (about 2 lbs. $11\frac{1}{2}$ oz.); 1 *Kanîtar* = 100 roll = 44.546 kilogrammes = 101.31 lbs. (about 101 lbs. 5 oz.).

1 *Rub'a* = 7.50 litres = $13\frac{1}{5}$ pints; 1 *Wêbeh* = 30 litres = 6 gals. $2\frac{2}{5}$ qts.; 1 *Ardeb* = 6 wêbeh = 180 litres = 46 ga's. $1\frac{2}{5}$ qt.

1 *Pik* = 0.67 mètre = 26.37 inches; 1 *Pik*, land measurement, = 29.527 inches; 1 *Kasabeh* = 3.55 mètres = 11 ft. 7.63 inches.

1 *Feddân* = 4200 square mètres = about 50½ sq. yds. = $1\frac{1}{20}$ acre.

Official Time.

On Sept. 1st, 1900, *East European Time* (i.e. that of 30° E. long) was officially adopted in Egypt. Egyptian time is thus 1 hr. in advance of Central Europe time (Italy, Switzerland, Germany) and 2 hrs. in advance of Greenwich time.

Comparative Table of English and Egyptian Money.

Egyptian			English			Egyptian			English			English			Egyptian		
£ E.	Pias.		£.	S.	D.	£ E.	Pias.		£.	S.	D.	£.	S.	D.	£ E.	Pias.	Mill.
—	1	2	—	—	2½	21	—	—	21	10	9½	—	1	—	—	—	4,9
—	2	3	—	—	4¾	22	—	—	22	11	3½	—	2	—	—	—	9,8
—	3	4	—	—	7¼	23	—	—	23	11	3½	—	3	—	—	—	14,6
—	4	5	—	—	9¾	24	—	—	24	12	4	—	4	—	—	—	19,5
—	5	6	—	1	—	25	—	—	25	12	10	—	5	—	—	—	24,4
—	6	7	—	1	2½	26	—	—	26	13	4	—	6	—	—	—	29,3
—	7	8	—	1	5	27	—	—	27	13	10	—	7	—	—	—	34,1
—	8	9	—	1	7½	28	—	—	28	14	4½	—	8	—	—	—	39
—	9	10	—	1	10	29	—	—	29	14	10½	—	9	—	—	—	43,9
—	10	—	—	2	½	30	—	—	30	15	4½	—	10	—	—	—	48,8
—	11	—	—	2	3	31	—	—	31	15	10½	—	11	—	—	—	53,6
—	12	—	—	2	5½	32	—	—	32	16	5	—	12	—	—	—	58,5
—	13	—	—	2	8	33	—	—	33	16	11	—	13	—	—	—	63,3
—	14	—	—	2	10½	34	—	—	34	17	5	—	14	—	—	—	68,3
—	15	—	—	3	1	35	—	—	35	17	11½	—	15	—	—	—	73,1
—	16	—	—	3	3½	36	—	—	36	18	5½	—	16	—	—	—	78
—	17	—	—	3	6	37	—	—	37	18	11½	—	17	—	—	—	82,9
—	18	—	—	3	8	38	—	—	38	19	6	—	18	—	—	—	87,8
—	19	—	—	3	10½	39	—	—	40	—	—	—	19	—	—	—	92,6
—	20	—	—	4	1¼	40	—	—	41	—	6	—	—	—	—	—	97,5
—	30	—	—	6	2	41	—	—	42	1	—	—	1	2	—	—	95
—	40	—	—	8	2½	42	—	—	43	1	6½	—	3	3	—	—	92,5
—	50	—	—	10	3	43	—	—	44	2	1½	—	4	4	—	—	90
—	60	—	—	12	3¾	44	—	—	45	2	6½	—	5	5	—	—	87,5
—	70	—	—	14	4	45	—	—	46	3	1	—	6	6	—	—	85
—	80	—	—	16	5	46	—	—	47	3	7	—	7	7	—	—	82,5
—	90	—	—	18	5½	47	—	—	48	4	1	—	8	8	—	—	80
—	—	—	—	—	—	48	—	—	49	4	7½	—	9	9	—	—	77,5
—	—	—	—	—	—	49	—	—	50	5	4½	—	10	—	—	—	75
—	—	—	—	—	—	50	—	—	51	5	7½	—	—	—	—	—	—
1	2	—	1	—	6	49	—	—	—	—	—	—	11	—	—	—	72,5
3	3	—	3	1	1½	50	—	—	—	—	—	—	12	—	—	—	70
4	4	—	4	2	2½	60	—	—	61	10	9	—	13	—	—	—	67,5
5	5	—	5	2	7	70	—	—	71	15	10½	—	14	—	—	—	65
6	6	—	6	3	1	80	—	—	82	1	—	—	15	—	—	—	62,5
7	7	—	7	3	7	90	—	—	92	6	2	—	16	—	—	—	60
8	8	—	8	4	1½	100	—	—	102	11	3½	—	17	—	—	—	57,5
9	9	—	9	4	7½	—	—	—	—	—	—	—	18	—	—	—	55
10	10	—	10	5	1½	—	—	—	—	—	—	—	19	—	—	—	52,5
—	—	—	—	—	—	—	—	—	—	—	—	—	20	—	—	—	50
11	—	—	11	5	7½	—	—	—	—	—	—	—	—	—	—	—	—
12	—	—	12	6	2	—	—	—	—	—	—	—	30	—	—	29	25
13	—	—	13	6	8	—	—	—	—	—	—	—	—	—	—	—	—
14	—	—	14	7	2	—	—	—	—	—	—	—	40	—	—	39	—
15	—	—	15	7	8½	—	—	—	—	—	—	—	50	—	—	48	75
16	—	—	16	8	2½	—	—	—	—	—	—	—	60	—	—	58	50
17	—	—	17	8	8½	—	—	—	—	—	—	—	70	—	—	68	25
18	—	—	18	9	3	—	—	—	—	—	—	—	80	—	—	78	—
19	—	—	19	9	9	—	—	—	—	—	—	—	90	—	—	87	75
20	—	—	20	10	3	—	—	—	—	—	—	—	100	—	—	97	50

E G Y P T

HANDBOOK FOR TRAVELLERS

EDITED BY

KARL BAEDEKER

WITH 23 MAPS, 66 PLANS, AND 59 VIGNETTE :

FIFTH REMODELLED EDITION

LEIPSIC : KARL BAEDEKER, PUBLISHER.
LONDON : DULAU AND CO., 37 SOHO SQUARE, W.

1902

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'Go, little book, God send thee good passage,
And specially let this be thy prayere
Unto them all that thee will read or hear,
Where thou art wrong, after their help to call,
Thee to correct in any part or all.'

PREFACE.

Ever since the attention of the civilized world was re-directed to Egypt at the beginning of the 19th century, the scientific investigation of its innumerable monuments has pointed with ever-growing certainty to the valley of the Nile as the cradle of history and of human culture. At the same time Egypt, like other Eastern countries, possesses high natural attractions, in the peculiar charms of its Oriental climate, the singularly clear atmosphere, the wonderful colouring and effects of light and shade, the exuberant fertility of the cultivated districts contrasted with the solemn, awe-inspiring desert, and the manners, customs, and appearance of a most interesting and most diversified population.

The present fifth edition of the *HANDBOOK TO EGYPT* comprises in its scope the regions previously treated of in separate volumes devoted to *Lower Egypt* and *Upper Egypt* respectively. Though the text has thus been curtailed by at least one-third, the Editor believes, that by confining himself to essential points and by carefully arranging his material, he has succeeded in rendering the present edition no less useful than the previous ones in supplying the traveller with the necessary information regarding the country and the people he is about to visit, in protecting him against extortion and in rendering him, as far as the nature of the case permits, independent of outside assistance. An attempt has been made to indicate clearly the most important among the bewildering multiplicity of the monuments of antiquity; and the descriptions of these have been so arranged that, assuming the traveller to have previously read at his leisure our account of the origin, history, and significance of a particular temple, or tomb, etc., he will find adequate guidance on the spot in that portion of our description that is printed in larger type, while those who have time and inclination for a more thorough examination, will find additional particulars in small type. A first visit to the Temple of Dendera, for example, may in this manner be accomplished in about an hour, which is approximately the time allowed to passengers by mail-steamer.

The materials for the first edition of the volume on Lower Egypt were mainly furnished in 1877 by *Professor G. Ebers* of Leipsic. Among the contributions prepared for the English version were those of the distinguished Egyptologist, *Dr. Samuel Birch*. The volume on Upper Egypt, originally published in 1891, was founded on material contributed by *Professor Ebers* and *Professor J. Dümichen* of Strassburg. The present combined edition, like the preceding, has been completely revised by *Professor Georg Steindorff* of Leipsic, who devoted a journey to Egypt in 1900 mainly to this object. The introductory articles bearing their names have also been specially revised by *Franz-Pasha* and *Dr. Georg Schweinfurth* of Cairo. For other important contributions the Editor is obliged to *Dr. Borchardt* of Cairo, to *Dr. Leigh Canney* of Assuân, to *Mr. Percy E. Newberry* of London, to *Dr. H. Schüfer* of Berlin, to *Dr. H. Thiersch* of Munich, to *Prof. Moritz* of Cairo, and to *Dr. J. David* of Khartûm.

The MAPS and PLANS have been the object of the Editor's special care, and all have been carefully revised by Prof. Steindorff, with the aid of the most recent publications and of much valuable unpublished material, kindly placed at his disposal by *Prof. Loret* of Lyons, *M. G. Legrain* of Cairo, and others. To the present edition have been added entirely new maps of the *Fayûm*, of the *Nile* from Cairo to Assuân (3 sheets; 1:500,000), and of the environs of *Assîan*; new plans of *Port Saïd*, *Luxor*, etc.; and many new ground-plans. The spelling of the names on the new maps follows the official French system of transliteration adopted in the 'Recensement général de l'Egypte du 1 juin 1897', published in 1898. In all the maps and plans the North is at the top of the page, except where there is an express indication to the contrary.

Ancient Egyptian names are transliterated on the system indicated at p. cvi. Arabic names have been specially revised by *Professor Socin* of Leipsic.

HOTELS, etc., see p. xviii. Hotels which cannot be accurately characterized without exposing the Editor to the risk of legal proceedings are left unmentioned.

To hotel-proprietors, tradesmen, and others the Editor begs to intimate that a character for fair dealing and courtesy towards travellers forms the sole passport to his commendation, and that advertisements of every kind are strictly excluded from his Handbooks. Hotel-keepers are also warned against persons representing themselves as agents for Bader's Handbooks.

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Abbreviations.

R. = room; B. = breakfast; D. = dinner; S. = supper; L. = light; A. = attendance; Pens. = pension, *i.e.* board and lodging; Rfm̄ts. = refreshments. — N. = north, northern, etc.; S. = south, southern, etc.; E. = east, etc.; W. = west, etc. — r. = right; l. = left; min. = minute; hr. = hour. — M. = English mile; ft. = Engl. foot; fr. = franc; c. = centime; £E. = Egyptian pound; pīas. = piastre; mill. = milliè̄me (comp. Table before the title-page). — ca. = circa, about.

The letter *d* with a date, after the name of a person, indicates the year of his death. The number of feet given after the name of a place shows its height above the sea-level. The number of miles placed before the principal places on railway-routes and highroads indicates their distance from the starting-point of the route.

Asterisks

are used as marks of commendation.

I. Preliminary Information.

(1). Plan of Tour. Season. Expenses. Money. Equipment. Travelling Companions.

PLAN. The facilities for travel in Egypt are now such that the intending visitor may make an outline of his tour at home with almost as great ease as for most of the countries of Europe. During the travelling season, moreover, the weather is always fine (comp. below), and never causes disappointment and derangement of plans as in most other countries. A glimpse of the country may be obtained in four or five weeks (exclusive of the journey out) as follows: 2-3 days may be devoted to *Alexandria* and the journey thence to Cairo, 10-12 days may be spent in *Cairo* and its neighbourhood in the manner suggested at p. 30, 3 days may be given to the *Fayûm*, 3-4 days may be occupied by the *Suez Canal* and excursions from it, and 14 days may be devoted to *Upper Egypt* (railway to Assuân), while a few days must be set aside for resting. The whole time, however, might very pleasantly be spent at Cairo alone, the most interesting point in the tour.

SEASON. The best time for a tour in Egypt is between Nov. 1st and May 1st. In Alexandria stormy and rainy weather prevails from December to March, but in the interior of Egypt, to the S. of a line joining Damanhûr, Tanṭa, and Manṣûra, the case is completely altered. Even in the Delta, however, marked falls in temperature (sometimes to 43° Fahr) occur between the end of November and the end of March, and rain-storms, rendering the roads almost impassable, are not infrequent. December and January are sometimes very cold in Cairo, which is the more inconvenient as there are no adequate heating-arrangements in the houses; but Nov., Feb., and March are very fine, as also usually are Oct., April, and May, especially for travellers who do not object to a little heat. In Upper Egypt, from the beginning of November till the middle or end of April, there are but few days of bad weather (comp. p. xxvi); the prevalent temperature is that of a delicious spring or moderate summer. The fertilising inundation of the Nile (p. 1) has by this time subsided, and the whole face of the country smiles with fresh verdure. Those who intend to winter in Egypt should spend Nov. in Cairo, move on thence in Dec., on the approach of cold weather, to Upper Egypt (Luxor, Assuân), and return to Cairo in February. — In summer prices are naturally much lower.

EXPENSES. The cost of a tour in Egypt, and in Oriental countries generally, is greater than that of a visit to most parts of Europe, and the traveller should estimate his average daily expenditure at not less than 25-30s. (Steamboat-fares are of course extra; pp. 1-4.) The traveller whose time is very limited, or who is accompanied by

ladies, will also require the services of a guide, or 'dragoman', as they prefer to style themselves (5-10s. per day).

MONEY. A small sum of money for the early part of the journey may be taken in English or French gold, or in English banknotes (these usually at a discount of $\frac{1}{4}$ -1 per cent), but large sums should always be in the form of circular notes. These notes, which if kept separate from the 'letter of indication' cannot be cashed by a thief or a dishonest finder, are issued by the principal London banks and by Messrs. Thos. Cook & Son. Fresh supplies may be forwarded from England by post-office order, in sums not exceeding 500 fr. European bankers in Alexandria and Cairo, see pp. 6, 26.

EQUIPMENT. For all ordinary purposes a couple of light tweed suits, a few flannel and soft cotton shirts, a supply of thin woollen socks, one pair of light and easy boots, one of shoes, and one of slippers, a moderately warm ulster or long travelling cloak, a pith-helmet and a soft felt hat, together with the most necessary articles of the toilet, will amply suffice. It is advisable, for the prevention of colds and chills, to wear a woollen fabric next the skin; but light underclothing, with an Oxford shirt, will be found more suitable to the climate than a heavy flannel shirt. Evening dress is usually worn at dinner at the principal hotels. A light silken (or muslin) cloth tied round the hat and allowed to fall over the back of the neck and ears is an indispensable protection against the sun. In prolonged riding tours a sun-shade is a fatiguing encumbrance. All articles should be new and strongly made, as it is often difficult to get repairs properly executed in Egypt. Few travellers walk in Egypt, except for very short distances, but sportsmen should add a stout pair of waterproof shooting-boots to their equipment.

Among the most important extras to be brought from Europe are a drinking cup of leather or metal, a flask, a strong pocket-knife, a thermometer, a pocket-compass of medium size, and an acetylene lamp for lighting caverns and dark chambers. — Photographic materials, dry-plates, films, etc., can be obtained in Cairo, but it is preferable to bring a good stock carefully packed from home, taking care to attend the customs examination in person. The plates should not be more than 8 by 10 inches at the largest.

COMPANIONS. The traveller can hardly be recommended to start alone for a tour in a country whose customs and language are so entirely different from his own. Travelling as a member of a party is, moreover, much less expensive than travelling alone, many of the items being the same for a single traveller as for several together. — In spring and autumn **TOURIST PARTIES** are organized for a visit to Egypt and the East by the tourist-agents *Messrs. Thos. Cook & Son* (Ludgate Circus, London) and *Messrs. Henry Gaze & Sons* (53 Queen Victoria St., London), programmes of which, with full information, may be obtained on application. Travellers who join such parties are enabled to inspect the principal points of interest with the minimum expenditure of time and trouble, but must

naturally surrender, to a great extent, both their freedom of choice of companions and the disposal of their time. The expenses are not much below that of an independent tour.

(2). Coinage. Passports. Custom House.

COINAGE (comp. the tables before the title-page and at the end of the book). The *Egyptian Pound* ('*Livre Egyptienne*'; £ E.) is worth 20s. 6d., and is divided into 100 *Piastres*, worth 10 *Millièmes* each. The Arabic name for the piastre is *Kirsh* (pl. *Kurûsh*; pronounced in Cairo 'irsh, 'urûsh), but the European name is everywhere current. Travellers should note the distinction that is still frequently made between the 'great piastre' (*kirsh tarîfa*) worth 10 millièmes and the 'little (or half) piastre' (*kirsh sagh*), worth 5 millièmes. — Egyptian gold coins are seldom met with, their place being taken by the British sovereign (*Ginêh inglîsi* = 97 pias. 5 mill.), the French Napoleon (20 fr.; *Bint* = 77 pias. 2 mill.), and the Turkish pound (*Mejidiyeh* = 87 pias. 7½ mill. = 18s.), all of which are legally current. At Alexandria and Suez, and a few other points, reckoning in *francs* is still common. Where British influence is strong, as in places with large garrisons, the word *Shilling* is used for the *Rub'a Riyâl*, which is equivalent to about 1s. 3½d.

Obsolete coins are rare in Egypt, but counterfeit or depreciated (i.e. worn or perforated) pieces are common enough. As these are more likely to be offered to foreigners than to natives, travellers should be on their guard against them when obtaining change. A liberal supply of small change is more essential in the East than anywhere else (comp. pp. xxii, 26).

PASSPORTS are usually asked for at all the Egyptian ports, and if the traveller is unprovided with one he is liable to detention and great inconvenience. The passport is given up at the custom-house and reclaimed at the traveller's consulate or at Cairo. Bankers frequently require strangers to establish their identity by some such document; and the countenance and help of consuls must also depend upon the proof of nationality offered to them by the traveller.

A British Foreign Office Passport (price 2s.; agent's fee 1s. 6d.) may be obtained in London through W. J. Adams, 59 Fleet Street; Buss, 440 West Strand; C. Smith & Sons, 63 Charing Cross, etc.

CUSTOM HOUSE. The custom-house examination is generally carried out with great thoroughness, though with perfect politeness. The objects chiefly sought for are tobacco and cigars, on which a somewhat high tax is levied (25, 40, or 100 pias. per kilogramme or 2½ lbs., according to quality, comp. p. xxx). The exportation of antiquities is forbidden, except with a special certificate of permission; and luggage is accordingly examined again as the traveller quits the country. The custom-house is now under European management, and it is advisable to refrain from an attempt to facilitate matters by *bakshish* (p. xx). If luggage be forwarded across the frontier, the keys must be sent with it; but it is very desirable to superintend the custom-house examination in person.

(3). **Conveyances.**

Steamers. Egypt may be reached from England either by steamer direct or by overland route to one of the principal Mediterranean ports and thence by steamer. Particulars of the various routes are given in R. 1. Whether the traveller returns westwards on leaving Egypt, or intends to proceed to Syria or elsewhere, it is important that he should be familiar with the principal steamboat services. The vessels of the principal lines are nearly on a par with regard to comfort and speed, the British and German steamers being perhaps slightly superior, and the Italian steamers slightly inferior to the others. In autumn and winter vessels bound for Egypt, and in spring those returning westwards are apt to be crowded.

The time-tables of the *Peninsular & Oriental Steam Navigation Co.* may be obtained in London at 122 Leadenhall St., E.C., or at Northumberland Avenue, S.W.; and those of the *Orient & Pacific Co.* ('*Orient-Pacific Line*') at 5 Fenchurch Avenue, E.C., or at 16 Cockspur St., S.W. The *North German Lloyd Co.* has agencies at 2 King William St., E.C., and 32 Cockspur St., S.W., and the *Navigazione Generale Italiana* at 8 Leadenhall St., E.C. Those who purpose including Syria, Greece, and Constantinople in their Oriental tour should also, before leaving home, write to the '*Administration des Services des Messageries Maritimes, 16 Rue Cannebière, Marseilles*' for a '*Livret des Lignes de la Méditerranée et de la Mer Noire*', and to the '*Oesterreichische Lloyd, Trieste*' for '*Information for Passengers by the Austrian Lloyd's Steam Navigation Company*' (published in English). With the aid of these time-tables, the traveller will have little difficulty in making out his programme. See also '*Baedeker's Palestine and Syria*' (sold at the bookshops of Alexandria and Cairo).

The **FOOD**, which is included in the first-class fare and usually in the second also, is always abundant and of good quality. Wine is not included in the fare except on board the French, Austrian, and Italian steamers. Many travellers prefer the cookery on board the French and Austrian steamers as being lighter and better suited to the climate than that of the British vessels. Passengers who are prevented by sickness from partaking of the regular repasts are supplied with lemonade and other refreshments gratis.

The **STEWARD'S FEE**, which the passenger pays at the end of the voyage, is generally from 1/2 fr. to 1 fr. per day; but more is expected if unusual trouble has been given.

The **BATHS** provided for the use of passengers in the British and some of the other vessels may be used without extra charge, but the attendant expects a fee at the end of the voyage.

TICKETS should never be taken at foreign ports through the medium of commissionnaires or other persons who offer their services, but the traveller should, if possible, purchase them at the office in person. The tickets bear the name of the passenger and the name and hour of departure of the vessel. Return or circular tickets (to Syria and Constantinople) and family tickets for three or more persons are generally issued at a reduced rate, but no reduction is made on the charge for food. A child of 2-10 years pays half-fare, but must share the berth of its attendant; for two children a whole berth is allowed.

LUGGAGE of 150-220 lbs. is allowed to first-class, and of 85-135 lbs. to second-class passengers.

EMBARKATION. Passengers should be on board an hour before the advertised time of starting. At Marseilles, Trieste, and Brindisi the vessels start from the quays, so that passengers can walk on board; but at Venice and Naples passengers are conveyed to the steamers in small boats, for which the charge at all the Italian ports is 1 franc or lira for each person, including luggage. Good order is kept at these ports by

the police. Payment of the boat-fare should not be made until the passenger and his luggage are safe on deck. Before the heavier luggage is lowered into the hold, the passenger should see it properly labelled.

All complaints should be addressed to the captain. On board the foreign steamers a kind of military precision is affected, and questions addressed to the officers or crew are apt to be answered very curtly.

STEAMBOATS on the Suez Canal, see R. 14.

Railways. The official time-tables are published in the *Indicateur des Chemins de fer de l'Égypte*, which is sold for 1 piast. at the chief railway-stations, and is also to be seen in the larger hotels. The railway-carriages resemble those of France or Italy. First-class passengers are permitted to take a reasonable quantity of small luggage with them into the carriages. The second-class carriages are comfortable enough for day-journeys on the main routes (Alexandria to Cairo, Cairo to Mansûra, Cairo to Suez, Cairo to Assuân), especially by the express-trains; and their use effects a very considerable saving in fares. But on branch-lines all travellers should take first-class tickets. The third-class carriages are quite unsuited for Europeans. The management of the traffic, except in the case of express-trains, is not very satisfactory. The process of booking luggage is especially slow and troublesome. The traveller should therefore be at the station fully half-an-hour before the hour for starting, as the ticket-clerks are entitled to close the office ten minutes before the departure of the train. The personal tickets are printed in English and Arabic, the luggage-tickets in Arabic only. The luggage-tariff is somewhat complicated; 55 lbs. of hand-luggage are free. — In hot weather the dust, which penetrates the carriages even when the windows are closed, renders railway travelling in Egypt exceedingly unpleasant. At the chief stations on the express-routes there are *Railway Buffets* in the European style. At other stations refreshments are brought to the carriage-windows (bargaining necessary; 3-5 oranges $\frac{1}{2}$ -1 piast.). The water offered for sale is better abstained from.

Narrow Gauge Railways. The *Egyptian Light Railways* cover the Delta and the Fayûm (p. 174) with a network of lines, which, though of little importance to the ordinary tourist, enable the explorer and the specialist to reach various remote sites with comparative ease. These lines do not yet appear in the 'Indicateur', but they are mentioned at the appropriate places in our text.

Electric Tramways ply in Alexandria and Cairo. They have two classes; Europeans invariably patronize the first only.

Cabs have now quite superseded donkeys as the accepted means of conveyance for Europeans in Cairo and Alexandria. Notwithstanding the official tariffs a special bargain should be made in every case, especially for drives of any length. Few of the drivers understand any European language or are able to read the names of the streets, while many of them know the various points only by names of their own. But Arabs with a smattering of European languages

are usually to be found standing about near the hotels and one of these may be employed as interpreter (though offers of farther service should be firmly declined). The traveller should keep his eye on the direction taken by the cab, as sometimes the cabman drives straight ahead in complete ignorance of the way, and requires to be guided, *e.g.* by being touched with a stick on the right or left arm according to the turning, or with the words *yemînak* (to the right), *shemâlak* (to the left), *dughri* (straight on). The cabs usually drive rapidly, so that their use saves time and strength.

Donkeys (Arab. *ḥomâr*) still form the best means of conveyance, not only in the smaller towns and on the bridle-paths in the country, but also in the environs of Cairo, as they can go anywhere and are not confined to the dusty carriage-roads. Egyptian donkeys are of a much finer, swifter, and more spirited race than the European, and are at the same time patient and persevering. Those in the towns are generally well saddled and bridled in Oriental style. In the country both the donkeys and equipment are inferior; saddles, stirrups, and even bridles are occasionally conspicuous by their absence. As the gait of some of the donkeys is very uneasy when they break into a trot, care should be taken not to engage one with this defect for an excursion of any length. The best method of guiding the donkey is to strike it lightly on the head with a stick. The donkey-boys (Arab. *ḥammâr*) are fond of showing off the pace of their beasts, and often drive them unpleasantly fast, though galloping is forbidden in the towns. The rider who prefers a slower pace shouts '*ala mahlak* or '*ala mahlakum*'; if a quicker pace is wanted, *yalla*, *yalla*, or *mâshî*, or *sûk el-ḥomâr*; if a halt is to be made, *oṣbur*, or the English word 'stop'. The donkey-boys (especially at Cairo) are usually active and intelligent, though occasionally mischievous and impudent. At some of the most frequented tourist-resorts the traveller has to protect himself from the charge of the importunate light cavalry by threatening to use his stick.

(4). Hotels.

The large hotels in *Cairo* and its environs are among the best in the world, combining western comfort with eastern luxury. Almost as much may be said for the leading houses at *Luxor* and *Assuân* (comp. pp. 233, 327), while there are very fair hotels at *Alexandria*, *Port Saïd*, and a few other places. They are managed mainly on the American system, a fixed sum daily (p. 24) being paid for lodging and board, the latter consisting of breakfast, luncheon, and dinner. Wine, beer, and other liquors, which are extras, are dear, the cheapest wine costing 10-15 pias. per bottle, and British and German beer about the same. The waiter's fee should be calculated at about 5 per cent of the bill. Clothing given out to wash is charged at the rate of 2½-3 fr. per dozen articles for gentlemen's garments, 4-5 fr. per dozen for ladies' garments, quite irrespective of size.

In other towns the hotels are much inferior. The more remote a place is from the ordinary track of European travellers, the poorer the inns are according to European ideas; and houses bearing most pretentious names are often nothing more than miserable inns.

(5). Post and Telegraph Offices.

The **Egyptian Postal System** (pp. 5, 26) is admirably organised, not only in all the principal towns but also in the smaller towns of the Delta and Upper Egypt. The officials are civil and attentive. The addresses of letters destined for Egypt should always be written very distinctly (particularly the initial letters). They had better be directed to the hotel at which the traveller intends to stay, or the traveller may leave his local address at the Cairo Post Office and have his letters forwarded thence. On leaving for Upper Egypt travellers should notify the postal authorities at Cairo, so that letters may be punctually forwarded; passengers by the Nile steamers may have their correspondence looked after by the steamboat company. — *Registered Letters* not addressed to a hotel are not delivered to the addressee unless he gets a resident or the consular kavass (p. xx) to testify to his identity; those addressed to a hotel are delivered on presentation of the official notification of their arrival, bearing the stamp of the hotel. — The *Postage* for letters within Egypt is 5 millièmes; to other countries in the Postal Union 10 millièmes; foreign *Post Cards*, 4 millièmes. — *Parcels* not exceeding 11 lbs. in weight may be sent to the countries of the Union for 9 piastres, and must be accompanied by two declarations (one in French, one in the language of the country of destination). Parcels not exceeding 3 lbs. may be sent from England via P. & O. steamer for 1s., from 3 lbs. to 7 lbs. 2s., from 7 lbs. to 11 lbs. 3s.; via France and Italy the rates are 2s., 3s., 4s. — *Post Office Orders* are issued in Great Britain for payment in Egypt at the following rates of commission: for sums not exceeding 2*l.*, 6*d.*; 6*l.*, 1*s.*; 10*l.*, 1*s.* 6*d.*

Telegraphs. There are two telegraph-systems in Egypt, the *Egyptian* and the *English*. Messages within Egypt may be sent only by the former, which has over 200 stations, of which about 30 are open day and night. The tariff is 2 piastres for 8 words or less, and 1/2 piastres for each additional word. Telegrams may be sent in any European language, except from the smaller stations, where Arabic messages only are accepted. — Telegrams to Europe should be sent by the English *Eastern Co.*, via Malta. The following is the tariff of the English telegraph: each word (not exceeding ten letters; if longer, it is reckoned as two words) to Great Britain 83 mill.; to North America 120-200 mill.; to Austria 73 mill.; to France 74 mill.; to Italy 65 mill.; to Switzerland 69 mill.; to Germany 76 mill.; to Russia 88 mill. — A telegram from Great Britain to Alexandria costs 1*s.* 7*d.* per word; to other parts of Egypt 1*s.* 10*d.*, 2*s.*, 2*s.* 3*d.*, or 2*s.* 6*d.*

(6). **Public Safety. Consulates. Courts of Justice.**

Public Safety. The authority of the Khedive is so well established throughout the whole of Egypt that travellers are as safe as in Europe. Weapons for self-defence are an unnecessary encumbrance. — Fowling-pieces may be purchased in Cairo or they may be had for hire at the principal hotels. Sportsmen who bring their own guns will find it very troublesome to clear them at the custom-house, and cartridges also are contraband (p. xv). Ammunition (including Lefauchaux cartridges) may be bought in Cairo, but not higher up, where only coarse gun-powder can be obtained.

Consulates. Consuls in the East enjoy the same privilege of extritoriality as ambassadors in other countries. On public occasions they are attended by kavasses, or armed consular officers. A distinction is sometimes made between professional ('consules missi') and commercial consuls; and there are consuls general (who act also as political agents), consuls, vice-consuls, and consular agents, possessing various degrees of authority. In all cases of emergency the traveller should apply for advice to the nearest consul of his country.

Courts of Justice. In place of the exclusive consular jurisdiction to which foreigners were formerly liable, a system of *Mixed Tribunals* was established in 1876. The judges consist of natives and foreigners (the latter generally appointed by the Khedive from qualified officials nominated by the Great Powers), who give their verdicts in accordance with Egyptian law, founded on that of France and Italy. Cases in which the Khedive himself and the Egyptian government are concerned are also tried before this tribunal, which includes courts of first and second instance. The courts of the first instance are at Cairo, Alexandria, and Manşûra, and there is a delegation at Port Saïd. The appeal-court is at Alexandria. Lists of qualified barristers are exhibited in the anterooms of the courts. — Cases between natives, and all criminal cases, are tried by the *Native Courts*, established in 1884. Courts of the first instance are situated at Cairo, Alexandria, Benişuêf, Assiût, and Keneh, and also (with a more limited jurisdiction) at Tanţa and Manşûra (Zakâzîk). The appeal-court is at Cairo; about half the number of its judges are Europeans. The procedure is based upon the Code Napoléon.

(7). **Intercourse with Orientals. Dragomans.**

The average Oriental regards the European traveller as a Cræsus, and sometimes too as a madman, — so unintelligible to him are the objects and pleasures of travelling. He therefore looks upon him as fair game, and feels justified in pressing upon him with a perpetual demand for *bakshîsh*, which simply means 'a gift'. Travellers are often tempted to give for the sake of affording temporary pleasure at a trifling

cost, forgetting that the seeds of insatiable cupidity are thereby sown, to the infinite annoyance of their successors and the demoralisation of the recipients themselves. Bakshîsh should never be given except for services rendered, and every attempt at extortion should be firmly resisted, as compliance only makes the applicants for bakshîsh doubly clamorous. Payment should never be made until the service stipulated for has been rendered, after which an absolutely deaf ear should be turned to the protestations and entreaties which almost invariably follow. Thanks, it need hardly be said, must never be expected from such recipients. Even when an express bargain has been made, and more than the stipulated sum paid, they are almost sure to pester the traveller in the way indicated. When no bargain has been made, the fees and prices mentioned in the Handbook, all of which are ample, should be paid without remark; and if the attacks which ensue are not silenced by an air of calm indifference the traveller may use the word *rûh* or *imshi* (be off!) in a quiet but decided and imperative tone. At the same time it must be admitted that the increasing number of visitors to Egypt tends to raise prices during the chief travelling season, so that a larger bakshîsh than is mentioned in the Handbook may sometimes be necessary.

While much caution and firmness are desirable in dealing with the people, it need hardly be added that the traveller should avoid being too exacting or suspicious. He should bear in mind that many of the natives with whom he comes in contact are mere children, whose waywardness should excite compassion rather than anger, and who often display a touching simplicity and kindness of disposition. The native communities hold together with remarkable faithfulness, and the bond of a common religion, which takes the place of 'party' in other countries, and requires its adherents to address each other as '*yâ akhûya*' (my brother), is far more than a mere name. On the other hand, intimate acquaintance with Orientals is to be avoided, disinterested friendship being still rarer in the East than elsewhere. The traveller, however, should on his side do his utmost to sustain the well-established reputation of the '*kilmeh frengîyeh*', the 'word of a Frank', in which Orientals are wont to place implicit confidence.

Notwithstanding all the suggestions we have ventured to offer, the traveller will to some extent have to buy his experience. In most cases the overcharges to which he will be exposed will be comparatively trifling; but if extortion is attempted on a larger scale, he had better refer the matter to his consul.

BEGGARS are exceedingly numerous in Egypt, especially in the country-districts. In every village ragged children pursue the traveller with their ceaseless cry of '*bakshîsh*, *bakshîsh*, *yâ khawâgeh*' (oh, sir! a gift!; comp. p. 36). The best reply to such applications is '*mâ fîsh*, *mâ fîsh*' (I have nothing for you), which will

generally have the effect of dispersing the assailants. Charity should be given only to the sick or the aged. A beggar may be silenced with the words '*Allâh ya'tîk*' (may God give thee!).

The traveller should take care to be amply supplied with small CHANGE at all times, and especially before taking an excursion into the country (comp. pp. xv, 26).

Travellers about to make a tour of any length may avoid all the petty annoyances incident to direct dealings with the natives by placing themselves under the care of a **Dragoman** (Arab. *Tur-gemân*). The name is also appropriated to themselves by the ordinary commissionnaires in Cairo, Alexandria, Port Saïd, Luxor, Assuân, etc. Most of them speak English, French, and Italian. Charges, see p. 28. Dragomans proper, who generally consider it beneath their dignity to escort their employers through the streets of towns, are usually employed for the longer tours only, such as the voyage up the Nile (p. 184), the journey to the Fayûm (p. 174), and a visit to the less frequented towns in the Delta. Before engaging a dragoman, the traveller should carefully enquire into his record at the hotel and the consulate. For a fixed price per day the dragoman contracts to supply the necessary riding animals and boats and to defray the entire cost of lodging and provisioning the party, including all hotel-bills. The contract, which must be signed at the consulate, should expressly determine all details as far as possible, including the duration of the journey, with due provision for prolonging it if desired. It is usual to pay the dragoman one-half of the total stipulated sum before starting, and the remainder on the return, or one-third before starting, one-third during the journey, and the remaining third on its conclusion. Both parties to the contract should bind themselves to submit disputes or differences to the arbitration of the consul.

The dragomans are inclined to assume a patronising manner towards their employers, while they generally treat their own countrymen with an air of vast superiority. The sooner this impertinence is checked, the more satisfactory will be the traveller's subsequent relations with his guide. Above all, travellers should never permit their dragoman to 'explain' the monuments. These men are without exception quite uneducated, without the least knowledge of the historic or æsthetic significance of the monuments; and their 'explanations' are merely garbled versions of what they have picked up from guide-books or from the remarks of previous travellers.

On the successful termination of the journey travellers are too apt from motives of good nature to write a more favourable testimonial for their dragoman than he really deserves; but this is truly an act of injustice to his subsequent employers, and tends to confirm him in his faults. The testimonial therefore should not omit to mention any serious cause for dissatisfaction.

(8). **Arabian Cafés. Story Tellers. Musicians. Singers, etc.**

Arabian Cafés (*kahwa*) are frequented by the lower classes exclusively. The front generally consists of woodwork with a few open arches. Outside the door runs a *maṣṭaba*, or raised seat of stone or brick, two or three feet in height and of about the same width, covered with mats, and there are similar seats on two or three sides of the interior. Coffee is served by the *kahwegi* at $\frac{1}{4}$ -1 pias. per cup (*fiḡân*), and several *nargîlehs* or *shîshehs* and *gôzehs* (water-pipes) are kept in readiness for the use of customers. The *tumbâk*, a kind of Persian tobacco, smoked in the latter is sometimes mixed with the intoxicating *hashîsh* (hemp, *Cannabis indica*), the strong and unmistakable smell of which is often perceptible even in the street. The sale of *hashîsh* is now nominally prohibited in Egypt.

Story Tellers (who in private domestic circles are generally women) still form a characteristic Oriental institution. Wherever they make their appearance, whether in the public streets or the coffee-house, in the densely peopled alleys of the large towns, in the smallest country villages, or among the tents of the wandering Arabs, they are sure to attract an attentive, easily pleased, and exceedingly grateful crowd. The more sensational the tale, the better, and the oftener is the narrator applauded with protracted cries of 'Aah', or 'Allâh', or 'Allâhu akbar!'

Most of the story-tellers belong to the so-called *Sho'ara* (sing. *Shâ'ir*), literally 'singers'. They are also known as '*Anâtîreh* (sing. '*Antari*') or *Abu-Zêdiyyeh*, according as their theme consists of tales and romances from the history of 'Antar, a Beduin hero, or from that of Abu Zêd. Others again are called *Mohaddithîn*, i.e. narrators of history, their province being the recital in prose of passages from the history of Sultan Eẓ-Zâhir Bibars, who reigned over Egypt in 1260-70 (p. xcvi). The entertainments of the '*alf lêleh u lêleh*' (thousand and one nights) are, however, no longer heard, as popular superstition has branded this collection of tales as 'unlucky'. The themes of the whole fraternity are too often of an immoral character.

Musicians by profession, called *Alâtîyeh* (sing. *Alâtî*), are indispensable on every festive occasion. The usual instruments are the *rekik* or tambourine with little bells, the *naḡḡâreh* or semi-spherical tambourine, the *zembr* or hautbois, the *ṭabl beledi* or drum, the *ṭabl shâmi* or kettle-drum, and the *darabâkeh*, a kind of funnel-shaped drum (generally made of earthenware, but sometimes of wood inlaid with mother-of-pearl and tortoise-shell, with a fish-skin stretched over the broad end), which last is accompanied by the *zummâra*, a kind of double flute. A better class of instruments, used for chamber music, consists of the *nâi*, a kind of flute, the *kemengeh* or two-stringed violin, the body of which consists of a cocoa-nut shell, the *rebâbeh*, or one-stringed violin with a square wooden body, the *kânûn*, a kind of zither with strings of sheep-

gut, and lastly the *'ūd*, the lute or mandoline, the oldest of all the instruments.

The Egyptians consider themselves a highly musical people. The Egyptian sings when indulging in his *kēf* (p. xxvi), whether sitting on his heels or stretched out on his mat, when driving his donkey, when carrying stones and mortar up a scaffolding, when working in the fields, and when rowing. He sings whether alone or in company, regarding his vocal music as a means of lightening his labour and of sweetening his repose. A peculiarity of the Egyptian songs, however, is that they have no tune, though they have a certain rhythm, which is always dependent on the text. They are sung through the nose on seven or eight different notes, on which the performer wanders up and down. The character of this so-called music is exceedingly monotonous and, to a European ear, displeasing. The songs (*mawwāl* or *shughl*) are all of a lyrical description, most of them are erotic and often pointless and meaningless. Some of them, however, extol the pleasures of friendship and rational enjoyment, or express derision of an enemy, or contempt for the rustic fellow.

FEMALE SINGERS (*'Awālim*, sing. *'Almeḥ* or *'Alimeḥ*; i.e. 'learned women') of a good class are now very rare and perform only in the harems of wealthy natives.

The **FEMALE DANCERS**, or *Ghawāzi* (sing. *Ghāziyeh*), were formerly one of the chief curiosities of Egypt, but for some years past they have been prohibited from performing in the streets. Really good dancers are said to be now rare; the performances in the cafés-chantants in Cairo are very inferior.

The **SNAKE CHARMERS** (*Rifā'iyeh*, sing. *Rifā'i*; p. lxvi) exhibit performances of a very marvellous character, as credible European residents in Cairo have testified; but the traveller will rarely come in contact with them except by lucky accident. The men and boys who exhibit small snakes in the streets or at the hotels must of course not be confounded with the *Rifā'iyeh*.

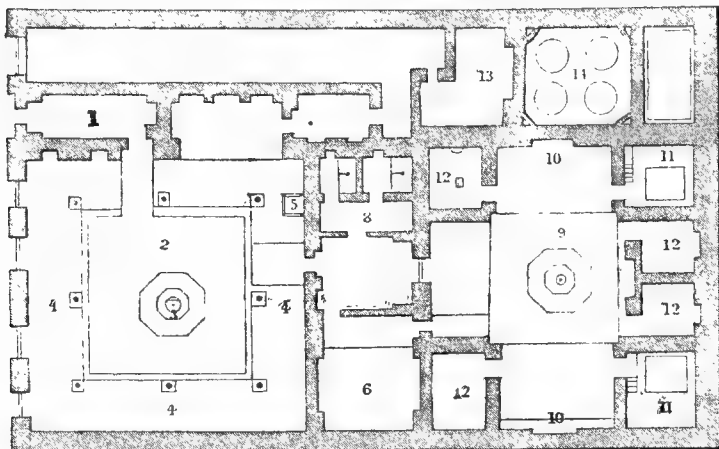
The **JUGGLERS** (*Hāwī*) of Egypt are similar to those of other countries. The performances of the **BUFFOONS** (*Ḳurādātī* or *Mohabbāzi*) are disgracefully indelicate.

(9). Baths.

The baths of Egypt, with their hot-air chambers, are those commonly known as Turkish, but they are neither so clean nor so well fitted up as some of those in the larger cities of Europe. A Turkish bath is particularly refreshing after a long journey, and is an admirable preventive of colds and rheumatism. The baths are always cleanest in the early morning. Fridays are to be avoided, as numerous Muslims bathe early on that day, which is their Sabbath. When a cloth is hung up at the entrance to the baths, it indicates that women only are admitted.

The visitor first enters a large vaulted chamber covered with a cupola (*hōsh el-ḥammām*), having a fountain of cold water in the centre (*faskīyeh*), and the bathing towels hung around on strings. Having taken off his shoes and given them to the attendant, the visitor is next conducted to one of the raised *liwāns* (Pl. 4) that

are still unoccupied, where he proceeds to undress. Valuables may, if desired, be entrusted to the bath-owner. Wrapping a cloth round his loins, he leaves his *liwân*, is provided with pattens or wooden shoes (*kabkâb*), and is conducted to the hot room (*harâra*). Near one of the basins here a linen cloth is spread for the bather, and he is now left to perspire. As soon as the skin is thoroughly moist, he calls for the attendant, who pulls and kneads the joints till they crack, a process to which Europeans are not generally subjected. This is followed by the pleasanter operation of shampooing, which is per-



1. Entrance. 2. *Hôsh el-hammâm* (a kind of antechamber, used also by the poorer classes as a dressing-room). 3. *Faskiyeh* (fountain). 4. *Liwân* (better dressing-rooms, generally consisting of two divisions: the *el-liwân el-fallâsi*, with straw-mats, and the *el-liwân el-âl*, with cushions, for the richer bathers). 5. Coffee-seller. 6. *Bêt-el-awwel* (warmed dressing-room for cold weather). 8. Latrines. 7. Entrance to the — 9. *Harâra* (or 'sudatorium'). 10. *Liwân*. 11. *Maghtas* (cabinets with basins). 12. *Hanefiyeh* (chambers with basins and taps for hot water). 13. Furnaces. 14. Boilers.

formed by the *abu kîs* or *abu sâbûn*, who is requested to do his duty with the word '*keiyisni*' (rub me), and who then rubs the bather with the *kîs*, a rough piece of felt. The attendant next thoroughly soaps the bather, and concludes the operations by pouring bowls of warm water over his head. If the water is too hot the bather may ask for cold ('*hât môyeh bârideh*'), or say 'enough' (*bes*). After this process douches of hot or cold water may be indulged in according to inclination, but the most refreshing plan is to change the temperature gradually from hot to cold, the direction to the attendant being '*môyeh bârideh!*' When desirous of leaving the hot room, the bather says to the attendant '*hât fâta*' (bring a towel), whereupon he is

provided with one for his loins, another for his shoulders, and a third for his head. The slippers or pattens are then put on, and the antechamber re-entered. When the *ḡabḡābs* are removed, cold water is sprinkled over the feet, fresh towels are then provided, and the bather at last throws himself down on his divan, wonderfully refreshed, yet glad to enjoy perfect repose for a short time. This interval of tranquil enjoyment is the favourite Oriental '*kēf*' (i.e. luxurious idleness). Every bath contains a coffee and pipe establishment. Coffee and hot *eau sucrée* are the favourite beverages. Before dressing, the bather is generally provided with two or three more relays of fresh towels. The whole of these operations need not occupy much more than an hour, but Orientals often devote a whole morning to the bath. — Many of the baths are charitable foundations, where the natives pay little or nothing. Europeans are generally expected to pay 8 piastres or more (including coffee and nargīleh), and a fee of about 1 *pias.* is given to the 'soap man'.

(10). Egypt as a Health Resort. Medical Hints.

The beneficial influence of the climate of Egypt has been known since the Roman period at least, and of late years an increasing number of visitors have flocked to the Nile to enjoy the benefits of its remarkably dry winter-climate. Phthisis (in certain cases), asthma, chronic bronchitis, Bright's disease, rheumatoid arthritis, gout, insomnia, dyspepsia, and mental strain are some of the most important ailments that are at least alleviated by a visit to Egypt. In deciding which of the health-resorts in Egypt a given case should be sent to, the physician must of course consider whether or not warmth must be secured along with dryness of air, whether purity of air alone or also a bright stimulating climate is to be specially sought, and whether cold winds are harmful or not. Invalids who have not been ordered to a particular health-resort before leaving home should consult a physician immediately on arriving in Egypt; and it is advisable in all cases to secure the advice of the physician resident at the spot selected.

It is now generally understood that *Cairo* cannot properly be considered a health-resort. The presence of a large city with its noise and bustle, its situation, exposed to the influence of a wind coming from the N. over the broad cultivated Delta, the unhealthy saturation in the early part of winter of considerable low-lying tracts of the town composed of old rubbish, and the higher relative humidity, all combine to compel those who seek health from the climate of Egypt to look to other stations. There are, however, excellent health-resorts in the immediate vicinity of the capital, *vis. Mena House Hotel*, and especially *Helwân*. *Luxor* and *Assuân*, in Upper Egypt, offer still more favourable climatic conditions. There is at least one English physician at each of these four stations. The hotels at all are ex-

cellent; the cooking is good, and invalid diets are arranged for. But no building has yet been constructed in Egypt that is up to the demands of modern science as a sanatorium in regard to site, construction, ventilation, and other requirements.

Mena House Hotel (p. 25), 8 M. to the W. of Cairo, stands near the N. side of the Great Pyramid of Gîzeh, on the verge of the Libyan Desert. The mean maximum temperature is 69° in Dec., 66° in Jan., 72° in Feb., 74° in March, and 80° in April. The mean minimum for the four months Dec. to April is 50°. The relative humidity (*i.e.* the amount of moisture, in relation to the temperature at the time, that the air holds out of a possible 100 per cent) from Dec. to March is 58 per cent by day (8 a. m. to 6 p. m.) and 80 per cent at night (8 p. m. to 6 a. m.). Dew falls in winter on about two nights out of three. At both Mena House and Helwân the prevailing winds and the amount of rain are probably much the same as in Cairo. The purity of the air at both places is marked. — The medical and sanitary arrangements are excellent; and there is a resident nurse under the orders of the physician who resides there.

Helwân (p. 154), 15 M. to the S. of Cairo and 1½ M. from the cultivated land, is 115 ft. above the river. The mean maximum temperature is 70° in Dec., 67° in Jan., 73° in Feb., and 76° in March. The mean minimum for these four months is 50°. The daily range of temperature is 21°. Dew rarely falls. The relative humidity from Dec. to March is 47 per cent by day, 66 per cent at night. — Helwân has the advantage of being in the desert in a pure atmosphere. It also has warm natural springs of three kinds: *viz.* sulphurated, carbonated iron, and saline water, each of which is richer in natural constituents than the corresponding springs at Aix-les-Bains, Harrogate, Buxton, etc. The cases suitable for the baths here are such as would derive benefit from hydrotherapeutic treatment as carried on at Harrogate, Bath, Aix, etc. A large new Bath Establishment has been erected. Two English physicians and a trained English nurse are resident at Helwân.

Luxor (p. 233) is situated about 450 M. to the S. of Cairo, in the Theban plain and on the right bank of the river. The prevailing winds are N.W. and N., but the force of the wind is probably less than at any of the other stations in Egypt. The mean maximum temperature is 76° in Dec., 74° in Jan., 78° in Feb., and 88° in March. The mean minimum for these four months is 50°. The relative humidity is 41 per cent by day, 64 per cent at night. Dew falls about every third night in Jan.; it rarely falls in other months. In the W. Desert near Luxor dew very rarely falls, and the mean of the relative humidity for the four months is 43 per cent only, day and night. — In addition to the advantage of its warm and dry climate, with less wind than other stations, Luxor has an almost inexhaustible interest in its numerous antiquities, temples, and tombs.

It has three or four hotels, two European physicians, and a resident nurse. — The cooking and invalid cooking at the Luxor Hotel are very good. The Grand Hotel is pleasantly situated, its rooms are spacious, and its sanitary arrangements good, while the Karnak Hotel is also well adapted for invalids. — The temperature is 6-8° warmer than at Mena House and Helwân.

Assuân (p. 327) is situated at the First Cataract, also on the right bank of the river. The prevailing winds are, as at Luxor, N.W. and N. in winter. The mean maximum temperature is 78° in Dec. and Jan., 82° in Feb., and 91° in March. The mean minimum for these four months is 55°; and the relative humidity is 35 per cent by day, 49 per cent at night. Dew does not fall at Assuân. — Assuân is more under the immediate influence of the desert, but it is exposed to a rather stronger wind than Luxor. The air is bracing, although 4° warmer than at Luxor, and it is purer than the air of any other Egyptian resort. The importance of the extra warmth of Upper Egypt must not be lost sight of, in cases where it is imperative that the action of the skin should be at its highest level — especially as with this warmth a bracing effect is obtained from the dryness of the air. The relative humidity is low, partly on account of the higher temperature and partly because the air is absolutely drier than that of other resorts. The beauty of the surroundings and the interest of the Cataract lend a peculiar charm to Assuân. — The accommodation for invalids is very good. Invalid cooking is specially attended to and the sanitary arrangements are good. An English physician is in residence at Assuân in winter.

Invalids who have decided to visit Egypt should remember that a stay of six weeks, even in Upper Egypt, can hardly be expected to make a permanent improvement in their health; they should resolve to spend the whole winter there. The best time to arrive in Egypt is the beginning of November, for those bound for Helwân or Mena House, and about Nov. 10th for those going straight to Luxor or Assuân. The descent of the Nile before the middle of March is not recommended, for the N. wind is very cold and in some cases the patient must remain in the cabin or go down by train. An English physician can be consulted on the larger steamers.

Patients should not leave Egypt until the third week in April at the earliest. They will find at Beyrout, Athens, Corfu, Sicily, Capri and other points near Naples admirable transition-stations, with beautiful weather in spring.

Medical Hints. As regards clothing, invalids must remember that flannel or woollen materials are desirable, as it is often very cold in Egypt. A fur coat or similar garment is of use. The morning is colder than the evening, and it is easier to get a chill in the morning than at night (comp. p. lxi). Warmer clothing or a cloak are useful till 11 a. m., then lighter clothing till nearly sunset, when the cloak

should be resumed. A flannel waist-belt permanently worn, or an extra garment to take its place after exercise or when the air is cooling, will be found a safeguard against chills. Most invalids should not leave the hotel (or, in certain cases, their bedrooms) before 10 a. m., and then only to betake themselves to some sunny corner. The hour for coming into the hotel varies with the place and the month, being earliest in Jan. and latest in March and April. If the patient be guided by the relative humidity, it would be earliest at Mena House, say about sunset; a little later at Helwân; at Luxor still later, 6 p. m. (except in Jan.), and 8 p. m. in March; and latest of all at Assuân, — it being always understood that precautions as to extra clothing have been taken. — Those who are not invalids, and even in some cases invalids also, may sleep with the windows open with safety.

If a cold is caught it is apt to result in fever or in diarrhœa, which may turn to dysentery. There are good chemists at Alexandria, Cairo, Luxor, and Assuân, from whom small medicine-chests adapted for the climate may be purchased. The advice of the traveller's physician at home will be useful in stocking such a medicine-chest. In serious cases of illness a European doctor, when procurable, should always be consulted, as the traveller's own experience acquired at home is of little avail in the climate of Egypt.

Fits of shivering are the usual prelude to an attack of fever. Quinine is the best remedy, of which 1-3 doses should be taken on the days when the patient is free from fever. Rest and copious perspiration will also afford relief.

Diarrhœa, which is apt to turn to dysentery, is a very common complaint in this climate, and is generally the result of eating unripe fruit or of catching cold. The patient should first take a slight aperient, and afterwards tincture of opium or concentrated tincture of camphor. A simple farinaceous diet (such as well-boiled rice), with tea or well matured, unfortified, and unsweetened red wine, will be beneficial, while fruit, meat, and fatty substances should be avoided. In cases both of diarrhœa and fever all remedies are sometimes unavailing except change of climate, especially if the patient is in a marshy or unhealthy locality.

Sprains, which often result from exploring ruins and caverns, are most effectually treated with cold compresses, while the injured limb should be tightly bandaged and allowed perfect rest.

The sting of a scorpion (seldom dangerous) or bite of a snake is usually treated with ammonia.

Sunstroke is very common in Egypt, even in spring when the air is still cool. The head and neck should therefore always be carefully shielded in one of the ways indicated at p. xiv. The usual remedies are rest and shade, cold compresses, and warm baths with cold douches applied to the head and neck. Syringing the ears with cold salt-and-water is one of the best remedies.

Grey (better than blue) spectacles or veils may be used with advantage when the eyes suffer from the glare of bright weather. Zinc eye-wash, or some other innocuous lotion, should be used in such cases.

Sticking-plaster, lint, as well as all effervescing powders, and other medicines should be carefully kept from exposure to moisture.

(11). Tobacco.

Cigar-smokers will find it very difficult to become accustomed to the Oriental tobacco, but they will find tolerable cigar-shops at Alexandria and Cairo, most of which have been established quite recently. As a general rule smokers are recommended to carry with them, both in going to and returning from Egypt, as little tobacco as possible, especially if they travel by the overland route, as a rigorous search is often made and a heavy duty exacted, both at the Egyptian, and at the French, Austrian, and Italian frontiers. Travellers returning to England direct, with their luggage booked through, are allowed half-a-pound of tobacco or cigars free of English duty, or they may bring three pounds on payment of the duty (5s. per lb.) and a small fine.

Tobacco (*dukhkhân*) is kept in good condition by covering it with a moist cloth, with which, however, it must not come in contact. Strong (*hâmi*) or mild (*bârid*) may be asked for according to taste. *Stambûli* is a long and fine cut tobacco, the best qualities of which (40-60 fr. per okka = 2 lbs. 11½ oz.) come from Roumelia and Anatolia, and the inferior from the Greek islands. The Syrian tobacco (15-20 fr. per okka), which is cut less regularly, and contains parts of the stalk, is considered less drying to the palate than the Turkish. It is of two kinds, the *kûrâni*, or light-brown, and the *gebeli*, or dark-brown, a mixture of which may be used. The latter, which derives its colour from being dried in the smoke of resinous woods, is known in Europe as '*Latakia*', from the region of N. Syria where it is chiefly grown (*Lâdikîyeh*), but that name is not applied to it in the East. The native Egyptian tobacco (*dukhkhân beledi*, or *akhḍar*, green tobacco), now no longer grown, was of very inferior quality. The natives used often to gather the leaves from the plant, dry them in the sun, rub them to pieces, and smoke them quite fresh. *Tumbâk*, or Persian tobacco, is used in a moistened condition in the long *nargîleh*s or water-pipes only, and is lighted with a particular kind of charcoal. The smoke of these pipes is drawn into the lungs.

MEDITERRANEAN SEA



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Ko. Shama

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El Agabgreh

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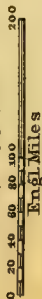
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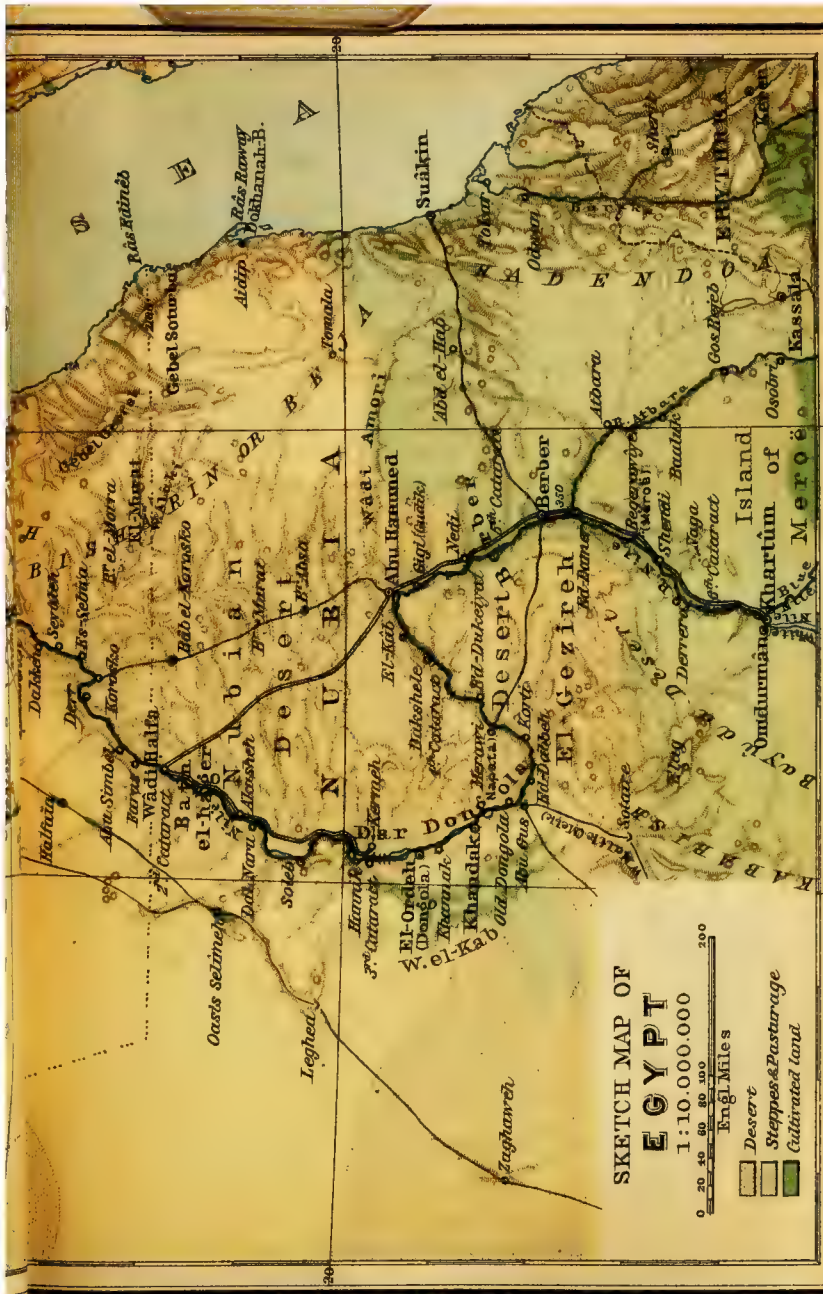
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SKETCH MAP OF EGYPT

1:10,000,000



- Desert
- Steppes & Pasturage
- Cultivated land



II. Geographical and Political Notice.

a. Area and Subdivisions of Egypt.

EGYPT proper, the country between the mouth of the Nile and the First Cataract (comp. p. 335), is a small region with well-defined natural boundaries on three sides. On the N. is the Mediterranean Sea, on the E. the Arabian Desert and the Red Sea, and on the W. the Libyan Desert. The S. boundary is not marked by any natural feature, and has therefore at all ages been liable to alteration. Its fluctuations, sometimes to the N., sometimes to the S., form a kind of standard of the fluctuating political power of Egypt, and the causes of the variations involve a great part of Egyptian history from the most ancient times down to the present day.

When *Moḥammed 'Alī*, the founder of the modern vassal kingdom of Egypt (comp. p. xcix), died in 1849, he bequeathed to his successor a power extending far to the S. of the First Cataract, and including not only the Nubian Valley of the Nile, with the Nubian desert-regions, but also the so-called Egyptian Sudān (Beled es-Sudān, 'land of the blacks'), consisting of the districts of *Tāka*, *Sennāar*, and *Kordofān*. The Khedive Isma'il (p. c) pushed his boundaries towards the S. until they comprised the whole course of the *White Nile* and the greater part of the river-region of the *Bahr el-Ghazāl*, and finally extended to about 2° N. latitude. But these territories were lost again even more rapidly than they had been won. The rebellion of the Arab tribes that broke out in 1883 under the *Mahdi* (pp. lxxii, cii) not only utterly destroyed the new Egyptian power on the White Nile, but also wrested the entire Sudān as far as Lower Nubia from the Khedive. The campaigns of 1896-98 and the capture of Omdurmān (p. 388), however, finally united the Sudān with Egypt, though under totally altered conditions. Thus Egypt strictly so called now includes the valley of the Nile up to a point 25 M. to the N. of Wādi Ḥalfa, the desert-strip along the Red Sea, the coast to the W. of Alexandria as far as the Gulf of Solun, the great Libyan Desert with the five Oases, the greater part of the Sinai Peninsula, and the region of El-'Arish (comp. *Baedeker's Palestine*, p. 143). Its area, exclusive of the deserts, may be estimated at about 12,970 sq. M., of which about 9160 sq. M. are cultivable. The Sudān, which begins on the Nile a little to the N. of Wādi Ḥalfa and on the Red Sea at 22° N. lat., is under a special Anglo-Egyptian administration (comp. p. 380).

From the earliest times Egypt has been divided into two parts of very unequal size, known as Lower and Upper Egypt. The boundary between these is still, as in antiquity, to the S. of Cairo. Upper Egypt, known as *Ša'id*, formerly extended to the First Cataract only, but is now prolonged to the S. to Wādi Ḥalfa. Politically, Egypt is no divided into fourteen PROVINCES or *Mudṛiyeh*. The

provinces of Lower Egypt are: (1) *Kalyûb*, at the head of the Delta; (2) *Sharkîyeh*, i.e. 'the eastern', with Zakâzîk as its capital; (3) *Dakhalîyeh*, with Mansûra as its capital; (4) *Menâfiyeh*; (5) *Gharbîyeh*, i.e. 'the western', with Tanṭa as its capital; (6) *Beḥêreh*, i.e. 'of the lake', with Damanhûr as its capital. The last includes the oasis of *Siwâ*. The following capitals and commercial towns are presided over by governors (*mohâfez*) of their own, and are independent of the provincial administration: Cairo, Alexandria, the Isthmus and Suez, El-'Arish, and Damietta. The eight Upper Egyptian provinces are those of *Gîzeh*, *Benîsûêf*, *Fayûm*, *Minyeh*, *Assiût* (with the oases of Dâkhel and el-Khâreh), *Girgeh*, *Keneh*, and *Assuân*.

The chief official in every province is the *Mudîr*. Each mudîr and mohâfez is assisted by a council, or 'diwân', of other officers. This council in the provinces consists of a *Wekîl*, or vice-governor; a chief clerk, tax-gatherer, and accountant, who is always a Copt; a *Kâdî*, or supreme judge, and the chief authority in spiritual matters; sometimes the president of a chamber of commerce and chief authority in civil affairs; a superintendent of police; an architect for the supervision of canals and other public works; and lastly the chief physician of the province. The provinces are subdivided into districts, called *Markaz*, the chief officials of which (*Ma'mûr*) are directly subordinate to the mudîr and have their official residence in the more important towns. Subordinate to the ma'mûr again is the '*Omdeh*', or chief magistrate of the *Nahiyyeh*, or commune, which may be either rural or urban. In the larger communes the '*omdeh*' is assisted by the *Shêkh el-beled*, or mayor. The larger towns are divided into quarters each of which has its magistrate; several such quarters form an urban district under the jurisdiction of a *Shêkh et-tum*, or prefect, corresponding in rank to the governor of a provincial district.

According to the census of 1897 the POPULATION of Egypt proper was 9,734,405, of whom 9,020,404 were settled (as compared with 6,533,261 in 1882), 601,427 were Beduins. and 112,574 were foreigners. The numbers of males and females were approximately equal. The settled population was distributed in 3692 towns and villages and 14,449 hamlets, farms, etc. Taking the cultivable area of the country into account (see p. xxxi), the above figures show a population of 750 per square mile, a density unequalled by any country in Europe (Great Britain 330 per sq. M.; Belgium 520 per sq. M.).

b. Origin and Present Condition of the Egyptians.

By Dr. G. Schweinfurth of Cairo.

For thousands of years the banks of the Nile have been occupied by the Egyptians. Notwithstanding the interminable series of immigrations and other changes affecting the character of the inhabitants, the Egyptian type has always predominated with mar-

vellous uniformity. As Egypt is said to be the 'gift of the Nile', so has the character of its inhabitants been apparently moulded by the influences of that river. No country in the world is so dependent on a river which traverses it as Egypt, and no river presents physical characteristics so exceptional as the Nile; so, too, there exists no race of people which possesses so marked and unchanging an individuality as the Egyptians. It is therefore most probable that this unvarying type is the product of the soil itself, and that the character of the peoples who settled at different periods on the bank of the Nile, whatever it may originally have been, has in due course of time been moulded to the same constant form by the mysterious influences of the river. In all countries, indeed, national characteristics are justly regarded as the natural outcome of soil and climate, and of this connection no country affords so strong an illustration as Egypt, with its sharply defined boundaries of sea and desert, and in its complete isolation from the rest of the world. This fidelity to type, which doubtless many other Oriental races share with the Egyptians, is by no means in accordance with common theories as to the decline and degeneration of the Orient. These races seem to possess an innate capacity that is absent from Western nations — the capacity, namely, of permanently preserving the original type. In Egypt this tendency may be partly assisted by the universal practice of early marriages, by which the succession of generations is accelerated, while many children are born of parents still unaffected by any physical deterioration. Although the country has been at various periods overrun by Hyksos, Ethiopians, Assyrians, Persians, Greeks, Romans, Arabs, and Turks, and although the people were tyrannised over, ill-treated, and in most cases compelled to intermarry with these foreigners, the Egyptians have for thousands of years retained the same unvarying physical types, while their character has been but slightly modified by the introduction of Christianity and Mohammedanism. If it now be borne in mind that these foreigners generally invaded the country in the form of an army, that they formed but a small body compared with the bulk of the population, and that they either married native women or sought wives in other countries, it is obvious that they would either continue to exist for a time as a foreign caste, a condition apparently repugnant to nature and necessarily transient, or that they would gradually succumb to the never-failing influences of the soil and be absorbed in the great mass of the aboriginal inhabitants. An excellent illustration of this process is afforded by the Arabian invasion, with the circumstances and results of which we are better acquainted than with the history of the other foreign immigrations; for, disregarding the Beduin tribes, who are entirely distinct from the Egyptian population, we now meet with genuine Arabs in the towns only, where the merchants, pilgrims, and other members of that people form a class entirely distinct from the natives, and one that

is maintained only by means of reinforcements from abroad. Another proof of the transforming influences of the Egyptian climate is afforded by the uniform character of the domestic animals. The oxen, in particular (which, however, are gradually being replaced by the buffalo), though they have often been repeatedly exterminated in a single century by murrain, and have been succeeded by foreign races from every quarter of the globe, invariably after a few generations assume the well-known Egyptian type with which the representations on the ancient temples render us so familiar.

There have been many hypotheses as to the origin of the Egyptians. In all probability the rise and development of that people followed essentially the same course as those of other great races, whose geographical positions exposed them to a similar variety of external influences. In the course of its history this people attained a characteristic development of its own; but we have to enquire as to the nature of the original prehistoric stock. In classical antiquity the Egyptians were considered to be of African origin, and Diodorus has given expression to this view by quoting a tradition of the Ethiopians, according to which the Egyptians were originally an Ethiopian colony, just as their country itself is a product of the Nile. But the Greeks and Romans knew little of Central Africa, and, more especially, they were acquainted with none of the peoples of the Nile district except those whom we now distinguish as Hamitic. When these peoples began to find their way from Asia across the Red Sea into Africa, they no doubt pushed down the Nile, after subduing the primæval inhabitants of the river-valley. The Ethiopian tradition thus agrees with the Biblical, which describes Ham as the father of Mizraim and Cush — names under which the ancient Hebrews used to personify Egypt and Ethiopia. But since the days of Lepsius (1810-84) the term *Hamites* or *Hamitic* races has been used to distinguish that great ethnographic group of peoples which has, in the course of ages, altered the population of half Africa, ever pressing from E. to W., in a course as determined as that of the heavenly bodies, and driving out the primæval population before them. The final stages of this migration, which, like those of the horse and camel, falls partly within the historic period, were reached when the *Hamites* came in contact with the *Semitic* races.

The civilization and culture of the Egyptians have been successively affected by every race that has played a prominent part in W. Asia, from the ancient Babylonians to the modern Arabs and Turks. Maspero argues for a gradual infiltration from Libya also in the earlier epochs. But the Libyans were themselves *Hamitic*, no less than the Ethiopians who overtook them in their advance westwards. Recent philologists (such as Reinisch) classify the *Hamites* from their linguistic characteristics as the prototype of the *Semitic* family, distinguished by more elementary, more primitive forms. It is universally assumed that both *Hamites* and *Semites*

had their original home in Asia. At what period each hived off from the original common stock is veiled in prehistoric darkness. But it is clear that Asiatic influences must have affected the dwellers on the Nile even before the introduction of the art of tillage, while the valley of the Nile in Egypt was still populated by pastoral races — a conclusion based mainly on the origin of the domesticated ox and of several other domestic animals. On the other hand the original ancestor of the Egyptian domesticated ass was peculiar to Africa, dwelling among the mountains and steppes to the S. of Egypt. In this fact we find an indication of the route followed by the Hamitic invaders of Egypt.

The beginning of anything like a regular political development in Egypt cannot be dated before the introduction of agriculture; most probably it began with the cultivation of wheat and barley, grains of which have been found among the remains in the most ancient Egyptian tombs, dating from before the earliest dynasty. The origin of both these cereals is indisputably Asiatic; their first home was in the valley of the Euphrates or in some more central region of the continent. Besides these grains the funeral offerings under the earliest dynasties included also linen, wine, and the produce of other cultivated plants, originally indigenous to W. Asia.

Some of the earliest ideal conceptions of the proto-Egyptians must also have been drawn from Asiatic sources, which, however, in this case are to be looked for farther to the S. in that continent. Not only the use of incense but also the sycamore and the persea, the two sacred trees in the Egyptian Pantheon, were known in Egypt from the very earliest period. But all these plants are exclusively indigenous to the mountainous regions of S. Arabia and the adjoining coasts of the Red Sea; they could have been derived from no other source. The use of incense is as ancient as the most ancient known religion. The tree called by the Greeks persea, and known to modern botanists as *mimusops*, flourished in the gardens of ancient Egypt; and the sycamore, which is now nowhere found in a wild state outside the regions mentioned above, is to be seen all over Egypt at the present day.

To sum up. The condition of the prehistoric dwellers in the Egyptian Nile valley may be described as the result of a union between the autochthonous inhabitants and the Hamitic tribes which, advancing from the Red Sea, entered the country from regions to the S. and S.E. of Upper Egypt. After a long interval of time the ancient dwellers on the Nile were subjected to new modifications, arising from the predatory attacks of a race that had attained a higher level of civilization. This latter race must have started from the valley of Euphrates, otherwise it would not have been able to introduce into Egypt, as it did, the knowledge of wheat and barley and the art of cultivating them with the plough, the knowledge of

bronze and various metallurgical processes, and perhaps also a religious system of its own and even the art of writing. The net result of the whole historical process was Egyptian civilization as it existed under the Pharaohs.

THE MODERN EGYPTIANS. The population of Egypt is composed of the following ten different elements.

(1). The FELLÂHÎN (sing. *fellâh*), the 'tillers' or 'peasants', with whom must be reckoned the Coptic peasants of Upper Egypt, form the bulk of the population and may be regarded as the sinews of the national strength. They are generally slightly above the middle height; their bones, and particularly their skulls, are strong and massive; and their wrists and ankles are powerful and somewhat clumsy. In all these respects the *fellâhîn*, as well as their domestic animals, contrast strongly with the inhabitants of the desert, the *fellâh* and the Beduin differing from each other precisely in the same points as their respective camels. Notwithstanding this largeness of frame, however, the *fellâh* never grows fat. The woman and girls are particularly remarkable for their slender build. The men generally keep their heads shaved, but the hair of the soldiers and the long tresses of the girls, though always black and thick, is smooth and wavy, seldom curly. The hair on the faces of the men is scantier and more curly.

The chief peculiarity of the Egyptians is the remarkable closeness of their eyelashes on both lids, forming a dense, double, black fringe, which gives so animated an expression to their almond-shaped eyes. The very ancient and still existing custom of blackening the edges of the eyelids with antimony ('*kohl*'), which is said to serve a sanitary purpose, contributes to enhance this natural expression. The eyebrows are always straight and smooth, never bushy. The mouth is wide and thick-lipped, and very different from that of the Beduin or inhabitant of the oases. The high cheek-bones, the receding forehead, the lowness of the bridge of the nose, which is always distinctly separated from the forehead, and the flatness of the nose itself, are the chief characteristics of the Egyptian skull; but, as the jaws project less than those of most of the other African coloured races, it has been assumed that the skull is Asiatic, and not African in shape. The Egyptian peasantry have a much darker complexion than their compatriots in the towns, and their colour deepens as we proceed southwards, from the pale brown of the inhabitant of the Delta to the dark bronze hue of the Upper Egyptians. There is, however, a difference between the tint of the Nubians and that of the Upper Egyptians, even where they live in close contiguity, the former being more of a reddish-brown. In the ancient representations women are painted yellow and men red, merely because the former were paler owing to their indoor life, while the men were browned by labouring in the open air (Virchow).

The dwelling of the *fellâh* is of a miserably poor description,

consisting generally of four low walls formed of crude bricks of Nile mud, and thatched with a roof of durra straw, on which the poultry roost. In the interior are a few mats, a sheepskin, several baskets made of matting, a copper kettle, and a few earthenware pots and wooden dishes. But the railway-traveller, passing through the Delta for the first time, must not suppose that the miserable, ruinous huts that meet his eye are typical of all peasants' dwellings in Egypt. In Central and Upper Egypt he will obtain a much more favourable impression. The fact is, that beneath an Egyptian sky, houses are not of the same paramount importance as in more northern regions, all that is wanted being shelter for the night. The day is spent in the open air, on the court in front of the hut, shaded by acacia trees, among whose branches the pigeons coo. Here the fellâh spends his leisure, chatting with his neighbours and spinning wool from a spindle that he turns in his hand.

The poorer peasant's mode of life is frugal in the extreme. The staple of his food consists of a peculiar kind of bread made of sorghum flour in Upper Egypt, or of maize in the Delta, wheaten bread being eaten by the wealthier only. This poor kind of bread often has a greenish colour, owing to an admixture of flour made from *Fœnum Græcum* (see below). Next in importance in the bill of fare are broad beans (*fûl*). For supper, however, even the poorest cause a hot repast to be prepared. This usually consists of a highly salted sauce made of onions and butter, or in the poorer houses of onions and linseed or sesame oil. Into this sauce, which in summer acquires a gelatinous consistency by the addition of the universal *bâmia* (the capsular fruit of the Hibiscus) and various herbs, each member of the family dips pieces of bread held in the fingers. Both in town and country, goats', sheep's, or buffaloes' milk also forms a daily article of food, but always in a sour condition or half converted into cheese, and in very moderate quantities only. In the height of summer the consumption of fruit of the cucumber and pumpkin species, which the land yields in abundance, is enormous. In spring large quantities of lettuce, radish-leaves, and similar green vegetables are eaten; and the lower classes consume, for medical purposes during the same season, considerable amounts of *Fœnum Græcum*, a clover-like plant with a somewhat disagreeable odour (p. lvi). In the month of Ramadân alone (p. lxxvi), when a rigorous fast is observed during the day, and on the three days of the great Beirâm festival (Korbân Beirâm), even the poorest members of the community indulge in meat, and it is customary to distribute that rare luxury to beggars at these seasons.

The dress of the Egyptian peasant calls for little remark, especially as he usually works in the fields divested of everything. The chief articles of his wardrobe at other times are an indigo-dyed cotton shirt (*kamîs*), a pair of short and wide cotton breeches, a kind of cloak of brown, home-spun goats' wool (*za'bût*, *'abâyeḥ*, or *'aba*).

or simply a blanket of sheep's wool (*hirâm*), and lastly a close-fitting felt skull-cap (*libdeh*). He is generally barefooted, but occasionally wears pointed red (*zerbûn*), or broad yellow shoes (*balgha*). The shékhs and wealthier peasants wear wide, black woollen cloaks and the thick red 'Tunisian' fez (*tarbûsh*) with a blue silk tassel, round which they coil a white or red turban (*'imneh*). In their hands they usually carry a long and thick stick (*nâbût*), made of ash imported from Caramania. All watchmen carry similar sticks as a badge of office.

The sole wealth of Egypt is derived from its agriculture, and to the fellâhîn alone is committed the important task of tilling the soil. They are, indeed, neither fitted nor inclined for other work, a circumstance which proves how completely the stationary character of the ancient Egyptians has predominated over the restless Arabian blood, which has been largely infused into the native population ever since the valley of the Nile was conquered by the armies of El-Islâm. The ancient Egyptian racial type has been preserved in extraordinary purity in many fellâh families, especially in Upper Egypt. This is particularly evident in the case of the children and women, whose features are not concealed and distorted by veils (which the ancient Egyptians despised). Even among the Berbers (p. xlv), between the first and second cataracts, faces occur that might almost lead us to think that some of the pictures of the period of the old Pharaohs had come to life, and stood before us in flesh and blood. The modern Egyptians, moreover, resemble the ancient in the lot to which they are condemned. In ancient times the fellâh, pressed into the service of the priests and the princes, was compelled to yield up to them the fruits of his toil, and his position is nearly the same at the present day, save that the names of his masters are changed, and he has obtained some relief owing to the almost entire abolition of compulsory work.

In early life the Egyptian peasant is remarkably docile, active, and intelligent, but at a later period this freshness and buoyancy are crushed out of him by care and poverty and his never-ceasing task of filling the pitcher of the Danaïdes. He ploughs and reaps, toils and amasses, but he cannot with certainty regard his crops as his own, and the hardly earned piastre is too frequently wrested from him. His character, therefore, becomes like that of a gifted child, who has been harshly used and brought up to domestic slavery, but at length perceives that he has been treated with injustice, and whose amiability and intelligence are then superseded by sullenness and obstinacy. Thus down to a few years ago, as in the time of Ammianus Marcellinus, the fellâh would often suffer the most cruel blows in dogged silence rather than pay the taxes demanded of him.

In his own fields the fellâh is an industrious labourer, and his work is more continuous than that of the peasant of more northern countries. He enjoys no period of repose during the winter, and the

whole of his spare time is occupied in drawing water for the irrigation of the land. Notwithstanding his hard lot, however, he is an entire stranger to any endeavour to better his condition or to improve his system of farming. As soon as he has accomplished the most necessary tasks he rests and smokes, and trusts that Allâh will do the remainder of his work for him. The fellâh is generally of a peaceful disposition, kindly and helpful to his neighbour; theft is less common among the fellâhîn than in the corresponding classes in Europe. Foreigners can see his best side only by observing his dealings with his fellows; for he regards strangers as merely so many convenient sources of profit (comp. p. xx).

(2). Copts (*kûbt*, *'ûbt*). While we have regarded the fellâhîn as genuine Egyptians in consequence of their uninterrupted occupation of the soil, the religion of the Copts affords us an additional guarantee for the purity of their descent. The Copts are undoubtedly the most direct descendants of the ancient Egyptians, there being no ground for the assumption that their ancestors were foreign immigrants who embraced Christianity after the conquest of the country by the Mohammedans, while on the other hand the obstinacy with which they defended their monophysite Christianity for several centuries against the inroads of the creed of Byzantium affords another indication of their Egyptian character. The size of the Coptic population of the valley of the Nile cannot be very accurately stated.[†] They are most numerous in the towns of Northern Egypt, around the ancient Coptos, at Negâdeh, Luxor, Esneh, Dendera, Girgeh, Tahta, and particularly at Assiût and Akhmîm. A large proportion of the population of all these places is Coptic.

The Coptic Patriarch is elected from their own number by the monks of the five chief monasteries of Egypt. These are the monasteries of St. Anthony and St. Paul in the western desert (p. 194), the two in the valley of the Natron Lakes, and the large convent of Maragh (p. 191), near Monfalût.

Most of the Copts that dwell in towns are engaged in the more refined handicrafts (as watchmakers, goldsmiths, jewellers, embroiderers, tailors, weavers, cabinet-makers, turners, manufacturers of spurious antiquities, etc.), or in trade, or as clerks, accountants, and notaries. Their physique is accordingly materially different from that of the fellâhîn and even from that of Coptic peasants. They are generally of more delicate frame, with small hands and feet; their necks are longer and their skulls are higher and narrower than those of the peasantry; and, lastly, their complexion is fairer. These differences are sufficiently accounted for by their mode of life; for, when we compare those Copts who are engaged in rustic pursuits, or the Coptic camel-drivers of Upper Egypt, with the fellâhîn, we find that the two races are not distinguishable from

[†] The total number of Oriental Christians in Egypt (Copts, Greeks, and Armenians) is 645,775, or 6.63 per cent of the entire population. The total number of all Christians (including Protestants and Roman Catholics) is 731,235, or 7.51 per cent of the total.

each other. The two distinct types have also been recognized in the skeletons of the ancient mummies.

Few nations in the East embraced the Gospel more zealously than the dwellers on the Nile. Accustomed as they had long been to regard life as a pilgrimage to death, as a school of preparation for another world, and weary of their motley and confused Pantheon of divinities, whose self-seeking priesthood designedly disguised the truth, they eagerly welcomed the simple doctrines of Christianity, which appeared so well adapted to their condition and promised them succour and redemption. Like Eutyches, they revered the divine nature of the Saviour only, in which they held that every human element was absorbed; and when the Council of Chalcedon in 451 sanctioned the doctrine that Christ combined a human with a divine nature, the Egyptians, with their characteristic tenacity adhered to their old views, and formed a sect termed Eutychians, or Monophysites, to which the Copts of the present day still belong.

The name of the Copts is an ethnical one, being simply an Arabic corruption of the Greek name of Egyptians. The theory is now exploded that they derive their name from a certain itinerant preacher named Jacobus, who according to Makrizî was termed *El-Berâdî*, or 'blanket-bearer', from the old horse-cloth worn by him when he went about preaching. This Jacobus promulgated the monophysite doctrine of Eutyches, which had found its most zealous supporter in Dioscurus, a bishop of Alexandria, who was declared a heretic and banished after the Council of Chalcedon; and his disciples were sometimes called Jacobites. If this name had ever been abbreviated to *Cobit* or *Cobt*, it would probably have occurred frequently in the writings of Monophysites; but there we find no trace of it. It is, on the other hand, quite intelligible that the word *Copt*, though originally synonymous with Egyptian, should gradually have come to denote a particular religious sect; for, at the period when the valley of the Nile was conquered by 'Amr, the native Egyptians, who almost exclusively held the monophysite creed, were chiefly distinguished by their religion from their invaders, who brought a new religious system from the East.

These Egyptian Christians strenuously opposed the resolutions of the Council of Chalcedon, and thousands of them sacrificed their lives or their welfare in the fierce and sanguinary conflicts of the 6th century, the causes of which were imperfectly understood by the great majority of the belligerents. The subtle dogmatic differences which gave rise to these wars aroused such hatred among these professors of the religion of love, that the defeated Monophysites readily welcomed the invading armies of *El-Islâm*, or perhaps even invited them to their country.

After the conquest of Egypt by the Arabs (p. 32) the Copts were at first treated with lenity, and were even appointed to the highest government offices; but they were soon doomed to suffer persecutions and privations of every description. These persecutions were mainly due to their unbounded arrogance and their perpetual conspiracies against their new masters, and their Mohammedan contemporaries even attributed to them the disastrous conflagrations from which the new capital of the country so frequently suffered (p. 33). Their

hopes, however, were doomed to bitter disappointment, and their national pride to utter humiliation. Their conquerors succeeded in maintaining their position, and though apparently at first inclined to moderation, were at length driven by the conduct and the previous example of the Copts themselves to persecute and oppress them to the uttermost.

In spite, however, of all these disasters, a numerous community of Copts has always existed in Egypt, a fact which is mainly to be accounted for by the remarkable tenacity and constancy of the Egyptian character. Owing, however, to the continual oppression and contempt to which they have been subjected, the grave disposition of the subjects of the Pharaohs has degenerated into sullen gloom, and their industry into cupidity. The rancour which they have so long cherished has embittered their character, while the persecutions they have suffered have taught them to be at one time cringing, and at another arrogant and overbearing. They are in very few respects superior to their Mohammedan countrymen. They generally possess a hereditary aptitude for mathematical science, and are therefore in great request as book-keepers and accountants, but on the other hand they are entirely destitute of the generous and dignified disposition of the Arabs. They obey their law which forbids polygamy, but constantly abuse that which permits them to indulge in spirituous liquors, drunkards being frequently met with, even among their priests. Their divine worship will strike the traveller as strange, and anything but edifying or elevating (comp. p. 71).

The traveller may distinguish the Copts from the Arabs by their dark turbans, which are generally blue or black, and their dark-coloured clothes. This costume was originally prescribed by their oppressors, and they still take a pride in it as a mark of their origin, though now permitted to dress as they please. A practised eye will also frequently detect among them the ancient Egyptian cast of features. Towards strangers the Copt is externally obliging, and when anxious to secure their favour he not unfrequently appeals to his Christian creed as a bond of union. Many Copts have recently been converted to Protestantism by American missionaries, particularly in Upper Egypt, chiefly through the foundation of good schools and the distribution of cheap Arabic Bibles. Even the orthodox Copts have a great reverence for the sacred volume, and it is not uncommon to meet with members of their sect who know the whole of the Gospels by heart. The Roman propaganda, which was begun by Franciscans at the end of the 17th and beginning of the 18th cent., has been less successful among the Copts. There are, however, a few small Roman Catholic communities in Upper Egypt (at Girgeh, Akhmim, and Negâdeh), forming the 'Church of the Catholic Copts', whose patriarch at Alexandria, Cyrillos II., consecrated in 1899, is a native Copt. The patriarch of the old Copts

is also named Cyrillos. To the Romanists is partly due the preservation of the old Coptic language, into which they caused the Gospels to be translated by the most learned scholars of the day for circulation in Egypt. Notwithstanding the serious defects to which we have alluded, the Coptic community boasts of a number of highly respectable members, and in spite of the frequent heavy contributions levied from the sect by previous governments, it contains several wealthy land-owners and merchants.

3. BEDUINS. *Bedu* (sing. *bedawi*) is the name applied to the nomadic Arabs, and *Arab* to those who immigrated at a later period and settled in the valley of the Nile. They both differ materially from the dwellers in towns and from the fellâhîn. The subdivisions of the Beduin tribes are called *Kabîleh* (whence the name Kabyles, applied to some of the Algerian Beduins). Though differing greatly in origin and language, the wandering tribes of Egypt all profess Mohammedanism. Again, while some of them have immigrated from Arabia or Syria, partly in very ancient, and partly in modern times, and while others are supposed to be the aboriginal inhabitants of the territories claimed by them (as the Berbers of N. Africa and the Ethiopians and Blemmyes of Nubia), or former dwellers on the Nile expelled from their homes by foreign invaders, they all differ greatly from the stationary Egyptian population; and this contrast is accounted for by the radical difference between the influences of the desert and those of the Nile valley.

According to the census of 1897 there were 601,427 Beduins within the limits of Egypt, of whom 530,955 were settled in towns and villages.

The Beduins may be divided into two leading groups: (1) Beduins in the narrower sense, *i.e.* Arabic-speaking tribes, most of whom have probably immigrated from Arabia or Syria, and who occupy the deserts adjoining Central and Northern Egypt; (2) 'Bega', who range over the regions of Upper Egypt and Nubia situated between the Nile and the Red Sea, and extending to the frontiers of the Abyssinian mountains. These are the descendants of the ancient Blemmyes (p. 352; their territory being known as 'Edbai'). The three principal races of the second group, with whom alone we have to deal as inhabitants of Egypt, are the *Hadendoa*, the *Bishârîn*, and the *Abâbdeh*. They are widely scattered in the valleys of the desert (pp. 344-348), between the tropics and the latitude of Keneh and Kôsêr, and lead a poverty-stricken life with their very scanty stock of camels and goats. Though closely resembling the other Bega tribes in appearance, the *Abâbdeh* (sing. *Abâdi*, the *Gebadei* of Pliny) possess an original language of their own ('to-bedyawiyeh'), which, however, they have long since exchanged for bad Arabic. They have also adopted the costume of the fellâhîn, while the *Bishârîn* and *Hadendoa* tend their large flocks of sheep and herds of camels in a half-naked condition, girded with a leathern apron and

wrapped in a kind of blanket (*melâya*). All these 'Ethiopians' are remarkable for their fine and almost Caucasian cast of features, their very dark, bronze-coloured complexion, and their luxuriant growth of hair, shading their heads like a cloud, or hanging down in numberless plaits over their necks and shoulders. Their figures are beautifully symmetrical, and more or less slender in accordance with their means of subsistence, and their limbs are gracefully and delicately formed. In other respects they resemble all the other children of the desert, as in the purity of their complexion, the peculiar thinness of their necks, and the premature wrinkling of the skin of their faces. Compared with their bold and quarrelsome neighbours the Bishârîn (the ancient 'Ichthyophagi'), the 'Abâbdeh, who correspond to the 'Troglodytes' of the Greeks, are exceedingly gentle and inoffensive.

Besides the Bega, there are numerous Beduins who inhabit the steppes and deserts belonging to the region of the Nile, but beyond the limits of Egypt, and range as far as the confines of the heathen negro-races on the left bank of the Nile, nearly to 9° N. latitude; but with these we have not at present to deal. As regards the Beduins proper of the N., their common home, the desert, seems to have exerted a unifying effect upon races that were originally different, and the peculiar characteristics of each have gradually disappeared before the uniform environment of all.

There are three important Beduin tribes in the peninsula of Mount Sinai: the *Terâbiyîn*; the *Tihâya*, who occupy the heart of the peninsula, between Suez and 'Akaba; and the *Sawârkeh* or *El-'Arayîsh*, to the north of the latter. In Upper Egypt, besides the 'Abâbdeh, the only Beduins who occupy the eastern bank of the Nile are the *Beni Wasel* and the *Atwâni*, or *Hawâdât*, who, however, have now settled on both banks of the Theban Nile valley and are gradually blending with the fellâhîn, and the *Mâ'azeh*, who dwell in groups among the limestone mountains between Suez and Keneh, where there are good pastures at places. Most of the Arabian Beduins, on the other hand, who belong to Egypt, confine themselves to the western bank of the Nile. They occupy the whole of this side of the river from the Fayûm as far as Abydos near Girgeh, and it is mainly with their aid that communication is maintained with the western oases, peopled by a totally different race (comp. pp. xlv, xlvî), who till the ground and possess no camels, being probably allied to the Berbers of Northern Africa (one of the numerous Libyan tribes mentioned in ancient inscriptions).

The Beduins of the North have inherited with comparative purity the fiery blood of the desert-tribes, who achieved such marvellous exploits under the banner of the prophet, but the traveller will rarely come in contact with them unless he undertakes a journey across the desert. The Beduins who assist travellers in the ascent of the pyramids belong to the Nagâma tribe. Genuine Beduins are

to be found nowhere except in their desert home, where to a great extent they still retain the spirit of independence, the courage, and the restlessness of their ancestors. As in the time of Herodotus, the tent of the Beduin is still his home. Where it is pitched is a matter of indifference to him, if only the pegs which secure it be firmly driven into the earth, if it shelter his wife and child from the burning sunshine and the chilly night-air, and if pasturage-ground and a spring be within reach. At Ramleh on the coast, near Alexandria, the traveller will have an opportunity of seeing a whole colony of the poorest class encamped in their tents, where they live in the most frugal possible manner, with a few miserable goats and the fowls which subsist on the rubbish in their neighbourhood. Though professors of El-Islâm, they are considerably less strict in their observances than the fellâhin of the valley of the Nile, who are themselves sufficiently lax, and above all they sadly neglect the religious duty of cleanliness. They do not observe the practice of praying five times a day, and they are as a rule but slightly acquainted with the Korân. Relics of their old star-worship can still be traced among their customs.

The traveller will occasionally observe Beduins in the bazaars of the armourers and leather-merchants, and will be struck with the proud and manly bearing of these bronzed children of the desert, whose sharp, bearded features and steady gaze betoken firmness and resolution. In Egypt the traveller need not fear their predatory propensities.

(4). ARABIAN DWELLERS IN TOWNS. Those Arabs with whom the traveller usually comes in contact in towns are shopkeepers, officials, servants, coachmen, and donkey-attendants, or perhaps these last only, as most of the best shops are kept by Europeans, while in official and legal matters his intercourse with the natives is carried on through the medium of his consul. These Arabs are generally of a much more mixed origin than the fellâhin. It thus happens that the citizens of the Egyptian towns consist of persons of every complexion from dark brown to white, with the features of the worshippers of Osiris or the sharp profile of the Beduins, and with the slender figure of the fellâh or the corpulence of the Turk. Among the lower classes frequent intermarriage with negro-women has darkened the complexion and thickened the features of their offspring; while the higher ranks, being descended from white slaves or Turkish mothers, more nearly resemble the European type. As the inhabitants of the towns could not be so much oppressed by their rulers as the peasantry, we find that they exhibit a more independent spirit, greater enterprise, and a more cheerful disposition than the fellâhin. At the same time they are not free from the dreamy character peculiar to Orientals, nor from a tinge of the apathy of fatalism; and their indolence contrasts strongly with the industry of their European rivals in political, scientific, artistic, and all

business pursuits. The townspeople profess Islamism, but, in their youth particularly, they are becoming more and more lax in their obedience to the *Korân*. Thus the custom of praying in public, outside the house-doors and shops, is gradually falling into disuse. The European dress, moreover, is gradually superseding the Oriental, though the latter is far more picturesque, and better suited to the climate. On the whole, however, they are bigoted Mohammedans, and share the contempt with which the *fellâhîn* regard all other religions. Their daily intercourse with unbelievers and their dread of the power of the Christian nations tend, however, to keep their fanaticism, which otherwise would be unbounded, in check, and has even induced them to admit strangers to witness the most sacred ceremonies in their mosques.

(5). **BERBERS.** The name *Berberi* (plur. *barâbra*) is applied to the Nubian inhabitants of the Nile-valley between the neighbourhood of Assuân and the Fourth Cataract. The Egyptians and Nubians are radically different, and the dislike between the two races is carried to such an extent that Nubians never marry Egyptian wives. The Nubians are inferior to the Egyptians in industry and energy, especially in tilling the soil, and in physical (and perhaps also in intellectual) vigour; and they are more superstitious and fanatical, as is indicated by the numerous amulets they wear round their necks and arms. They are, however, superior to the Egyptians in cleanliness, honesty, and subordination, and possess a more highly developed sense of honour. The traveller must not expect to find them very sincerely attached or grateful, any more than the native Egyptians, but as servants they are certainly preferable. The Nubian language, which is divided into the three dialects of *Kenûs*, *Mahâs*, and *Dongola*, belongs to a special group of the African tongues; and Dr. Brugsch is of opinion that it may afford a clue to the interpretation of the still undeciphered Ethiopian (*Meroitic*) inscriptions of the Nubian part of the Nile-valley.

Those Berbers who do not learn Arabic grammatically never speak it thoroughly well; but it is generally, though imperfectly, understood in Nubia. The traveller must therefore not expect to learn good Arabic from his Nubian servants. In their native country the Berbers till the banks of the Nile, but their land is of very limited extent and poorly cultivated; and as their harvests are scanty they are rarely able to support large families. They accordingly often emigrate at an early age to the richer lowlands, chiefly to the large towns, in quest of employment. When the Berber has succeeded in amassing a moderate fortune, he returns to settle in his native country, of which throughout his whole career he never entirely loses sight, and to which he frequently remits his hardly earned savings for the benefit of his relatives. The cold winter-nights in Egypt are very trying to the poor Berbers, who often have to sleep in the open air outside the doors, and many of them are attacked by consumption. They are

most commonly employed as doorkeepers (*bawwâb*), as house-servants (*khaddâm*), as grooms and runners (*sâis*), for which their swiftness renders them unrivalled, as coachmen (*'arbagi*), and as cooks (*tabbâkh*). Each of these five classes is admirably organised as a kind of guild, with a shêkh of its own, who levies a tax from each member, and guarantees the character and abilities of members when hired. Thefts are very rarely committed by the Nubians, but in cases of the kind the shêkh compels the whole of his subjects to contribute to repair the loss, and cases have been known in which several hundred pounds have been recovered in this way. The result is that there is a strict mutual system of supervision, and suspected characters are unceremoniously excluded from the fraternity. Nubian women are seldom seen in Egypt except as slaves.

(6.) SUDÂN NEGROES. Like the Berbers, most of the negroes in Egypt are professors of El-Islâm, to the easily intelligible doctrines of which they readily and zealously attach themselves. Most of the older negroes and negresses with whom the traveller meets have originally been brought to Egypt as slaves, and belong to natives, by whom they are treated more like members of the family than like servants. Although every slave who desires to be emancipated may now with the aid of government sever the ties which bind him to his master, most of the negroes prefer to remain on the old footing with the family which supports them and relieves them of the anxiety of providing for themselves. The eunuchs, who also belong almost exclusively to the negro races, but are rapidly becoming rarer, very seldom avail themselves of this opportunity of regaining their liberty, as their emancipation would necessarily terminate the life of ease and luxury in which they delight. Under the present government slavery is very rapidly approaching complete extinction in Egypt, chiefly in consequence of changes in the mode of living, and the growing preference of the wealthy for paid servants. — The negroes who voluntarily settle in Egypt, constituting a body of considerable size, form the dregs of the people and are employed in the most menial offices.

Most of the negro-races of Central Africa to the N. of the equator are represented at Cairo, particularly in the rank and file of the negro regiments.

(7.) TURKS. Although the dynasty of the viceroys of Egypt is of Turkish origin (see p. xcvi), a comparatively small section of the community belongs to that nation. According to the census of 1897 there are 40,126 Turks in Egypt, but among these are reckoned Turkish subjects from every part of the Ottoman empire. Only a few are genuine Osmanlis. The Turks of Egypt are chiefly to be found in the towns, where most of them are government officials, soldiers, and merchants. The Turkish language is little understood in Egypt.

(8.) LEVANTINES. A link between the various classes of dwellers in Egypt and the visitors to the banks of the Nile is formed by the

members of the various Mediterranean races, especially Syrians and Greeks, known as Levantines, who have been settled here for several generations, and form no inconsiderable element in the population of the larger towns. Most of them profess the Latin form of Christianity, and Arabic has now become their mother tongue, although they still speak their old national dialects. They are apt linguists, learning the European languages with great rapidity, and good men of business, and owing to these qualities they are often employed as shopmen and clerks. Their services have also become indispensable at the consulates and in several of the government-offices. A large proportion of them are wealthy. The Egyptian press is almost exclusively in the hands of Syrians.

(9). ARMENIANS AND JEWS. This section of the community is about as numerous as the last, and in some respects contrasts favourably with it. The Armenians generally possess excellent abilities, and a singular aptitude for learning both Oriental and European languages, which they often acquire with great grammatical accuracy. Many of them are wealthy goldsmiths and jewellers.

The Jews are met with only in Cairo and Alexandria. They are often distinguishable by their red hair from the native Egyptians, as well as by other characteristics. Most of them are from Palestine, though of Spanish origin, but many have recently immigrated from Roumania. The latter are popularly called "Shlechtî"; in reference to the barbarous German idiom they speak. All the money-changers in the streets (*sarrâf*), and many of the wealthiest merchants of Egypt, are Jews, and notwithstanding the popular prejudice entertained against them, owing as is alleged to their disregard of cleanliness, they now form one of the most highly respected sections of the community.

(10). Egypt also contains numerous GYPSIES, whose status resembles that of their race in European countries.

(11). EUROPEANS. The number of European residents and visitors in Egypt was 112,574 in 1897, inclusive of the British army of occupation. The Greeks are most numerous represented, then the Italians, English (including Indians and Maltese), French, Austrians (including many Dalmatians), and Germans. The numerous Swiss residents in Egypt, who are not represented by a consul of their own, are distributed among the above leading classes (French, Italian, German). Beside these nationalities, there are also a few representatives of Russia, America, Belgium, Scandinavia, and other countries. Each of the above leading nationalities shows a preference for one or more particular occupations, in which they sometimes enjoy a complete monopoly. The Greeks of all classes are generally traders. They constitute the aristocracy of Alexandria, and the victual-dealers (*bakkâl*) in all the other towns are mostly Greeks. They are the proprietors of the small steam-mills that abound in the villages, and of the numerous

small banks which lend money on good security, both to the peasantry and the government-officials, at a rate of interest sometimes amounting to 6 per cent monthly, the maximum permitted by law. The Greeks are the only Europeans who have established themselves permanently as merchants beyond the confines of Egypt proper. The entire trade with the Sudan is now in their hands. The Greeks also have the unenviable notoriety of committing numerous murders, thefts, and other crimes, but it must be borne in mind that they are by far the most numerous section of the European community (38,200 from Greece alone, besides about as many who are Turkish subjects), and that some 30,000 of them belong to the lowest class of immigrants. The superiority of the Greeks to the Orientals is nowhere so strikingly manifested as in Egypt, where it affords a modern reflex of their ancient, world-renowned supremacy.

The Italian residents, 24,454 in number, consist chiefly of traders of a humble class, advocates, and musicians, from the operatic singer down to the Calabrian itinerant. Of French nationality (14,172) are all the artisans of the higher class, who are generally noted for their skill, trustworthiness, and sobriety, and indeed form the most respectable stratum of the European community. Most of the better shops are kept by Frenchmen, and the chief European officials of the government, including several architects and engineers, are French. The British settlers numbered 6118 in 1882 and in 1897 about 14,654, exclusive of the troops, of which there were 4909. Until recently their specialities were the manufacture of machinery and the construction of railways and harbours; but of late they have also almost monopolised the chief posts in those branches of the administration (army, post and telegraph office, railways, custom-house) that have been remodelled after the European pattern. A large majority of the residents who enjoy the protection of the British consulate are Maltese (6481) and to them apply even more forcibly most of the remarks already made regarding the Greeks. It has been ascertained that the Maltese settlers in foreign countries are more numerous than those resident in their two small native islands, and of these a considerable proportion belongs to Egypt. At home, under the discipline of British institutions, they form a pattern little nation of their own, but in Egypt, where they are freed from the restraint of these influences, they are very apt to degenerate and to swell unduly the ranks of the criminal class. Many of the Maltese, however, are enterprising tradesmen and industrious artisans, such as shoemakers and joiners. To the Austrian (7115) and German (1281) community belong a number of merchants of the best class, many physicians and teachers, inn-keepers, musicians, and lastly humble handicraftsmen.

With regard to the capability of Europeans of becoming acclimatised in Egypt, there are a number of widely divergent opinions. Much, of course, must depend on the nature of the climate of their

own respective countries. It has been asserted that European families settled in Egypt die out in the second or third generation, but of this there is no sufficient proof, as the European community is of very recent origin, and many examples to the contrary might be cited. Moreover as the Europeans in Egypt dwell exclusively in the large cities, they do not afford very conclusive evidence on the general question; for city life, as opposed to country life, is even less propitious to human health and vigour in warm countries than it is in northern climes. Thus the Mamelukes have left no descendants in Egypt. The climate of Egypt (comp. p. lxi) is less enervating than that of most other hot countries, an advantage attributed to the dryness of the air.

c. The Nile.

The Nile ranks with the Amazon and the Congo as one of the three longest rivers in the world (about 4000 miles), since its head-stream was proved by Dr. O. Baumann in 1892 to be the *Kagera*, which rises three degrees to the S. of the Equator. Throughout nearly the whole of its course the river is navigable, with two great interruptions only (between Abu Hammed and Barkal and between Dongola and Wâdi Halfa).

The Nile is formed by the confluence of the *White* and the *Blue* Nile at the town of Khartûm, from which point to its principal mouths at Damietta and Rosetta, a distance of 1350 miles, it traverses an absolutely barren country, and receives one tributary only, the *Atbara*, on the east side, about 140 miles below Khartûm. Notwithstanding the immense length of the river, it very rarely presents the picturesque appearance of some of the great European and other rivers, as its banks are generally flat and monotonous, and it contains hardly a single island worthy of mention. The broadest parts of this portion of the Nile are a little below Khartûm, a little above its bifurcation near Cairo, and also near Minyeh, at each of which places it attains a width of about 1100 yds., while the White Nile is of greater breadth throughout a long part of its lower course. As the river pursues its tortuous course through thirsty land, for a distance of 15 degrees of latitude, much of its water is consumed by evaporation and infiltration (a process by which it is probable that the Libyan oases are supplied with water from the Nubian Nile), and still more by the extensive system of artificial canals requisite for the irrigation of a whole kingdom. At the confluence of the White and Blue Nile their average volumes are in the proportion of three to one, but the latter assumes far greater importance when swollen by the Abyssinian rains. The Blue Nile is in fact a species of mountain-torrent, being liable to rise suddenly and sweep away everything it encounters on its rapidly descending course. It is therefore called the *Bahr el-Azrak*, i. e. the blue, 'dark', or 'turbid', in contradistinction to the *Bahr el-Abyad*, i. e. the

white, or rather the 'clear' river, whose water descends from clear lakes and is farther filtered by the vast grassy plains and occasional floating plants through which it passes. The Blue Nile (together with the Atbara) may therefore be regarded as the sole origin of the fertility of Egypt, and also as the cause of the inundation, while on the other hand the regular and steady supply of water afforded by the White Nile performs the very important office of preventing the lower part of the river from drying up altogether in summer. The White Nile is not only much larger than the Blue in average volume, but is, with its tributaries, more than double the length.

The Valley of the Nile from Khartûm to the Delta, although from its great length (15° of latitude) necessarily possessing great varieties of climate, forms one long unbroken tract of country, the fertilising soil of which is brought down by the Blue Nile from the Abyssinian mountains.

The breadth of the Valley of the Nile, including the barren land immediately flanking it, varies from 5 to 9½ miles in Nubia, and from 12½ to 31 miles in Egypt. The banks, of which the eastern is called the 'Arabian', and the western the 'Libyan', rise at places to upwards of 1000 ft., resembling two large canal-embankments, between which the river has forced its passage through the plateau of 'Nubian sandstone' (which extends to the Gebel Silsileh), and through the nummulite limestone of Upper and Central Egypt. The breadth of the cultivable alluvial soil corresponds with the above varying width, but nowhere exceeds 10 miles. The soil deposited by the Nile averages 33-38 ft. deep in Egypt, but near Kalyûb at the head of the Delta it increases to about 50 ft., the bottom of it being at places below the level of the sea. The bed of the river is also of considerable depth, and at low water the mud-banks (*gef*) rise above its surface to a height of 25 ft. in Upper Egypt, and 14 ft. at Cairo. These are also the depths of the various irrigation-wells.

The Nile soil is unlike any other in the world in its composition. According to Regnault it contains 63 per cent of water and sand, 18 per cent of carbonate of lime, 9 per cent of quartz, silica, felspar, hornblende, and epidote, 6 per cent of oxide of iron, and 4 per cent of carbonate of magnesia.

The INUNDATION is more or less favourable according to the greater or less amount of rain that falls among the Abyssinian mountains, for that which falls in Central Africa is a more constant quantity, being regulated by the influence of the trade-winds. Like the waterspouts which descend on equatorial Africa, the overflow always recurs at the same season of the year, varying in its advent by a few days only, and in its depth by several yards. At the beginning of June the river slowly begins to swell, and between the 15th and 20th of July the increase becomes very rapid. Towards the end of September the water ceases to rise, remaining at the same height for twenty or thirty days, but during the first half of October

it rises again and attains its highest level (comp. p. 69). After having begun to subside, it generally rises again for a short time, sometimes regaining and even passing its first culminating point. At length it begins to subside steadily, and after a time the decrease becomes more and more rapid. In January, February, and March the fields from which the water has receded gradually dry up, and in April, May, and the first few days of June the river is at its lowest. When the river is low the water covers 7 ells ($12\frac{3}{5}$ ft.) of the Nilometer at Rôda (p. 69); when it reaches $15\frac{2}{3}$ ells ($27\frac{3}{4}$ ft.) the inundation has attained the height most favourable for agriculture at the present day.

Egypt is now no longer a vast lake during the inundation as it formerly was, nor does the overflow of the fields take place in a direct manner as is commonly supposed. In Upper Egypt the water is conducted into a vast network of reservoirs and canals, and distributed as required, and special engineers are appointed for their supervision. The whole of the cultivable land is divided into huge basins (*hâd*), in which the water introduced by the canals is maintained at a certain height until it has sufficiently saturated the soil and deposited the requisite quantity of mud. After the water in the river has subsided, that in the basins may either be discharged into the river or into the canals, or it may be used for filling other basins lying at a lower level. During these operations many of the villages are connected by means of embankments only, while others can only be reached by boat, and the whole country presents a very peculiar and picturesque appearance. With the help of the great Barrage (p. 111), the Delta is irrigated all the year round by means of a network of canals. The principal CANALS in Upper Egypt are the *Sohâgîyeh* (*Souhagieh*), which quits the river at Sohâg (p. 191); the *Ibrahimîyeh*, which begins below Assiût and ends to the N. of Benișuêf; and the *Baħr Yusuf*, which serves the Fayûm. In Lower Egypt the chief canals are the *Maħmûdiyyeh* and *Khataibeh*, in the W. Delta; the *Baħr Tira*, the *Baħr Shibîn*, and *Es-Sâhel*, in the Central Delta; the *Tewfikîyeh*, with its continuations the *Man-sûriyeh* and *Baħr es-Sughair*, the *Baħr Buhîyeh*, the *Baħr Mu'izz*, and the *Isma'îliyeh Cana'*, in the E. Delta.

If the river and the system of canals connected with it are in any way neglected the consequences are very disastrous, as was notably the case during the latter part of the Byzantine supremacy and under the disgraceful sway of the Mamelukes, when the fertile soil of Egypt yielded less than one-half of its average produce. The mean difference between the highest and the lowest state of the river is about 25 ft. at Cairo, 38 ft. at Thebes, and 49 ft. at Assuân. Even in March and April the traveller will have an opportunity of observing how powerful and rapid the flow of the river still is, although its fall from Assuân (by the first cataract) to Cairo is 299 ft. only, or about seven inches per mile. The rapidity of the

stream, however, which averages 3 miles an hour, is not so serious an impediment to the navigation as the frequent changes which take place in the formation of its channel, sometimes occasioning difficulties which the most careful of captains is unable to foresee.

This remarkable river has exercised a unique influence on the history of civilisation. The necessity of controlling its course and utilising its water taught the ancient Egyptians the art of river-engineering and the kindred science of land-surveying, while in the starry heavens they beheld the eternal calendar which regulated the approach and the departure of the inundation, so that the river may perhaps have given the first impulse to the study of astronomy. As the annual overflow of the water obliterated all landmarks, it was necessary annually to measure the land anew, and to keep a register of the area belonging to each proprietor; and above all it became an important duty of the rulers of the people to impress them with a strong sense of the sacredness of property. Every succeeding year, however, there arose new disputes, and these showed the necessity of establishing settled laws and enforcing judicial decisions. The Nile thus led to the foundation of social, legal, and political order.

Subsequently, when the engineers and architects, in the service of the state or in the cause of religion, erected those colossal structures with which we are about to become acquainted, it was the Nile which materially facilitated the transport of their materials, and enabled the builders of the pyramids and the other ancient Egyptians to employ the granite of Assuân for the structures of Memphis, and even for those of Tanis, on the coast of the Mediterranean. As the river, moreover, not only afforded a convenient route for the transport of these building-materials, but also an admirable commercial highway, we find that the Egyptians had acquired considerable skill at a very early period in constructing vessels with oars, masts, sails, and even cabins and other appliances.

From the earliest historical period down to the present time the course of the Nile, from the cataracts down to its bifurcation to the north of Cairo, has undergone very little change. This, however, is not the case with its *EMBOUCHURES*; for, while ancient writers mention seven (the Pelusiatic, the Tanitic, the Mendesian, the Bucolic or Phatnitic, the Sebennytic, the Bolbitinic, and the Canopic), there are now practically two channels only through which the river is discharged into the sea. These are the mouths at Rosetta (Rashîd) and Damietta (Dumyât), situated near the middle of the Delta, while the Pelusiatic and Canopic mouths, the most important in ancient times, lay at the extreme east and west ends of the coast respectively.

Geological Notice. (1) EGYPT PROPER. On entering the harbour of Alexandria the traveller will observe the massive blocks of stone from the quarries of Meks (p. 18) of which the quays are constructed. They consist of recent tertiary, light-coloured, sandy limestone, composed chiefly of innumerable broken fragments of conchylia, a kind of rock which extends far to the west of Alexandria, and probably constitutes the greater part of the lofty Cyrenæan plain. This rock supplies forms the building-stone generally used at Alexandria, and is also employed in the harbour-structures of Port Saïd.

Amidst the desert sand of the isthmus, which even in Lower Egypt forms a substratum underlying the Nile mud, and in the E. part of the desert is nearly covered with a solid gypseous and saline crust, the rock occasionally crops up, or has been uncovered in the course of the excavation of the canal. Near the Shalûf station (p. 171) a greenish-grey, gypseous marl overlies the solid limestone, which contains the tertiary marine conchylia, sharks' teeth, and remains of crocodiles and amphibious mammalia. The same formation occurs in other places also, and ridges of the early tertiary nummulite limestone likewise occasionally rise from the plain. At several points on the coast of the Red Sea, particularly near Kosër (p. 347), at a height of 600-950 ft. above the sea-level, we find rock of the late tertiary or diluvial era containing coral, which shows how much the land must have risen since that period.

To the postpliocene, or latest tertiary period, belong several isolated deposits of sandstone near Cairo, in which are found the beautiful fossil sea-urchins (*Clypeaster Aegyptiacus*) frequently offered for sale near the Pyramids (p. 113). One of the principal geological curiosities near Cairo is the *Petrified Forest* (comp. p. 111).

Above Cairo, to the S., the Nile is flanked by ranges of hills, beyond which, to the E., stretches the Arabian desert, and to the W. the Libyan desert. The hills on both banks of the Nile consist of early tertiary nummulite limestone. The strata dip gradually from south to north, so that the farther we ascend the Nile the older are the strata that we meet with. To the south of Edfu the nummulite limestone disappears, being succeeded by quartzose sandstone, belonging to the middle or upper chalk formation, and forming considerable cliffs at the Gebel Silsileh (p. 320), which confine the river within a narrow bed. This last formation, known as 'Nubian sandstone', covers many thousands of square miles of Nubia and the Sudân. From Assuân to Silsileh the Nile flows through Nubian sandstone, but near the ancient Syene a transverse barrier of granite and 'syenite' advances from the east, forming the boundary between Egypt and Nubia. This barrier extends eastwards for about 180 miles, forming a very irregular chain of barren hills 900-1300 ft. in height. The Nile has forced a passage for itself through this hard rock, exposing to view at places the beautiful red felspar crystals which it contains, and forms the first cataract at Assuân (p. 347).

(2) THE ARABIAN DESERT (pp. 344 et seq.). Parallel with the coast of the Red Sea, a broad and massive range of mountains, rising to a height of 6600 ft. and consisting of crystalline rocks (granite, syenite, diorite, porphyry, hornblende-slate, gneiss, mica-slate, etc.), runs through the Arabian Desert, sending forth numerous ramifications into the interior of the country. This range is adjoined on the E. by roof-shaped, stratified formations. At first there occurs a considerable stratum of Nubian sandstone, next to which we find a series of clayey and calcareous strata belonging to the upper white chalk formation. These strata are succeeded by extensive masses of limestone, belonging to the nummulite formation, and stretching to the Nile. These extensive mountains, with their numerous profound ravines and boldly shaped masses of rock, impart a most imposing character to the Arabian Desert. This region is by no means so destitute of vegetation as is usually supposed; for, although without oases, it contains, particularly in the N. part, a number of springs and natural cisterns, which are filled by the rare, but often copious, rains of winter.

(3). THE LIBYAN DESERT. This region again presents an entirely different character. It consists of an immense, monotonous, and stony tableland, 650-1000 ft. above the level of the Nile, extending between the Nile and the oases of Khârgah, Dâkhel, Farâfra, and Bahriyeh. The surface of the desert rises in gradations, each preceded by a broad girdle of isolated mounds, which have obviously been formed by erosion, the materials having been washed down from the adjoining plateau. The whole of this stony and absolutely unwatered plain, the monotony of which is only varied by a few solitary ranges of sand-hills, consists of nummulite limestone. In the direction of the oases it descends in precipitous slopes,

furrowed with numerous ravines, and occasionally nearly 1000 ft. in height. The different strata of the earlier nummulite formation, as well as those of the upper chalk, are here exposed to view, and generally contain numerous fossils. The oases, particularly those of Dâkhel and Khârgêh, are remarkable for their fossil wealth. The soil of the deep depressions in which these oases lie, partly below the level of the Nile, consists of the variegated clayey or sandy strata of the upper chalk. The ground is strongly impregnated with alum at places. Numerous thermal springs well up from the upper strata of the chalk, and the soil thus irrigated is luxuriantly clothed with vegetation. The barrier of Nubian sandstone which abuts on the valley of the Nile at Silsileh extends far into the Libyan desert. It forms the southwestern boundary of the oases of Khârgêh and Dâkhel, beyond which it stretches for an unknown distance into the heart of the desert. This formation contains silicified wood and iron and manganese ores in abundance. About six days' journey to the W. of the oases begins a complete ocean of sand. As far as the eye can reach we discover nothing but a vast expanse of loose yellow sand, which generally forms itself into ranges of sand-hills, many miles in length, and occasionally rising to a height of 300 ft. or upwards above the level of the plain.

The oasis of *Farâfra* lies in a recess eroded in the nummulite limestone. To the N. and W. of *Farâfra* extends the eocene limestone plateau as far as the neighbourhood of *Sîwa*, between which oasis and Bahriyeh it is remarkable for its numerous basin-shaped and sharply defined depressions. The whole of the desert around the Oasis of Ammon consists of recent tertiary deposits, the fossil wealth of which was once extolled by Herodotus and Eratosthenes.

d. Agriculture and Vegetation.

I. CAPABILITIES OF THE SOIL. In the time of the Pharaohs the Egyptian agricultural year was divided into three equal parts, the period of the inundation (from the end of June to the end of October), that of the growing of the crops (from the end of October to the end of February), and that of the harvest (from the end of February to the end of June). At the present day there are two principal seasons, corresponding to our summer and winter, besides which there is a short additional season, corresponding with the late summer or early autumn of the European year. The land is extremely fertile, but it is not so incapable of exhaustion as it is sometimes represented to be. Many of the crops, as elsewhere, must occasionally be followed by a fallow period; others thrive only when a certain rotation is observed (such as wheat, followed by clover and beans); and some fields require to be artificially manured. Occasionally two crops are yielded by the same field in the same season (wheat and saffron, wheat and clover, etc.). The great extension within the last thirty or forty years of the cultivation of the sugar-cane, which requires a great deal of moisture, and of the cotton-plant, which requires extremely little, has necessitated considerable modifications in the modes of irrigation and cultivation hitherto in use. As both of these crops are of a very exhausting character, the land must either be more frequently left fallow, or must be artificially manured. The industry and powers of endurance of the Egyptian peasantry are thus most severely tried, although the homogeneous soil of the

valley of the Nile requires less careful tilling and ploughing than ours. As the dung of the domestic animals is used as fuel throughout Egypt, where wood is very scarce, that of pigeons is almost the only kind available for agricultural purposes. An abundant source of manure is afforded by the ruins of ancient towns, which were once built of unbaked clay, but now consist of mounds of earth, recognisable only as masses of ruins by the fragments of pottery they contain. Out of these mounds, which conceal the rubbish of thousands of years, is dug a kind of earth, known as *Sebbâkh*, sometimes containing as much as 12 per cent of saltpetre, soda, ammonia, and other salts.

II. IRRIGATION. The whole of the cultivable soil of Egypt is divided into two classes in accordance with its relative height above the surface of the Nile: (1) The '*Raï*', or fields which retain their moisture after the subsidence of the overflow long enough (or nearly long enough) to admit of the ripening of the crop without additional irrigation; (2) The '*Sharâkî*', or those which always require artificial irrigation. The irrigation is effected by means of: (1) The '*Sâkiyeh*', or large wheels (rarely exceeding 30 ft. in diameter), turned by cattle or buffaloes, and sometimes by camels or asses, and fitted with scoops of wood or clay, resembling a dredging-machine. (2) The '*Shâdûf*', an apparatus resembling that of an ordinary well, set in motion by one person only, and drawing the water in buckets resembling baskets in appearance; as a substitute for the *sâkiyeh* several *shâdûfs* are sometimes arranged one above the other. (3) When it is possible to store the water in reservoirs above the level of the land to be watered, it is allowed to overflow the fields whenever required. This is the only method available in the oases, where fortunately the water rises from the springs with such force as to admit of its being easily dammed up at a sufficiently high level. (4) Pumps driven by steam are also used, particularly when a large supply of water is required, as in the case of the sugarplantations on the '*Gefs*' of the Nile in Northern Egypt, where they are seen in great numbers. (5) The '*Tâbât*', a peculiar, very light, and easily moved wooden wheel, which raises the water by means of numerous fans, is used in the Lower Delta only and in places where the level of the water in the canals remains nearly the same. Archimedean screws also are found in the Delta, and in the Fayûm there are water-wheels of peculiar construction, so contrived as to be turned by the weight of the water. Occasionally irrigation is effected by means of a basket slung on a rope between two labourers. In order to distribute the water equally over flat fields, they are sometimes divided into a number of small squares by means of embankments of earth, 1 ft. in height, which, owing to the great plasticity of the Nile mud, are easily opened or closed so as to regulate the height of the water within them. The agrarian measures of the Egyptian government are all directed towards the

emancipation of farming from its dependence upon the inundations (comp. pp. 111, 335).

III. AGRICULTURAL SEASONS. (1) The *Winter Crop*, or '*Esh-Shitâwi*', grown exclusively on the '*Rai*' land (p. lv), is sown immediately after the subsidence of the inundation. In Upper Egypt seed-time accordingly begins as early as the middle of October, in Central Egypt (from Assiût to Cairo) at the beginning of November, and in the Delta about the end of December. The ground is seldom prepared for sowing by the use of the plough. The seed is scattered over the still soft and moist soil, and is then either pressed into it by means of a wooden roller, beaten into it with pieces of wood, or trodden in by oxen†. Throughout the whole country a period of four months elapses between seed-time and the completion of the harvest. The winter-harvest is, therefore, over in Upper Egypt about the middle of February, in Central Egypt about the middle of March, and in the Delta towards the end of April. The principal crop everywhere is wheat, next to which are barley, clover, and broad beans (p. lvii).

(2) The *Summer Crops* ('*Eṣ-Ṣēfi*' or '*El-Kêdi*') occupy the period from April to August; but many of the plants grown at this season require a longer period of development, extending throughout the whole of the autumn and even part of the winter. This is particularly the case with the rice-crop, which is sown in May, but does not attain maturity till the middle of November, and with the cotton-plant, sown in April, and harvested in November or December. A large quantity of cotton is also yielded by a second harvest from the pruned plant in the month of August, in the second year of its growth. The cultivation of tobacco has recently been forbidden in Egypt, in the interest of the customs duties.

(3) The *Autumn Season* ('*En-Nabâri*' or '*Ed-Denûri*'), as already stated, is the shortest season, extending to little more than seventy days; and yet within this brief space the rich soil of

† The AGRICULTURAL IMPLEMENTS of the Egyptians are exceedingly primitive and defective. The chief of these is the plough (*mihrát*), the form of which is precisely the same as it was 5000 years ago; and the traveller will recognise it on many of the monuments and in the system of hieroglyphics. It consists of a pole about 6 ft. long, drawn by an ox, buffalo, or other beast of burden, attached to it by means of a yoke, while to the other end is fastened a piece of wood bent inwards at an acute angle, and shod with a three-pronged piece of iron (*lisân*). Connected with the pole is the handle which is held by the fellâh. These rude and light ploughs penetrate but slightly into the ground. The harrow is replaced in Egypt by a roller provided with iron spikes (*kum-fud*, literally 'hedgehog'). The only tool used by the natives on their fields, or in making embankments of earth, is a kind of hoe or shovel (*migrafeh*). The process of reaping consists of cutting the grain with a sickle (*mingal*), or simply uprooting it by hand. The *nôrag*, or 'threshing-sledge', consists of a kind of sledge resting on a roller provided with sharp semi-circular pieces of iron, and drawn by oxen or buffaloes. This primitive machine, being driven over the wheat, peas, or lentils to be threshed, crushes the stalks and ears and sets free the grain or seeds.

the Delta yields its harvest of maize, which, next to wheat, is the most important of the Egyptian cereals. (The annual yield of these two grains is said to amount to 24 million bushels.) The autumn cultivation lasts from August to October, and sometimes till November. In Central Egypt maize is also an important summer-crop. Along with it is sometimes cultivated the less common Sorghum or Durra (Indian millet or Kaffir-corn), which is eaten by the poorest fellâhîn only. It is, however, largely consumed by the Beduins on the Arabian side of the Nile, and in the Sudân and Nubia forms the chief food of the inhabitants. Another plant cultivated in autumn, rarely seen in Egypt, but common in the Sudân and Nubia, is the tropical Sesame, from which oil is largely prepared.

IV. FARM PRODUCE OF EGYPT. The following is an enumeration of all the most important industrial crops cultivated within the boundaries of Egypt. On hearing the names of those with which he is unacquainted, the traveller may identify them with the aid of the Egyptian names given below. The various products are enumerated in the order of their importance.

a. CEREALS. 1. Wheat (*kamh*; that from the Delta, *kamh bahri*; from Upper Egypt, *kamh sa'idi*). 2. Maize (*dura shâmi*, i.e. Syrian; called in Syria *durra* only). 3. Barley (*sha'ir*). 4. Rice (*ruzz*), cultivated only in the lower part of the Delta of Alexandria and Rahmâniyeh, as far as Mansûra, Zakâzîk, Sâlihiyeh, and the Wâdi Tumilât, and also in the Fayûm and in the oases of the Libyan desert. 5. Sorghum vulgare (*dura beledi*, i.e. durra of the country; simply called *durra* in the Sudân; Ital. *sorgho*, Engl. *Kaffir-corn*, and the Tyrolese *sirch*). 6. Penicillaria (*dukhn*). 7. Sorghum saccharatum.

b. LEGUMINOUS PLANTS. 1. Broad beans (*fâl*). 2. Lentils (*adas*). 3. Chickpeas (*hummus*). 4. Lupins (*tirmis*). 5. Peas (*bisilla*). 6. Vigna Sinensis (*tâbiya*). 7. Dolichos Lablab (*lablab*), which is very frequently seen festooning walls and hedges, but is also grown in fields in separate plants (*tâbiya afn*).

c. GREEN CROPS. 1. White Egyptian clover (*bersim*). 2. Fœnum Græcum (*helbeh*, frequently ground into flour and used in making bread; also generally eaten raw by the natives in winter; not to be confounded with clover). 3. Medicago sativa, or lucerne (*bersim hegâzi*). 4. Lathyrus sativus, or flat pea (*gulbân*). 5. Sorghum halepense (*gerau*).

d. STIMULANTS. Poppies, for the manufacture of opium (*abu-num*, or 'father of sleep'). — The cultivation of tobacco is forbidden (p. xxx).

e. TEXTILE MATERIALS. 1. Cotton (*kofa*), introduced from India in 1821, but extensively cultivated since 1863 only. 2. Flax (*kettân*). 3. Hibiscus cannabinus (*tîl*).

f. DYES. 1. Indigo argentea, a peculiar kind (*nîleh*). 2. Lawsonia inermis (*henna*), used for dyeing the nails, the palms of the hands, and the soles of the feet yellowish red (a very ancient custom); properly a tree, but, like the tea-plant, cultivated in fields in the form of a dwarfed bush. 3. Saffron (*karîam* or *osfur*). 4. Reseda Luteola (*blîya*), used as a yellow dye.

g. OIL PLANTS. 1. Castor-oil plant (*khirwa*). 2. Sesame (*sim-sim*). 3. Lettuce (*khass*), very largely cultivated. 4. Rape (*selgam*). 5. Mustard (*khardal*, or *kabar*). 6. Arachides, or earth-nuts (*fâl sennâri*, or simply *fâl*). 7. Saffron (as an oil-yielding plant). 8. Poppy (as an oil-plant).

h. SPICES. 1. Capsicum annum, the Italian peperone (*filfil ahmar*). 2. Capsicum frutescens, or Cayenne pepper (*shîtêta*). 3. Aniseed (*yansân*, or *ânîsân*). 4. Coriander (*kusbara*). 5. Caraway (*kemmân*). 6. Nigella (*kemmân aswad*). 7. Dill (*shamâr*). 8. Mustard.

i. THE SUGAR CANE (*qasab es-sukhar*) is largely cultivated in the N. part of Upper Egypt (comp. p. liv). An inferior variety, which is eaten

raw, introduced from India in the time of the khalifs, is cultivated in every part of the country.

k. VEGETABLES. 1. Bamyas, or Hibiscus esculentus (*bāmiya*). 2. Onions (*baṣāl*), one of the chief exports of Egypt. 3. Pumpkins (*kar'a*). 4. Cucumbers (*khīyār*). 5. Egyptian cucumbers (frequently trumpet-shaped and ribbed; different varieties called 'abdelāwī, 'aḡār, etc.). 6. Melons (*kāwān*; the best, *shammām*). 7. Water-melons (*batīkh*). 8. Melonzaues (*bādingān*). 9. Tomatoes (*tomātin*). 10. Corchorus olitorius (*melākhiyeh*). 11. Colocasia (*kulkās*). 12. Garlic (*tām*). 13. Mallows (*khob'ēzeh*). 14. Cabbage (*korumb*). 15. Celery (*kerafs*). 16. Radishes, a peculiar kind, with fleshy leaves, which form a favourite article of food (*figl*). 17. Lettuces (*khass*). 18. Sorrel (*hommēd*). 19. Spinach (*es-sibānikh*). 20. Parsley (*bak-dānis*). 21. Purslane (*rigl*). 22. Turnips (*līft*). 23. Carrots (*gezer*, a peculiar kind, with red juice). 24. Beetroot (*bangār*). 25. Cress (*Eruca sativa*; *gīrgir*). A variety of other vegetables are cultivated in small quantities in gardens, exclusively for the use of European residents.

V. TREES AND PLANTATIONS. During the last thirty or forty years trees have been so extensively planted that Egypt now presents a more richly wooded appearance than formerly. In ancient times every square foot of arable land seems to have been exclusively devoted to the cultivation of industrial crops, the natives preferring to import from foreign countries the timber they required for ship-building purposes, and probably also the small quantity employed in the construction of their temples. Moḥammed 'Alī, a great patron of horticulture, at one time offered prizes for the planting of trees, but his efforts were unattended with success, as the climatic and other difficulties attending the task were then but imperfectly understood in Egypt. Ibrāhīm followed the example of his predecessor, but Abbās I. and Sa'īd were sworn enemies to trees of every kind, and they were content that their palaces should be exposed to the full glare of the sun. The Khedive Isma'īl, however, at length revived the plans of his celebrated ancestor, and by the engagement of M. Barillet (1869), superintendent of the gardens of Paris, one of the most skilful landscape-gardeners of the day, introduced an entirely new feature into Egyptian scenery. The finest of the shade-trees, both on account of its umbrageousness and the excellence of its wood, and one which thrives admirably, is the *lebbek* (Albizzia Lebbek), which has long been erroneously called by travellers the acacia of the Nile (the latter being properly the *sunṭ* tree). Within forty years the lebbek attains a height of 80 ft. and a great thickness, while the branches project to a long distance over the roads, covering them with a dense leafy canopy within a remarkably short time. Among the most important of the other kinds of trees thus planted are the magnificent '*Flamboyer des Indes*' (Poinciana pulcherrima), the rapidly-growing Eucalyptus, tropical fig-trees, and several rare varieties of palms.

The commonest TREES OF AN EARLIER PERIOD which the traveller will encounter in every town in Egypt are the following:—The Acacia Nilotica (*sunṭ*), the thorn-tree of antiquity, the pods (*ḥaraḍ*) of which, resembling rosaries, yield an excellent material for tanning purposes. Next to the palm, this is the tree most fre-

quently seen by the wayside and in the villages. The *Acacia Farnesiana* (*fuṭneh*), with blossoms of delicious perfume. The sycamore (*gemmēz*), anciently considered sacred. The zizyphus, or Christ's thorn-tree (*nebk*). Tamarisks (*atl*; not to be confounded with tamarinds). The *Parkinsonia* (*sēsebân*, a name also applied to the wild *Sesbania* shrub). Mulberry-trees (*tât*), in Lower Egypt only. Carob-trees, or bread of St. John (*kharrâb*).

Among the FRUIT TREES the most important is the date-palm (*Phoenix dactylifera*; *nakhleh*; the date, *balah*; the rib of the leaf, *gerîd*; the leaf, *lîf*; the points of the leaf, *sa'af*; the crown, *gum-mâr*). The date-palms blossom in March and April, and the fruit ripens in August and September. Fresh dates are rough in appearance, blood-red or pale yellow in colour, and harsh and astringent in taste. Like the medlar, they become more palatable after fermentation has set in. There are no fewer than twenty-seven kinds of date commonly offered for sale. The largest attain a length of three inches, and are called *ibrîmi*, or *sukkôti*, as they come from N. Nubia. The most delicately flavoured are the dark-brown ones from Alexandria, known as *amhât*, which are eaten fresh. The value of the dates exported annually amounts to about one million francs only, as they realise too high a price in the country itself to remunerate the exporter. — The *dum-palm* (*Hyphaena thebaica*) occurs principally in Upper Egypt and Nubia. It may be seen on the Nile above Belîâneh (p. 224). It is a broad-leaved palm of medium height, and its timber and bast are of considerable value. The large nuts contain a soft and fibrous pulp, which is edible and has a sweetish taste; while various objects are made out of the hard rind.

The vine thrives admirably in Egypt, and grapes (*'oenab*) abound from July to September. Wine was extensively made from them in ancient times, and this might still easily be done, were it not that Egypt is already amply supplied with cheap and excellent wines from every part of the Mediterranean. The vine blossoms in March and April, like the palm, and the grapes ripen in June and July. Oranges (*burtukân*) are abundant and cheap (the harvest beginning in September), and so also are mandarins and lemons (the small and juicy fruit of the *Citrus limonium*); citrons and cedros are of less frequent occurrence. Among other fruit-trees we may also mention the pomegranate (*rummân*), which is specially cultivated for the benefit of the Turks, who are very partial to it, and which yields a handsome return. The common European fruits also abound, but their flavour is generally very inferior. Figs (*tîn*) are very common in summer.

The principal DECORATIVE PLANTS are roses (*ward*; of which the *Rosa Damascena moschata* and the *sempervirens* are specially cultivated for the manufacture of otto of roses), oleanders of astonishing height, carnations, and geraniums, all of which have been

grown in Egypt from a very early period. A bushy tree, which in its half-leafless condition attracts the attention of every traveller on landing at Alexandria in winter, is the *Poinsettia pulcherrima*. The insignificant blossom is surrounded by leaves of the most brilliant red, presenting a very picturesque and striking appearance. Natural forests, or even solitary wild trees, are never met with in the valley of the Nile or in the valleys of the northern deserts.

e. The Climate of Egypt.

By Leigh Canney, M. D. (Lond.), F. R. Met. Soc.

The blue cloudless sky, the powerful sunlight, and the dry warm air are among the first facts that strike the traveller on his arrival in Egypt; and his surprise increases when he observes that the conditions remain uniform day after day, and are, in short, so entirely the rule that 'the weather' ceases to be a topic of conversation. If from the top of the hills or cliffs bordering the Nile valley to the S. of Cairo he looks out on the boundless deserts on either side, the visitor will realize at once that Egypt is practically a part of the Sahara, a verdant strip of fertile soil, 8-12 M. wide, dependent for its existence upon the Nile; and that the refreshing purity of the atmosphere is essentially due to the proximity of the desert.

The atmosphere of the *Libyan Desert*, to the W. of the Nile valley, is so dry in winter, that dew is rarely seen even when the thermometer falls to freezing-point; and a shower condensed in the upper air is often dissipated before it can reach the earth. The daily range of temperature recorded here by Rohlf's was 35°, which is more than is usual in Egypt; the minimum noted was 6°-8° below freezing-point and the maximum 122°. During the warm season (from about May to October) the hot desert air ascends and a current of cold air streams in from the Mediterranean. Thus arises a *North Wind*, the famous 'Etesian Wind' of Herodotus, which greatly tempers the heat of summer throughout Egypt, and which is more and more deprived of moisture as it proceeds farther and farther to the S. During the remaining months *West Winds* prevail, which, rising in the N. and central portions of the Libyan Desert, reach Lower Egypt from the S.W. and Upper Egypt from the N.W. In winter the W. wind is often piercingly cold at Cairo and Alexandria and cool in Upper Egypt, owing to the fact that the Libyan Desert and Sahara are colder than Cairo by 3° or 4°, while Cairo is colder in winter than Alexandria by 3°. In spring, during the fifty days before the summer-solstice, a strong, hot, dry, and sand-laden wind from the S.W. blows at irregular intervals for a day or two at a time, and is known as the *Khamsin* (from Arab. *khamasîn*, fifty). The sun is then often obscured, the temperature may be raised to 100-106°, and the relative humidity reduced to 10 per cent or less in Cairo and

still less in Upper Egypt. The change of the wind to the N.W. or W. is abrupt, with cool weather for frequently 10-20 days before another Khamsin blows. The effect is stimulating to the individual. The name 'Khamsin' is also applied by Europeans, though erroneously, to a similar but much more gentle wind in winter. About 50 per cent of the days of the year are calm (*i.e.* windless) in the Libyan Desert; and these calms extend in winter to Upper Egypt also, less often to Lower Egypt. — The influence of the E. or Arabian Desert and the Red Sea upon the climate of the Nile valley is very slight.

In addition to the Mediterranean Sea and the Libyan Desert a third factor influencing the climate of Egypt is found in the extent of cultivated land. Alexandria, owing to the prevailing winds, is under the influence of both sea and desert in winter, but from May to October under that of the sea alone. Cairo, at the apex of the Delta, is partly affected by the desert in winter, but from May to October it is wholly under the influence of the Delta and its cultivated land. Upper Egypt is much less affected by this third factor than Lower Egypt, for the bends of the Nile valley and the very limited cultivation permit the N. and N.W. winds to pass over large tracts of desert before it reaches Upper Egypt.

The mean TEMPERATURE in winter at *Cairo* and in the greater part of the Delta is 56° Fahr.; the temperature is lowest in the latter half of Jan., being then about that of London or Berlin at the end of September. In spring the mean is 78°, in summer 83° (maximum 95°, or during the Khamsin 115°), in autumn 66°. *Alexandria* is more influenced by the sea, and it is therefore warmer in winter and cooler in summer than Cairo. The mean winter temperature is 59° (minimum 41°). In *Upper Egypt*, where the desert climate prevails almost exclusively, the mean winter temperature is 66° (minimum 37°), and in summer the heat sometimes rises to 122° in the shade. Throughout the whole of Egypt the temperature reaches the minimum just before sunrise, when it is very cold, rises quickly until 11 a. m., then more slowly till it touches the maximum at 2 or 3 p. m., after which it gradually falls again. There is no sudden fall of temperature at sunset, except in the cultivated land. The temperature at night is considerably affected by vegetation. Observations made with automatic recording instruments in the neighbourhood of Cairo and at Luxor have demonstrated that when the crops are high the nocturnal temperature sinks much lower in the cultivated land than in the towns or in the desert.

The temperatures mentioned above will probably seem high to any Northern traveller; but as a matter of fact they are not felt to be oppressive owing to the great DRYNESS of the Egyptian climate, which has a drying power thrice as great as that of the air in the Engadine and thus rapidly absorbs all moisture generated at the surface of the body. Rain is a rare phenomenon in Upper Egypt. Even at Cairo the clouds are seldom condensed into a continuous

rain, though rain-clouds are frequently driven in from the sea and discharge themselves in repeated short showers. Alexandria and the coast of the Delta fall within the region of winter-rains. But even in the Delta the air absorbs all moisture fast enough to prevent entirely, or almost entirely, all malaria which would otherwise be generated to an enormous extent by the sluggish waters of the various mouths of the Nile. In Upper Egypt malaria is quite unknown.

III. Doctrines of El-Islâm.

Manners and Customs and Religious and Popular Festivals of the Mohammedans.

By Prof. Socin.

El-Islâm is the most widely spread religion in the world, and has not yet ceased to spread.

Mohammed†, as a religious teacher, took up a position hostile to the 'age of ignorance and folly', as he called heathenism. The revelation which he believed it was his mission to impart was,

† Mohammed ('the praised', or 'to be praised') was a scion on the paternal side of the family of Hâshim, a less important branch of the noble family of Kureish, who were settled at Mecca, and were custodians of the Ka'ba. His father 'Abdallah died shortly before his birth (about 570). In his sixth year his mother Amina took him on a journey to Medina, but died on her way home. The boy was then educated by his grandfather 'Abd el-Muttalib, and, after the death of the latter two years later, by his uncle Abu Tâlib. For several years Mohammed tended sheep. He afterwards undertook commercial journeys, at first in company with his uncle, and then, when about twenty-five years of age, in the service of the widow Khadija, who became his first wife. On one of these journeys he is said to have become acquainted with the Christian monk Bahira at Bosra.

About that period a reaction in the religious life of the Arabs had set in, and when Mohammed was about forty years of age he too was struck with the vanity of idolatry. He suffered from epilepsy, and during his attacks imagined he received revelations from heaven. He can scarcely, therefore, be called an impostor in the ordinary sense. A dream which he had on Mt. Hira, near Mecca, gave him the first impulse, and he soon began with ardent enthusiasm to promulgate monotheism, and to warn his hearers against incurring the pains of hell. It is uncertain whether Mohammed himself could read and write. His new doctrine was called Islâm, or subjection to God. At first he made converts in his own family only, and the 'Muslims' were persecuted by the Meccans. Many of them, and at length Mohammed himself (622), accordingly emigrated to Medina, where the new religion made great progress. After the death of Khadija, Mohammed took several other wives, partly from political motives.

He now endeavoured to stir up the Meccans, and war broke out in consequence. He was victorious at Bedr, but lost the battle of the Uhud. His military campaigns were thenceforth incessant. He obtained great influence over the Beduins, and succeeded in uniting them politically. In 630 the Muslims at length captured the town of Mecca, and the idols in it were destroyed. Mohammed's health, however, had been completely undermined by his unremitting exertions for about twenty-four years; he died on 8th June, 632, at Medina, and was interred there.

as he declared, nothing new. His religion was of the most remote antiquity, all men being supposed by him to be born Muslims, though surrounding circumstances might subsequently cause them to fall away from the true religion. So far as Mohammed was acquainted with Judaism and Christianity, he disapproved of the rigour of their ethics, which were apt to degenerate into a body of mere empty forms, while he also rejected their dogmatic teaching as utterly false. Above all he repudiated whatever seemed to him to savour of polytheism, including the doctrine of the Trinity, as 'assigning partners' to the one and only God. Every human being he considered bound to accept the new revelation of El-Islâm, and every Muslim is bound to promulgate this faith. Practically, however, this stringency was afterwards relaxed, as the Muslims found themselves obliged to enter into pacific treaties with nations beyond the confines of Arabia. A distinction was also drawn between peoples who were already in possession of a revelation, such as Jews, Christians, and Sabians, and idolaters, the last of whom were to be rigorously persecuted.

The Muslim creed is embodied in the words: 'There is no God but God (Allâh†), and Mohammed is the prophet of God' (*lâ ilâha ill' Allâh, wa Muḥammedar-rasûlu'llâh*). This formula, however, contains the most important doctrine only; for the Muslim is bound to believe in three cardinal points: (1) God and the angels, (2) written revelation and the prophets, and (3) the resurrection, judgment, eternal life, and predestination.

(1). GOD AND THE ANGELS. According to comparatively modern inscriptions it would appear that the emphatic assertion of the unity of God is by no means peculiar to Mohammedanism. As God is a Spirit, embracing all perfection within Himself (comp. p. 46), ninety-nine of his different attributes were afterwards gathered from the *Ḳorân*, each of which is represented by a bead of the Muslim rosary. Great importance is also attached to the fact that the creation of the world was effected by a simple effort of the divine will. (God said 'Let there be', and there was.)

The story of the creation in the *Ḳorân* is taken from the Bible, with variations from Rabbinical, Persian, and other sources. God first created his throne; beneath the throne there was water; the earth was then formed. In order to keep the earth steady, God caused it to be supported by an angel, placed on a huge rock, which in its turn rests on the back and horns of the bull of the world.

Simultaneous with the creation of the firmament was that of the *Ginn* (dæmons), beings occupying a middle rank between men and angels, some of them believing, others unbelieving. When the *ginn* became arrogant, an angel was ordered to banish them, and he ac-

† Allâh is also the name of God used by the Jews and Christians who speak Arabic.

cordingly drove them to the mountains of Kâf by which the earth is surrounded, whence they occasionally make incursions. Adam was then created, on the evening of the sixth day, and the Muslims on that account observe Friday as their Sabbath. After the creation of Adam came the fall of the angel who conquered the ginn. As he refused to bow down before Adam he was exiled, and thenceforward called *Iblis*, or the devil. After this, Adam himself fell, and became a solitary wanderer, but was afterwards re-united to Eve at Mecca, where the sacred stone in the Ka'ba derives its black colour from Adam's tears. Adam is regarded as the first orthodox Muslim.

Besides the creative activity of God, his maintaining power is specially emphasised, as being constantly employed for the preservation of the world. His instruments for this purpose are the *Angels*. They are the bearers of God's throne, and execute his commands. They also act as mediators between God and men, being the constant attendants of the latter. When a Muslim prays (which he does after the supposed fashion of the angels in heaven), it will be observed that he turns his face at the conclusion first over his right and then over his left shoulder. He thereby greets the recording angels who stand on each side of every believer, one on the right to record his good, and one on the left to record his evil deeds. The traveller will also observe the two stones placed over every grave in a Muslim burial-ground. By these sit the two angels who examine the deceased (p. lxxv), and in order that the creed may not escape his memory it is incessantly chanted by the conductor of the funeral.

While there are legions of good angels, who differ in form, but are purely ethereal in substance, there are also innumerable satellites of Satan, who seduce men to error and teach them sorcery. They endeavour to pry into the secrets of heaven, to prevent which they are pelted with falling stars by the good angels. (This last is a notion of very great antiquity.)

(2). WRITTEN REVELATION AND THE PROPHETS. The earliest men were all believers, but they afterwards fell away from the true faith. A revelation therefore became necessary, and it is attained partly by meditation, and partly by direct communication. The prophets are very numerous, amounting in all, it is said, to 124,000; but their ranks are very various. Some of them have been sent to found new forms of religion, others to maintain those already existing. The prophets are free from all gross sins and endowed by God with power to work miracles, which power forms their credentials; nevertheless they are generally derided and disbelieved. The greater prophets are Adam, Noah, Abraham, Jesus, and Moḥammed.

The only other matter of interest connected with Moḥammed's religious system is the position which he himself occupies in it. Moses and Christ prophesied his advent, but the passages concerning him in the Torah and Gospels have been suppressed. He is

the promised Paraclete, the Comforter (St. John xiv. 16), the last and greatest of the prophets; but he does not profess to be entirely free from minor sins. He confirms previous revelations, but his appearance has superseded them. His whole doctrine is a miracle, and it therefore does not require to be confirmed by special miracles. After his death, however, a number of miracles were attributed to him, and a position was assigned to him as the principal mediator between God and man. The apotheosis of human beings is, moreover, an idea foreign to the Semitic mind, and it was the Persians who first elevated 'Alī and the imāms (literally reciters of prayers) who succeeded him to the rank of supernatural beings.

The KORĀN itself was early believed to be of entirely supernatural origin. The name signifies 'rehearsal', or 'reading', and the book is divided into chapters called *Sûrehs*. The first revelation vouchsafed to the Prophet took place in the 'blessed night' in the year 609. With many interruptions, the 'sending down' of the Korān extended over twenty-three years, until the whole book, which had already existed on 'well-preserved tables' in heaven, was in the prophet's possession. During the time of the 'Abbaside khalifs it was a matter of the keenest controversy whether the Korān was created or uncreated. (The Oriental Christians have likewise always manifested a great taste for subtle dogmatic questions, such as the Procession of the Holy Ghost.) The earlier, or Meccan *Sûrehs*, which on account of their brevity are placed at the end of the book, are characterised by great freshness and vigour of style. They are in rhyme, but only partially poetic in form. In the longer *Sûrehs* of a later period the style is more studied and the narrative often tedious. The Korān is nevertheless regarded as the masterpiece of Arabic literature. The prayers of the Muslims consist almost exclusively of passages from it, although they are ignorant of its real meaning. Even by the early commentators much of the Korān was imperfectly understood, for Moḥammed, although extremely proud of his 'Arabic Book', was very partial to the use of all kinds of foreign words. The translation of the Korān being prohibited, Persian, Turkish, and Indian children learn it entirely by rote.

The Korān has been translated into English, French, German, Italian, and Latin. The best English translations are those of *Sale* (1734; with a 'preliminary discourse' and copious notes), ed. by Rev. E. M. Wherry, 1882-86, 4 vols., and also published in a cheap form by Messrs Warne & Co., (London); *Rowdwell* (London, 1861; 2nd ed., 1878); and *Palmer* (London, 1880).

(3). FUTURE STATE AND PREDESTINATION. The doctrine of the resurrection has been grossly corrupted by the Korān and by subsequent tradition; but its main features have doubtless been borrowed from the Christians, as has also the appearance of Antichrist, and the part to be played by Christ at the Last Day. On that day Christ will establish El-Islām as the religion of the world. With him will re-appear El-Mahdi, the twelfth Imām (p. lxxii), and the beast of the earth (p. lxxiii), while the peoples of Gog and

Magog will burst the barrier beyond which they were banished by Alexander the Great. The end of all things will be ushered in by the trumpet-blasts of the angel Asrâfil; the first of these blasts will kill every living being; a second will awaken the dead. Then follows the Judgment; the righteous cross to Paradise by a bridge of a hair's breadth, while the wicked fall from the bridge into the abyss of hell. Some Muslims believe in a kind of limbo, like that of the Hebrews and Greeks, while others maintain that the souls of the dead proceed directly to the gates of Paradise. At the Judgment every man is judged according to the books of the recording angels (p. lxiv). The good have the book placed in their right hands, but it is placed in the left hands of the wicked, bound behind their backs. The scales in which good and evil deeds are weighed play an important part in deciding the soul's fate, a detail which gave rise to the subsequent doctrine of the efficacy of works. This doctrine is carried so far that works of supererogation are believed to be placed to the credit of the believer. The dæmons and animals, too, must be judged. Hell, as well as heaven, has different regions; and there is also a purgatory, from which release is possible. Paradise is depicted by Mohammed, in consonance with his thoroughly sensual character, as a place of entirely material delights.

The course of all events, including the salvation or perdition of every individual, is, according to the Korân, absolutely predestined; although several later sects have endeavoured to modify this terrible doctrine. It is these views, however, which give rise to the pride of the Muslims. By virtue of their faith they regard themselves as certainly elect, and they make no attempt to convert others, as they have no power to alter the irrevocable decrees of God.

In the second place the Korân is considered to contain, not only a standard of ethics, but also the foundation of a complete code of law.

The MORALITY of El-Islâm was specially adapted by its founder to the character of the Arabs. Of duties to one's neighbour, charity is the most highly praised, and instances of its practice are not unfrequent. Hospitality is much practised by the Beduins, and by the peasantry also in those districts which are not overrun with travellers. Frugality is another virtue of the Arabs, though too apt with them to degenerate into avarice and cupidity. The law of debtor and creditor is lenient. Lending money at interest is forbidden by the Korân, but is nevertheless largely practised, the lowest rate in Syria being 12 per cent. The prohibition against eating unclean animals, such as swine, is older than El-Islâm. It is impossible to decide whether the prohibition of intoxicating drinks is due to the prevalence of habits of over-indulgence, such as are depicted by the poets before Mohammed's time, or is based on sanitary considerations. Wine, however, and even brandy, are largely consumed by the upper classes, especially among the Turks.

Although POLYGAMY is sanctioned, every Muslim being permitted to have four wives at a time, yet among the bulk of the population monogamy is far more frequent, owing to the difficulty of providing for several wives and families at once. The wives, moreover, are very apt to quarrel, to the utter destruction of domestic peace, unless the husband can afford to assign them separate houses. Few men remain unmarried. The treatment of women as mere chattels, which is of very remote Oriental origin, constitutes the greatest defect of the system of El-Islâm, although the position of the female sex among the Oriental Christians and Jews is little better than among the Muslims. It is probably owing to this low estimate of women that the Muslims generally dislike to see them praying or occupying themselves with religion. The practice of wearing veils dates from very remote times (Genesis xxiv, 65; Isaiah iii, 23), though it is doubtful whether it was customary among the ancient Egyptians, as veiled women never appear upon the monuments. A Muslim is not permitted to see any women unveiled except his wife and slaves and his blood-relations; when there are lady visitors in the harem, he must announce his approach before entering, so as to afford them an opportunity of retiring. An Oriental lady would, indeed, regard it as an affront to be permitted to mingle in society with the same freedom as European ladies. Even in the Christian churches (except the Protestant) the place for women is often separated from the men's seats by a railing. The peasant and Beduin women, on the other hand, are often seen unveiled. The ease with which El-Islâm permits divorce is due to Moḥammed's personal proclivities. A single word from the husband suffices to banish the wife from his house, but she retains the marriage-portion which she has received from her husband. The children are brought up in great subjection to their parents, often showing more fear than love for them.

The repetition of PRAYERS (*ṣala*) five times daily is one of the chief duties of faithful Muslims. The hours of prayer (*adân*) are proclaimed by the *mueddins* (or muezzins) from the minarets of the mosques: (1) *Maghrib*, a little after sunset; (2) *ʿIshah*, night-fall, about 1½ hour after sunset; (3) *Ṣubḥ*, daybreak; (4) *Duhr*, midday; (5) *ʿAṣr*, afternoon, about 3 hours after midday. These periods of prayer also serve to mark the divisions of the day. The day is also divided into two periods of 12 hours each, beginning from sunset, so that where clocks and watches are used they require to be set daily. Most people however content themselves with the sonorous call of the mueddin: *Allâhu akbar* (three times); *ashhadu anna lâ ilâha ill' Allâh*; *ashhadu anna Muḥammedar rasûlu'llâh* (twice); *ḥeyya ʿala-ṣṣalâh* (twice); *ḥeyya ʿala'l-falâḥ* (twice), *Allâhu akbar* (twice), *lâ ilâha ill'allâh*; i.e. 'Allâh is great; I testify that there is no God but Allâh, and Moḥammed is the prophet of Allâh; come to prayer; come to worship; Allâh is great; there is no God but Allâh'. This call to prayer sometimes also

reverberates thrillingly through the stillness of night, to incite to devotion the faithful who are still awake. — The duty of washing before prayer is a sanitary institution, and tanks are provided for the purpose in the court of every mosque. In the desert the faithful are permitted to use sand for this religious ablution.

The person praying must remove his shoes or sandals and turn his face towards Mecca, as the Jews and some of the Christian sects turn towards Jerusalem or towards the East. The worshipper begins by putting his hands to the lobes of his ears, and then holds them



a little below his girdle; and he intersperses his recitations from the *Ḳorân* with certain prostrations performed in a given order. On Fridays the midday recital of prayer takes place three quarters of an hour earlier than usual, and is followed by a sermon. Friday is not, however, regarded as a day of rest, business being transacted. It has, however, of late become customary to close the courts of justice in imitation of the Christian practice of keeping Sunday. — The Muslims frequently recite as a prayer the first *Sûreh* of the *Ḳorân*, one of the shortest, which is used as we employ the Lord's prayer. It is called *el-fâṭha* ('the commencing'), and is to the following effect: — 'In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the Prince of the day of judgment; we serve Thee, and we pray to Thee for help; lead us in the right way of those to whom thou hast shown mercy, upon whom no wrath resteth, and who go not astray. Amen'.

Another important duty of the believer is to observe the *FAST* of the month *Ramadhân* (p. lxxvi). From daybreak to sunset throughout the month eating and drinking are absolutely prohibited, and the devout even scrupulously avoid swallowing their saliva. The fast

is for the most part rigorously observed, but prolonged repasts during the night afford some compensation. Many shops and offices are entirely closed during this month. As the Arabic year is lunar, and therefore eleven days shorter than ours, the fast of Ramaḍān runs through all the seasons in the course of thirty-three years, and its observance is most severely felt in summer, when much suffering is caused by thirst.

The PILGRIMAGE TO MECCA, which every Muslim is bound to undertake once in his life, is also deserving of mention. Most of the pilgrims now perform the greater part of the distance by water. On approaching Mecca the pilgrims undress, laying aside even their headgear, and put on aprons and a piece of cloth over the left shoulder. They then perform the circuit of the Ka'ba, kiss the black stone, hear the sermon on Mt. 'Arafât near Mecca, pelt Satan with stones in the valley of Mina, and conclude their pilgrimage with a great sacrificial feast. On the day when this takes place at Mecca, sheep are slaughtered and a festival called the Great Beiram (*el-'id el-kebir*) observed throughout the whole of the Mohammedan countries. (The 'Lesser Beiram', Arab. *el-'id es-ṣughaiyar*, follows Ramaḍān.) The month of the pilgrimage is called Dhil-hiḡgeh (that 'of the pilgrimage'), and forms the close of the Muslim year.† The conduct of the caravan, with the gifts presented to the town of Mecca, the escort, and other items, costs the Egyptian government more than 50,000*l.* annually. For an account of the feast in connection with the pilgrimage, see p. lxxvii.

Most of the Arabic LITERATURE is connected with the Kōrān. Commentaries were written at an early period to explain the obscure passages in it, and there gradually sprang up a series of exegetical writings dwelling with elaborate minuteness upon every possible shade of interpretation. Grammar, too, was at first studied solely in connection with the Kōrān, and a prodigious mass of legal literature was founded exclusively upon the sacred volume (p. lxv). Of late years, however, some attempts have been made

† MOHAMMEDAN CALENDAR. The Mohammedan era begins with July 16th (1st Moharrem) of the year 622 A. D., being the day of Mohammed's flight (Hegira) from Mecca to Medina (p. lxii). The Mohammedan year is purely lunar and has no reference or relation to the sun; it contains 354 days, or 355 in leap-years, eleven of which occur in each cycle of 30 years. There are 12 months, the first, third, etc., of which have 29 days each, the second, fourth, etc., 30 days; these are named *Moharrem*, *Safar*, *Rabi' el-awwel*, *Rabi' el-akhir*, *Gemad el-awwel*, *Gemad el-akhir*, *Regeb*, *Sha'ban*, *Ramaḍān*, *Shawwāl*, *Dhil-ki'deh*, *Dhil-hiḡgeh*.

In order approximately to convert a year of our era into one of the Muslim era, subtract 622, divide the remainder by 33, and add the quotient to the dividend. Conversely, a year of the Mohammedan era is converted into one of the Christian era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder. On 20th April, 1901, began the Muslim year 1319.

The Gregorian calendar was introduced into Egypt in 1875, but is observed by government in the finance department only.

to supersede the ancient law, and to introduce a modern European system (p. xx).

With regard to theological, legal, and still more to ritualistic questions, El-Islâm has not always been free from dissension. There are in the first place four *Orthodox* sects, the *Hanefites*, the *Shâfê-ites*, the *Malekites*, and the *Hambalites*, named after their founders. In addition to these must be mentioned the schools of *Free Thinkers*, who sprang up at an early period, partly owing to the influence of Greek philosophy. The orthodox party, however, triumphed, not only over these heretics, but also in its struggle against the voluptuousness and luxury of the most glorious period of the khalifs.

Ascetism and fanaticism were also largely developed among professors of El-Islâm, and another phase of religious thought was pure MYSTICISM, which arose chiefly in Persia. The mystics (*gûfti*) interpret many texts of the Korân allegorically, and their system therefore frequently degenerated into Pantheism. It was by mystics who still remained within the pale of El-Islâm (such as the famous Ibn el-'Arabi, born in 1164) that the *Orders of Dervishes* were founded.

Dervishes (*darwîsh*, plur. *darâwîsh*). That earthly life is worthless, that it is a delusion, and at best a period of probation, are sentiments of frequent recurrence in the Korân. This pessimist view of life has been confirmed by Moḥammed's conception of the Supreme Being, on whose awe-inspiring attributes he has chiefly dwelt, thus filling his adherents with a profound dread of their Creator. The result of this doctrine was to induce devout persons to retire altogether from the wicked world, the scene of vanity and disappointment, and to devote themselves to the practice of ascetic exercises, with a view to ensure their happiness in a future state. The fundamental aim of this asceticism was to strive after a knowledge of God by cultivating a kind of half-conscious and ecstatic exaltation of mind. A mystic love of God was deemed the great passport which enabled the worshipper to fall into this ecstatic trance, and to lose himself so completely in contemplation as to destroy his own individuality (*fana*) and blend it with that of the Deity (*ittihâd*). As in Europe the monastic system and the mendicant orders sprang from the example of penitents and hermits who had renounced the world, so in the Mohammedan world asceticism was rapidly developed into an organised system of mendicancy. At an early period many noble thinkers (such as the Persians Sa'di and Hâfiz) and talented poets enrolled themselves in the ranks of the ascetics, but the dervishes of the present day have entirely lost the spirit of their prototypes, and have retained nothing but the mere physical capacity for throwing themselves into a mechanical state of ecstasy and rendering themselves proof against external sensations.

The following are the principal orders of dervishes (*ṭarîkat ed-darâwîsh*) in Egypt: —

(1) The *Rifâ'iyyeh* (sing. *rifâ'i*), an order founded by Seiyid Ahmed Rifâ'a el-Kebîr, possess a monastery near the mosque of Sultân Ḥasan (see p. 49), and are recognisable by their black flags and black or dark blue turbans. The best-known sects of this order are the *Ülad 'Iwân*, or *'Iwânîyyeh Dervishes*, and the *Sa'dîyyeh Dervishes*. The former are noted for their extraordinary performances at festivals, such as thrusting iron nails into their eyes and arms, breaking large stones against their chests, as they lie on their backs on the ground, and swallowing burning charcoal and fragments of glass. The Sa'dîyyeh, who usually carry green flags, are snake-charmers (p. xxiv), and on the Friday on which the birthday of the prophet is celebrated used to allow their shêkh to ride over them on horseback (the *dôseh*; p. lxxvi).

(2) The *Kâdirîyeh* (sing. *kâdirî*), an order founded by the celebrated Seyyid 'Abd el-Kâdir el-Gilânî, have white banners and white turbans. Most of them spend their time in fishing, and in their processions they carry nets of different colours, fishing-rods, and other insignia of their chief pursuit.

(3). The *Senusiyyeh*, founded by the Algerian *Mohammed ben-'Ali es-Senûsi* (d. 159), have spread over Arabia and the entire N. of Africa, especially in the Egyptian oases of the Libyan desert. The residence of the chief of the order was recently removed from the oasis of Gaghâbûb to the oasis of Kufr. The teaching of Senûsi was directed towards a return to the original strictness of Islâm and to its emancipation from the dominion of Europeans and other heretics. The members of the order abstain from music, singing, dancing, tobacco, and coffee.

(4). The *Sammânîyeh*, established at the end of the 18th cent. by *Shêkh Sammân*, practise extreme asceticism, seeking seclusion for the purpose in cells, caves, deserts, and even in the sea. Mohammed Ahmed, the mahdi of Khartûm (p. cii), who appeared at El-Obeid in 1880 as the 'Summoned of God', joined this order.

(5) The *Ahmediyyeh* (sing. *ahmedi*), the order of Seyyid Ahmed el-Bedawi, are recognised by their red banners and red turbans. This order is very numerous and is much respected. It is divided into many sects, but of these the two most important only need be mentioned. One of these is the *Shinnâwîyeh*, who play an important part in the ceremonies at the tomb of Seyyid Ahmed at Tan̄a (p. 22). The other sect is that of the *Ūlâd Nâh*, who are generally young men, wearing high pointed caps with a plume of strips of coloured cloth, and a number of small balls strung across their breasts, and carrying wooden swords and a kind of whip made of a thick plait of rope.

There are also many other orders which it is unnecessary to enumerate. The ceremony of the admission of members to all these orders is a very simple matter. The candidate (*el-murîd*) performs the customary ablutions, sits down on the ground beside the superior (*el-murshîd*, or spiritual, leader), gives him his hand, and repeats after him a set form of words, in which he expresses penitence for his sins and his determination to reform, and calls Allâh to witness that he will never quit the order. The ceremony terminates with three recitals of the confession of faith by the murîd, the joint repetition of the *fatha* (p. lxxviii), and a kissing of hands.

The religious exercises of all the dervishes consist chiefly in the performance of *Zikrs* (i. e. pious devotions, or invocations of Allâh; see below). Almost all the dervishes in Egypt are small tradesmen, artisans, or peasants. Most of them are married men, and they take part in the ceremonies peculiar to their order at stated seasons only. Some of them, however, make it their business to attend festivals and funerals for the purpose of exhibiting their zikrs. These last are called *fukara* (sing. *fakîr*), i. e. 'poor men'. Others again support themselves by drawing water (*hemâlî*; see p. 37). Those who lead a vagrant life and subsist on alms are comparatively few in number. The dervishes of this class usually wear a kind of gown (*dîk*) composed of shreds of rags of various colours sewn together, or a shaggy coat of skins, and carry a stick with strips of cloth of various colours attached to the upper end. A considerable number of them are insane, in which case they are highly revered by the people, and are regarded as specially favoured by God, who has taken their spirits to heaven, while he has left their earthly tabernacle behind.

The *Zikrs* of the *Dancing* and the *Howling Dervishes* are the best known.

The howling or shouting dervishes perform their zikr at Cairo on Frid. (1.30-2.30 p.m.) in the little mosque beside the Kaṣr el-'Ain (p. 41). The dervishes assume a kneeling or crouching posture, with their heads and chests bent downwards. In this attitude they sometimes remain for hours, incessantly shouting the Muslim confession of faith — 'lâ ilâha', etc., until they at length attain the ecstatic condition, and finish by repeating the word *hâ*, i. e. 'he' (God) alone. On the occasion of great

festivals some of them fall into a kind of epileptic convulsion, and foam at the mouth; but no notice is taken of them, and they are left to recover without assistance. — The zikrs of the dancing dervishes which formerly took place in the Tekkiyeh el-Molawiyyeh, to the S.W. of the Place Sultan Hasan (Pl. D, 6), are now discontinued.

THE WORSHIP OF SAINTS AND MARTYRS was inculcated in connection with El-Islâm at an early period. The faithful undertook pilgrimages to the graves of the departed in the belief that death did not interrupt the possibility of communication with them. Thus the tomb of Moḥammed at Medîna, and that of his grandson Hoṣên at Kerbela, became particularly famous, and every little town soon boasted of the tomb of its particular saint. In many of the villages the traveller will observe small dome-covered buildings with grated windows. These are saints' tombs and are called '*Shêkhs*' (comp. p. clxiii). '*Shêkh*' also means a chief or old man. Shreds of cloth are often seen suspended from the gratings of these tombs, or on certain trees which are considered sacred, having been placed there by devout persons. About the end of the 18th century a reaction against the abuses of El-Islâm sprang up in Central Arabia. The WAHHABITES, or Wahhabees, named after their founder 'Abd el-Wahhâb, endeavoured to restore the religion to its original purity; they destroyed all tombs of saints, including even those of Moḥammed and Hoṣên, as objects of superstitious reverence, and sought to restore the primitive simplicity of the prophet's code of morals; they even forbade smoking as being intoxicating. They soon became a great political power, and had not Moḥammed 'Ali deemed it his interest to suppress them, their influence would have been far more widely extended than it now is.

We have hitherto spoken of the doctrines of the *Sunnites* (from *sunna*, 'tradition'), who form one great sect of El-Islâm. At an early period the SHĪTES (from *shī'a*, 'sect') seceded from the Sunnites. They assigned to 'Ali, the son-in-law of Moḥammed, a rank equal or even superior to that of the prophet himself; they regarded him as an incarnation of the Deity, and believed in the divine mission of the imâms descended from him. El-Mahdi, the last of these, is believed by them not to have died, but to be awaiting in concealment the coming of the last day. The Persians are all Shītes. Towards the West also Shītism was widely disseminated at an early period, particularly in Egypt under the régime of the Fâtimate sovereigns. The Shītes are extremely fanatical, refusing even to eat in the society of persons of a different creed. As to the other sects, chiefly confined to Syria (*Metâwileh*, *Isma'îliyyeh*, *Nosairiyyeh*, *Druses*, etc.), see *Baedeker's Syria and Palestine*.

Remarks on Mohammedan Customs.

The birth of a child is celebrated on the seventh day of its life by a domestic festival, attended by the *kādi* or some learned theologian, who dissolves in his mouth a piece of sugar-candy presented to him by the host and drops a little of his sweetened saliva into the infant's mouth, as if to give it a sweet foretaste of the world's gifts, and also for the purpose of 'giving it a name out of his mouth'. Muslims, it is well known, are usually named by their prænomen only. If a more precise designation is desired, the name of the father is placed after the prænomen, with or without the word *ibn* ('son of') placed between the names. Nicknames, such as 'the one-eyed', etc., are also not uncommon.

When the child is forty days old the mother takes it to the bath, and causes forty bowls of water (thirty-nine if a girl) to be poured over it. This bath forms the purification of both mother and child.

The rite of circumcision is performed on boys up to the age of six or seven, or even later, the ceremony being attended with great pomp. The child is previously conducted through the streets in holiday attire, the procession being frequently united with some bridal party, in order to diminish the expense of the proceedings. The boy generally wears a turban of red cashmere, girls' clothes of the richest possible description, and conspicuous female ornaments, which are designed to attract attention, and thus avert the evil eye from his person. He half covers his face with an embroidered handkerchief; and the barber who performs the operation and a noisy troop of musicians head the procession. The first personage in the procession is usually the barber's boy, carrying the '*heml*', or barber's sign, a kind of cupboard made of wood, in the form of a half-cylinder, with four short legs. The flat front of the *heml* is adorned with pieces of looking-glass and embossed brass, while the back is covered with a curtain. Two or more boys are often thus paraded together, being usually driven in a carriage and attended by music.

Girls are generally married in their 12th or 13th, and sometimes as early as their 10th year. A man in search of a bride employs the services of a relative, or of a professional female match-maker, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lowest classes. When everything is arranged, the affianced bridegroom has to pay a bridal-portion (*mahr*) amounting to about 25*l.*, more being paid when the bride is a spinster than if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled upon the wife, being payable on the death of the husband, or on his divorcing her against her will. The marriage-contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is called '*Zeffet et Hammâm*'. It is headed

by several musicians with hautbois and drums; these are followed by several married friends and relations of the bride in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap, or crown, of pasteboard. The procession moves very slowly, and another body of musicians brings up the rear. The shrieks of joy which women of the lower classes utter on the occurrence of any sensational event are called *zaghârît* (sing. *zaghârâta*). The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning, the funeral takes place the same day; but if in the evening, it is postponed till next day. The body is washed and mourned over by the family and the professional mourning women (*neddâ-behs*); the *fikîh*, or schoolmaster, reads several Sûrêhs of the Korân by its side; after this, it is wrapped in its winding sheet, placed on the bier, covered with a red or green cloth, and then carried forth in solemn procession. The foremost persons in the cortège are usually six or more poor, and generally blind, men, who walk in twos or threes at a slow pace, chanting the creed—‘There is no God but God; Moḥammed is the ambassador of God; God be gracious to him and preserve him!’ These are followed by several male relatives of the deceased, and sometimes by a number of dervishes with the flags of their order, and then by three or more schoolboys, one of whom carries a copy of the Korân, or of parts of it, on a stand made of palm-branches, covered with a cloth. The boys usually chant in a loud and shrill voice several passages from the ‘*Hashrîyeh*’, a poem describing the last judgment. The bier, with the head of the deceased foremost, comes next, being borne by three or four of his friends, who are relieved from time to time by others. After the bier come the female relatives, with dishevelled hair, sobbing aloud, and frequently accompanied by professional mourning women, whose business it is to extol the merits of the deceased. If the deceased was the husband or father of the family, one of the cries is: ‘O thou camel of my house’, the camel being the emblem of the bread-winner of the household.

The body is first carried into that mosque for whose patron saints the relatives entertain the greatest veneration, and prayers are there offered on its behalf. After the bier has been placed in front of the tomb of the saint, and prayers and chants have again been recited, the procession is formed anew and moves towards the cemetery, where the body is laid in the tomb in such a position that its face is turned towards Mecca. Among the women are the relatives and friends of the deceased, distinguished by a strip (usually blue) of linen, cotton, or muslin bound round the head, with the end hanging down behind. They usually also carry a blue

cloth, which they sometimes hold aloft and sometimes wrap round their head or face with both hands. Men wear no mourning clothes. The women, especially in the country, frequently put dust on their brows and breasts, or stain their hands and forearms blue. These practices, though forbidden by the Prophet, are survivals from antiquity, as may be seen on comparing the representations of ancient funerals at Thebes and elsewhere. The mourning women occasionally interrupt their lamentations to rest on the ground and smoke. Rich men, or pious shekhs and 'ulama are buried with greater pomp, to which religious fraternities and dervishes with their flags contribute; water is distributed; and the riding-horse and a buffalo are led in the procession. The buffalo is slaughtered at the tomb and its flesh distributed among the poor.

Another custom peculiar to the Muslims is the separation of the sexes even after death. In family-vaults one side is set apart for the men, the other for the women. Between these vaults is the entrance to the tomb, usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekir on the first night after his interment (see p. lxiv).

Religious and Popular Festivals of the Mohammedans.

The dates of these festivals, which may all be seen to the best advantage at Cairo, cannot easily be given according to the European computation of time, owing to the variable character of the Arabian lunar year (comp. p. lxix). Calendars reducing the Mohammedan and Coptic reckoning of time to the European system may, however, be obtained at any bookseller's.

The first month of the Arabian year is the *Moharrem*, the first ten days of which (*'ashr*), and particularly the 10th (*yôm 'ashûra*), are considered holy. On these days alms are distributed, and amulets purchased. Mothers, even of the upper classes, carry their children on their shoulders, or cause them to be carried, through the streets, and sew into the children's caps the copper coins presented to them by passers-by. On the 10th Moharrem, the highly revered *'Ashûra* day, on which Adam and Eve are said first to have met after their expulsion from Paradise, on which Noah is said to have left the ark, and on which Hosen, the grandson of the Prophet, fell as a martyr to his religion at the battle of Kerbela, the Gâmi'a el-Hosen (p. 42) is visited by a vast concourse of religious devotees, whose riotous proceedings had better not be inspected except from a carriage. Troops of Persians in long white robes parade the streets, cutting themselves with swords in the forehead until the blood streams down and stains their snowy garments. Two boys, representing Hasan and Hosen, are also led through the streets on horseback, with blood-stained clothes.

At the end of *Safar*, the second month, or at the beginning of *Rabi' el-awwel*, the third, the MECCA CARAVAN (p. lxix) returns home, its approach being announced by outriders. Some of the faithful who go to meet the procession proceed as far as three days' journey, but most of them await its arrival at the *Birket el-Hagg* (p. 108), or pilgrims' lake. Detached groups of pilgrims occasionally return before the rest of the cavalcade, and their arrival is always signalled by the blowing of trumpets and beating of drums. A pyramidal wooden erection, called the *Mahmal*, hung with beautifully embroidered stuffs, and carried by a camel, accompanies the procession as a symbol of royalty. The interior of the Mahmal is empty, and to the outside of it are attached two copies

of the Korân. The procession usually enters the city by the *Bâb en-Nasr* (p. 62). In 1½-2 hrs. it reaches the Rumêleh (p. 51), the large open space in front of the citadel, from which last twelve cannon-shots are fired as a salute. The cortège then sweeps round the Rumêleh, and finally enters the citadel by the Bâb el-Wezîr (Pl. E, 2). The departure of the pilgrims (p. lxxvii) is attended with similar ceremonies.

The great festival of the MÔLID EN-NEBÎ, the birthday of the prophet, is celebrated at the beginning of *Rabi' el-awwel*, the third month. The preparations for it begin on the second day of the month, and the most important ceremonies take place on the evening of the eleventh. The city, and particularly the scene of the festival, is then illuminated by means of lamps hung on wooden stands made for the purpose. Processions of dervishes (p. lxx) parade the streets with flags by day, and with lamps hoisted on poles by night. On this evening the sellers of sweetmeats frequently exclaim — 'A grain of salt for the eye of him who will not bless the Prophet!' The *Dôseh*, or ceremony of riding over the dervishes, also took place on the eleventh of this month. Some fifty dervishes or more lay close together on the ground, and allowed the shêkh of the Sa'diyeh dervishes on horseback to ride over them. Accidents rarely happened, although the horse trod on every one of the prostrate figures. During this ceremony the spectators shouted incessantly, 'Allâh-lâ-lâ-lâ-lâh-lâh!' This barbarous custom was forbidden by the Khedive Tewfik, and the ceremonies are confined to the procession of the shêkh and the reading of the Korân in the Khedive's tent. At night a great zikr is performed by the dervishes (p. lxxi). On this festival, as on all the other 'môlids', the jugglers, buffoons, and other ministers of amusement, ply their calling with great success (comp. p. xxiv).

In the fourth month, that of *Rabi' el-Akhir* (*el-tâni*), occurs the peculiarly solemn festival of the birthday or *Môlid of Hosên*, the prophet's grandson, the principal scene of which is the mosque of Hosên, where the head of Hosên is said to be interred. This festival lasts fifteen days and fourteen nights, the most important day being always a Tuesday (*yôm el-telâta*). On this occasion the '*Iwâniyeh Dervishes*' (p. lxx) sometimes go through their hideous performance of chewing and swallowing burning charcoal and broken glass, and their wild dances. On the chief days, and on their eves, great crowds congregate in and around the mosque. On these occasions the Korân is read aloud to the people, the streets adjoining the mosque are illuminated, the shops are kept open, and story-tellers, jugglers, and others of the same class attract numerous patrons.

In the middle of *Regeb*, the seventh month, is the *Môlid of Seyideh Zénab* ('Our Lady Zénab'), the granddaughter of the prophet. The festival, which lasts fourteen days, the most important being a Tuesday, is celebrated at the mosque of the Seyideh Zénab (p. 56), where she is said to be buried. — On the 27th of this month is the *Lêlet el-Mérâg*, or night of the ascension of the prophet, the celebration of which takes place outside the Bâb el-Adawi, in the N. suburb of Cairo.

On the first, or sometimes on the second, Wednesday of *Sha'ban*, the eighth month, the *Môlid of Imâm Shâfe'i* is commemorated, the centre of attraction being the burial-place of El-Karâfeh (p. 68). This festival is numerously attended, as most of the Cairenes belong to the sect of Imâm Shâfe'i (p. lxx). The ceremonies are the same as at other môlids.

The month of *Ramâdân* (p. lxi), the ninth, is the month of fasting, which begins as soon as a Muslim declares that he has seen the new moon. The fast is strictly observed during the day, but the faithful indemnify themselves by eating, drinking, and smoking throughout the greater part of the night. At dusk the streets begin to be thronged, the story-tellers at the cafés attract large audiences, and many devotees assemble at the mosques. The eve of the 27th of the month is considered peculiarly holy. It is called the *Lêlet el-Kadr*, or 'night of honour', owing to the tradition that the Korân was sent down to Moḥammed on this night. During this sacred night the angels descend to mortals with blessings, and the portals of heaven stand open, affording certain admission to the prayers of the devout.

The month Ramadân is succeeded by that of *Shawwâl*, on the first three days of which is celebrated the first and minor festival of rejoicing, called by the Arabs *El-Id es-Sughayyir* (the lesser feast), but better known by its Turkish name of *Beirâm*. The object of the festival is to give expression to the general rejoicing at the termination of the fast; and, as at our Christmas, parents give presents to their children, and masters to their servants at this festive season. Friends embrace each other on meeting, and visits of ceremony are exchanged. During this festival the Khedive also receives his principal officials, ambassadors, etc.

At this season the traveller may also pay a visit to the cemetery by the Bâb en-Nasr, or to one of the others, where numerous Cairenes assemble to place palm-branches or basilicum (*rihân*) on the graves of their deceased relatives, and to distribute dates, bread, and other gifts among the poor.

A few days after the *Beirâm*, the pieces of the *Kisweh*, or covering manufactured at Constantinople, at the cost of the Sultan, for the Ka'ba (the most sacred sanctuary in the interior of the temple at Mecca), whither it is annually carried by the pilgrims, are conveyed in procession to the citadel, where they are sewn together and lined. The ceremonies which take place on this occasion are repeated on a grander scale towards the end of the month of *Shawwâl* (generally the 23rd), when there is a gay procession of the escort which accompanies the pilgrimage caravan to Mecca, and also takes charge of the *Mahmal* (p. lxxvi). On this occasion every true believer in the prophet, if he possibly can, spends the whole day in the streets. The women don their smartest attire. Many of the harem windows are opened, and the veiled inmates gaze into the streets. The chief scene of the ceremonies is the *Rumêleh* (Pl. F, 2), where a sumptuous tent of red velvet and gold is pitched for the reception of the dignitaries. The procession is headed by soldiers, who are followed by camels adorned with gaily coloured trappings, and bearing on their humps bunches of palm-branches with oranges attached. Each section of the cavalcade is preceded by an Arabian band of music, the largest section being that which accompanies the *Takht Rawân*, or litter of the Emir el-Hagg, and the next in order that of the *Delîl el-Hagg*, or leader of the pilgrims, with his attendants. Next follow various detachments of pilgrims and dervishes with banners, and lastly the *Mahmal* (see p. lxxvi). A picturesque appearance is presented by the camp of the assembled pilgrims (*Haggi*) at the *Birket el-Hagg* (p. 108), whence the caravan finally starts for Mecca.

On the 10th of *Dhûl-hijgeh*, the twelfth month, begins the great festival of *El-Id el-Kebîr*, which resembles the lesser feast (*el-Id es-Sughayyir*) already mentioned. On this day, if on no other throughout the year, every faithful Muslim eats a piece of meat in memory of the sacrifice of Abraham, and the poor are presented with meat by the rich.

With the RISING OF THE NILE there are also connected several interesting festivals, closely resembling those of the ancient period of the Pharaohs, which even the Christian epoch was unable entirely to obliterate. As, however, they take place in summer, few travellers will have an opportunity of witnessing them. As these festivals have reference to a regularly recurring phenomenon of nature, their dates are necessarily fixed in accordance with the Coptic solar reckoning of time, instead of the variable Arabian lunar year. — The night of the 11th of the Coptic month Ba'ûna (17th June) is called *Lêlet en-Nukta*, i.e. the 'night of the drop', as it is believed that a drop from heaven (or a tear of Isis, according to the ancient Egyptian myth) falls into the Nile on this night and causes its rise. The astrologers profess to calculate precisely the hour of the fall of the sacred drop. The Cairenes spend this night on the banks of the Nile, either in the open air, or in the houses of friends near the river, and practise all kinds of superstitious customs. One of these consists in the placing of a piece of dough by each member of a family on the roof of the house; if the dough rises, happiness is in store for the person who placed it there, while its failure to rise is regarded as a bad omen. On 21st June the river begins slowly to rise (comp. p. 1). On the 27th of the Coptic month Ba'ûna (3rd July) the *Munâdi en-Nîl*, or Nile-crier, is frequently heard in the morning, announcing to

the citizens the number of inches that the river has risen. The *munâdi* is accompanied by a boy, with whom he enters on a long religious dialogue by way of preface to his statements, which, however, are generally inaccurate. The next important day is that of the *Cutting of the Dam* (*yôm gebr el-bahr*, or *yôm wefa el-bahr*), between the 1st and the 14th of the Coptic month of Misra (*i.e.* between 6th and 19th August), when the principal ceremonies are performed on the *Fum el-Khalig* (p. 68). The Nile-crier, attended by boys carrying flags, announces the *Wefa en-Nil* (*i.e.* superfluity of the Nile), or period when the water has reached its normal height of sixteen ells (p. 69). The actual cutting through of the dam can no longer take place, but the festivities go on as before.

IV. Outline of the History of Egypt.

I. ANCIENT HISTORY.

By Prof. G. Steindorff.




a. From the Earliest Times to the Macedonian Conquest in 332 B.C.

Exact systems of chronology were as little known to the ancient Egyptians as to the other peoples of antiquity. The events they desired to record were dated according to the years of the king reigning at the time. In order to determine at what period a particular king had reigned, the priests drew up long lists of monarchs, fragments of which have survived to the present day (p. 222). The chronological epitomes, moreover, which are all that has been transmitted to us of the 'Egyptian History', written in Greek by the priest Manetho†, were founded on these native registers. Manetho arranged all the rulers of Egypt, from Menes, the first king, to Alexander the Great, in 31 Dynasties, which correspond, generally speaking, to the various royal houses that held sway in Egypt successively or (at certain periods) contemporaneously. This arrangement has been generally adopted by writers on the subject; but at the same time, for the sake of convenience, several dynasties are frequently grouped together under the name of a 'period', 'empire', or 'monarchy'. The lack of any settled chronology renders it, of course, impossible to assign anything like exact dates for the kings before Psammetikh I. The dates, therefore, in the following outline are given as approximate merely, and in the earliest period may sometimes be even centuries out.

1. The Prehistoric Period.

The dark prehistoric period, which later traditions fill up with dynasties of gods and demigods, is illumined by a few scattered rays of light only. It may be taken as certain that the country did not originally form one single kingdom, but was divided into two states — the 'North Land', corresponding to the Delta, and the 'South', stretching from the neighbourhood of Memphis (Cairo) to

† Manetho of Sebennytes flourished in the reigns of Ptolemy I. and Ptolemy II. He was probably a priest at Heliopolis and wrote his three books of *Ἀιγυπτιακά Ἱστορικά* in the reign of Philadelphus.

the Gebel Silsileh, and afterwards to the First Cataract. Each of these states was subdivided into a number of small principalities, originally independent but afterwards dependent, which still existed in historic times as 'nomes' or provinces. The two Egyptian kingdoms were for a time hostile to each other. Their union seems to have been operated from Upper Egypt and was subsequently ascribed to King Menes. The memory of the division subsisted beyond the dawn of the historic period; the arms of the united empire were formed by the union of the lily and the papyrus, the symbolical plants of Upper and Lower Egypt; the king styled himself 'King of Upper and Lower Egypt' or 'Lord of both Lands', and wore the double tiara () consisting of the white crown () of the S. and the red crown () of the N.; and at the base of the temple-walls were represented on one side the provinces of the S., and on the other the provinces of the N. Even in matters of administration respect was paid to this distinction, which was farther emphasized by the physical differences of the two regions.

2. Earliest Historical Period (before 2500 B.C.).

I. and II. DYNASTIES †, said to have originated at This (p. 217) in Upper Egypt.

Menes (*Mene*), the first earthly king of Egypt, who is said to have founded Memphis. His tomb has been discovered at Nakâdeh (p. 232); those of his immediate successors at Abydos (p. 224).

III. DYNASTY.

This dynasty originated at Memphis, where their tombs also were situated. The most ancient maṣtabas date from this period.

Zoser, builder of the Step Pyramid at Saḫkâra (p. 134).

3. The Ancient Empire (2500-2200 B.C.).

IV. DYNASTY.

An epoch of powerful monarchs, who built the great pyramids.

Snofru, builder of the Pyramid of Meidûm (p. 192) and probably also of the great pyramid at Dahshûr (p. 153).

Kheops or Cheops (<i>Khufu</i>)	} Builders of the three great Pyramids of Gîzeh (pp. 116-122).
Khephren (<i>Khafrê</i>)	
Mencheres or Mycerinus (<i>Menkewrê</i>)	

† Only the most important kings of each dynasty are mentioned. Dynasties given in full are prefixed by an asterisk. — The names of the kings are here usually given in the Greek form, with the Egyptian form in brackets. When, however, only one form is shown, the Egyptian is preferred.

V. DYNASTY.

Egypt now reached the zenith of her civilization; art, in particular, attained a perfection never again reached. The pyramids of the kings are mostly near Abušir (p. 129), where also special sanctuaries were built for the sun-god Rē (p. 129).

Onnos (*Unis*), the last king of the 5th Dyn., built his pyramid near Saḡkāra (p. 134). After his death internal dissensions seem to have broken out, resulting in the accession of a new dynasty.

VI. DYNASTY.

Under this dynasty the power of the kings was more limited, and the small principalities recovered some of their independence. In foreign affairs far-reaching commercial relations were entered into with Central Africa, Punt (the S. coast of the Red Sea), Syria, etc.

Othoes (*Teti*)

Phiops (*Pepi I.*)

Methusuphis (*Ment-em-saf-Merenrē*)

Phiops (*Pepi II.*)

Builders of pyramids at Saḡkāra.

Towards the end of the 6th Dyn. the monarchy fell and civil strife broke out. In the N. independent kings established themselves at Heracleopolis, others at Memphis (*VII.-X. Dynasties*). In the S. the chief power was seized by Theban princes (*XI. Dynasty*), named **Entef** and **Mentuhotep**, who gradually succeeded in reuniting the whole country. Their small tombs lie near Drah Abu'l Negga (p. 262). The first ruler over reunited Egypt was Amenemhēt I., with whom begins —

4. The Middle Empire (about 2200-1700 B.C.).

*XII. DYNASTY.

This was Egypt's most prosperous period, and an epoch of great buildings. There is hardly a considerable town in Egypt without some traces of the building activity of the kings of this dynasty. Literature and art also flourished. The kingdom was organized as a feudal state.

Amenemhēt I. restores peace; his tomb is the northern pyramid at Lisht (p. 192).

Usertesen I. (more correctly *Senwosret*), builder of the southern pyramid at Lisht (p. 192).

Amenemhēt II.; his tomb is the smaller stone pyramid at Dahshūr (p. 153).

Usertesen II., builder of the pyramid of Illahûn (p. 180).

Usertesen III. (the *Sesostris* of the Greeks) conquers Nubia. Pyramid at Dahshūr (p. 153).

Amenemhēt III., builder of the pyramid and great temple (so-called Labyrinth) at Hawāra (p. 179).

Amenemhēt IV.

Sebek-nofru, a queen.

XIII. and XIV. DYNASTIES.

The monarchs of the *13th Dynasty*, most of whom were named **Sebekhotep**, maintained Egypt at the height of her power for some time, but a period of decline afterwards set in. There is no period of Egyptian history at which kings were more numerous, most of them reigning but a short time. The South was probably ruled by the descendants of the ancient Theban kings, while in the town of Xoïs, in the W. Delta, another family raised themselves to power, forming the *14th Dynasty*.

5. Hyksos Period (ca. 1700-1575 B.C.).

XV. and XVI. DYNASTIES.

Egypt was now conquered by a Semitic people, known as *Hyksos*, i.e. 'Shepherd Kings' or, perhaps more correctly, 'princes of the *Shosu*' or Syrian Beduins. Few of their monuments have been preserved (statue of Kheyan, see p. 86); but it is evident that they conformed to the ancient culture of Egypt.

6. The New Empire (1600-1400 B.C.).

Egypt became a great power during this period. At first the culture of the New Empire differed little from that of the Middle Empire, but under Thutmosis III. political and social life as well as the art of Egypt underwent a radical change, owing to the new relations with W. Asia. The tribute paid by foreign states caused an enormous flood of wealth to pour into Egypt, and especially into Thebes, the capital. The earlier buildings, that had fallen into disrepair, were now replaced by imposing monuments, such as the temples at Karnak, Luxor, etc.

XVII. DYNASTY (ca. 1600-1545).

While the Hyksos kings maintained themselves in the N., the S. was ruled by Theban princes, who were at first vassals of the foreign intruders. The tombs of these princes lie near Drah Abu'l Negga.

Sekenyen-Rē I., II., III. The mummy of one of these was found at Dēr el-bahri (p. 278).

Kemosē. His queen was perhaps *Ahotep*, whose jewels are now in the Museum at Gizeh (p. 83).

Amosis (*Ahmosē*, 1580-1555 B.C.) conquered Auaris, the chief fortress of the Hyksos, and expelled the intruders from Egypt, which was reunited under one sceptre.

Amenophis I. (*Amenhotep*, 1555-1545 B.C.). This king and his mother *Nefret-erē* were afterwards regarded as the patron-gods of the Necropolis of Thebes.

*XVIII. DYNASTY (1545-1350 B.C.).

Thutmosis I. (*Thutmosē*, 1545-1515 B.C.) re-conquered Nubia. His tomb at Bibān el-Mulūk (p. 277) was the first royal rock-tomb constructed under the Pharaohs. During his lifetime his children fought for the succession.

Makerē-Hatshepsowet, queen and builder of the temple of Dēr el-baḥri (p. 278).
Thutmōsis II.
Thutmōsis III. (1515-1461 B.C.)

} reigned alternately.

After the death of his sister and brother —

Thutmōsis III. reigned alone. He was one of the most notable Egyptian kings, recaptured Syria, and established the influence of Egypt in W. Asia. His rock-tomb is at Bībān el-Mulūk (p. 276).

Amenophis II. (*Amenhotep*; 1461-1436 B.C.); rock-tomb at Bībān el-Mulūk (p. 276).

Thutmōsis IV. (1436-1427 B.C.) excavated the Sphinx at Gīzeh (p. 123).

Amenophis III. (1427-1392 B.C.), whose wife was named *Teyē*, maintained intercourse with the kings of Babylon, Assyria, Mitāni (on the upper Euphrates). etc. (see cuneiform tablets from Tell el-'Amarna, p. 94), and built temples in Nubia, Luxor, Medīnet Habu (Colossi of Memnon), and elsewhere. His tomb is at Bībān el-Mulūk (p. 277).

Amenophis IV. (1392-1374 B.C.) endeavoured to replace the old religion by the worship of a single deity, *viz.* the sun, an endeavour perhaps to provide a god that should be worshipped in common by all the peoples of the extensive empire (p. cxxii). The movement was probably instigated by the priests of Heliopolis and was directed at first only against the gods of Thebes, who, during the New Empire, had thrown all others into the shade. Many of the ancient deities, especially those of Thebes, were fanatically 'persecuted', their images and names being removed from all monuments. For his own original name, in which the name of Ammon occurs, the king substituted that of *Ekh-en-aton* or *Spirit of the Sun*. Tell el-'Amarna (p. 203), near which is the king's tomb (p. 209), was made the capital instead of Thebes. After the death of Amenophis internal commotions broke out and the recently introduced religion was again abolished.

Among his successors (1374-1350 B.C.) were **Eyē** (tomb at Bībān el-Mulūk, p. 277) and **Tut-enkh-Amon**, who transferred the royal residence back to Thebes.

Harmaīs (*Haremheb*), who restored peace, is the virtual founder of the —

*XIX. DYNASTY (1350-1200 B.C.).

Ramses I. (*Ramesē*), a short reign. His tomb is at Bībān el-Mulūk (p. 270).

Sethos I. (*Setoyei*) fought against the Libyans, Syrians, and the Hit-tites (Kheta), a powerful people that under the 18th Dyn. had penetrated from Asia Minor into N. Syria and threatened the Egyptian possessions in Syria and Palestine. Sethos built large temples at Karnak, Kurna, and Abydos. His tomb is at Bībān el-Mulūk (p. 271); his mummy at Gīzeh (p. 80).

- Ramses II.** (*Ramessē*, 1324-1258 B.C.), the most celebrated of all Egyptian kings. He waged tedious wars against the Hittites (battle of Kadesh, p. 286), finally making a peace with them in the 21st year of his reign (p. 252), which left Palestine proper in the possession of the Egyptians, while N. Syria was acknowledged to be tributary to the Hittites. Ramses developed an extraordinary building activity in the course of his reign of 67 years. Perhaps one-half of all the extant temples date from this reign; and the name of Ramses is found in nearly every group of ruins in Egypt. His largest temples were those of Abu Simbel (p. 370), Karnak (p. 245), Luxor, the Ramesseum, Abydos (p. 218), Memphis (p. 131), and Bubastis. His tomb is at Bibân el-Mulûk (p. 270); his mummy at Gîzeh (p. 80). Ramses II. is frequently identified with the 'Pharaoh of the Oppression' (Exod. i, 11). Of his numerous sons only one survived him, *viz.* —
- Amenephthes** (*Merenptah*), who carried on campaigns against the Libyans and their allies, the peoples of the Mediterranean. His mortuary temple is at Thebes (p. 287); his grave at Bibân el-Mulûk (p. 267).
- Sethos II.** was buried at Bibân el-Mulûk (p. 270). His short reign was followed by a period of anarchy, in which various claimants (*Siptah*, *Amen-meses*) fought for the throne. Decline of the kingdom.

*XX. DYNASTY (1200-1100 B.C.).

Set-nakht succeeded in restoring peace.

Ramses III. (*Ramessē*) conquered the Libyans and in two great battles repelled an invasion of barbarians who approached from Asia Minor by land and by water, threatening Egypt. His reign of 33 years was thereafter an epoch of peace and quiet, in which several large buildings (*e.g.* the temple at Medinet Habu, p. 299) were erected. The king presented great gifts to the gods, especially to the Theban Ammon, who had been richly endowed by former kings also. The high-priest of Ammon gradually became the greatest power in the state. The king's tomb is at Bibân el-Mulûk (p. 268); his mummy at Gîzeh (p. 80). His successors —

Ramses IV.-Ramses XII. gradually fell more and more under the control of the priests of Ammon. Their tombs are at Bibân el-Mulûk (pp. 264 et seq.). After the death of Ramses XII. —

Herihor, high-priest of Ammon, seized the throne.

7. Period of Foreign Domination (1100-663 B.C.).

XXI. DYNASTY (TANITES).

The empire now fell to pieces. At Tanis a new dynasty arose (*Psusennes*, *Amenemopet*), which put an end to the rule of the high-priests at Thebes. A line of Tanite princes (*Pinotem*), by marriage-alliances with the high-priests, obtained the influential and

lucrative dignity of high-priests of Thebes. Nubia recovered its independence; and the Egyptian dominion in Palestine terminated.

XXII. DYNASTY.

The kings of this dynasty were of Libyan origin. Their ancestors, like the Mamelukes of later days, had come to Egypt as the leaders of mercenary troops. Settling in the E. Delta, their power grew as that of the monarchy declined. The royal residence under this dynasty was Bubastis (p. 162); Thebes steadily declined in importance. Royal princes assumed the office of high-priests of Ammon.

Sesonchis (*Sheshonk*; the *Shishak* of the Bible) overthrew the Tanites. In the 5th year of Rehoboam of Judah he captured Jerusalem and plundered the Temple of Solomon (ca. 930 B.C.). His monument of victory, see p. 248.

Under his successors (*Osorkon*, *Takelothis*, *Sheshonk*, etc.) the throne once more lost power, and the country was subdivided into small independent principalities. Among these are reckoned the members of the —

XXIII. DYNASTY,

who reigned in Tanis, but of whom we know little. The kings of Ethiopia, whose capital was Napata, made themselves masters of Upper Egypt.

775 B.C. **Tefnakht**, Prince of Saïs and Memphis, attempted to seize the sovereignty of Lower Egypt, but was defeated by **Piankhi**, King of Ethiopia, who captured Memphis. (For Piankhi's monument of victory, see p. 87.)

*XXIV. DYNASTY.

Bokchoris (*Bekenranf*), son and successor of Tefnakht, secured the sovereignty of Lower Egypt, while Upper Egypt remained subject to the Ethiopians. Sabakon of Ethiopia, son of *Kashta*, overthrew Bokchoris and burned him to death. All Egypt fell into the hands of the Ethiopians.

*XXV. DYNASTY (ETHIOPIANS).

707-695. **Sabakon** (*Shabako*) assisted the smaller Syrian states (Hoshea of Israel) against the Assyrians.

695-690. **Sebichos** (*Shabataka*).

690-665. **Taharka** (the *Tirhakah* of the Bible) also assisted the princes of Syria and Palestine against the Assyrians, but was defeated in 670 by Esarhaddon, King of Assyria, and after the capture of Memphis compelled to take refuge in Ethiopia. Both Upper and Lower Egypt became subject to the Assyrians, the various local princes (such as Nekho of

Saïs, etc.) becoming vassals of the invaders. Various attempts to expel the latter failed.

661. **Tanutamon**, son of *Shabako*, succeeded in recovering Egypt for a brief period, but was finally defeated by the Assyrians and driven back into Upper Egypt. The Assyrian rule in Egypt was, however, approaching its end.

The absence of the main Assyrian forces, which were engaged in distant wars in Babylon and Elam, afforded an opportunity of shaking off the yoke, which was seized by *Psammetikh* of Saïs, son of *Nekho* (see p. lxxxiv), with the help of *Gyges*, King of *Lydia*. The foreign garrisons were expelled; the authority of the small native princes was gradually curbed; and Egypt was again united. *Tanutamon* was forced to retire to *Ethiopia*, which from that period onwards ceased to belong to Egypt and made no farther attempt to invade the lower Nile valley.

8. The Late Egyptian Period (663-332 B.C.).

*XXVI. DYNASTY (663-525 B.C.).

Egypt now enjoyed another period of prosperity. Trade began to flourish owing to the new relations with Greece. Art also received a fresh impetus; even under the Ethiopian kings artists had begun to imitate the models of the classic period of Egyptian art under the Early Empire and to revive the ancient forms. This reversion to the ancient times appeared also in other departments, such as literature, the spelling of inscriptions, and even the titles of officials, so that the period of the 26th Dyn. may be styled the Egyptian Renaissance.

- 663-610. **Psammetikh I.** (*Psamtik*) strengthened his position in Upper Egypt by marrying *Shep-en-wepet*, niece of *Shabako*, and daughter of *Princess Amenertaïs*.

- 610-594. **Nekho** (*Nekaw*). While the Assyrians were engrossed in a deadly contest with the Babylonians and Medes, *Nekho* invaded Syria, defeating and slaying *Josiah*, King of Judah, at the battle of Megiddo. The Egyptians were, however, defeated at Karkemish by *Nebuchadnezzar*, King of Babylon, and thus lost their possessions in Syria and Palestine. — *Nekho* began to construct a canal from the Nile to the Red Sea, but was stopped by an oracle (p. 165).

- 594-588. **Psammetikh II.** warred against *Ethiopia*.

- 588-569. **Apries** or **Uaphris** (*Weh-eb-rē*; the *Hophrah* of the Bible) made another attempt to recover Syria, but was unable to prevent the capture of Jerusalem by *Nebuchadnezzar* in 586. A military rebellion in Libya dethroned *Apries*, and his general *Amasis* was proclaimed king.

- 569-526. **Amasis** (*Akmosē*) secured his supremacy by marriage with a daughter of Psammetikh II. A campaign undertaken by Nebuchadnezzar against Egypt led to the final abandonment of the Egyptian claims upon Syria. Amasis assigned the city of Naukratis (p. 21) to Greek colonists, who speedily made it the most important commercial town in the empire. A friendly alliance was made with Polykrates, tyrant of Samos. During this reign Cyrus founded his great Persian empire (550), including the whole of W. Asia.
525. **Psammetikh III.** was defeated at Pelusium by the Persian king Cambyses, and Egypt became a Persian province.

XXVII. DYNASTY. PERSIAN DOMINATION.

The Persian monarchs appeared as successors to the native rulers and by their moderation found favour with the greater part of the population. The old religion was unmolested.

- 525-521. **Cambyses** led an unsuccessful expedition against the oasis of Ammon (Siwa) and a campaign against Ethiopia.
- 521-486. **Darius I.** endeavoured to promote the prosperity of Egypt in every possible way. The canal from the Nile to the Red Sea was completed (p. lxxxv). A strong garrison was sent to the oasis of Khargeh and a temple was built there to Ammon. After the battle of Marathon the Egyptians, headed by *Khabash*, revolted and expelled the Persians. The insurrection, however, was quelled by —
- 486-465. **Xerxes I.**, who appointed his brother Achæmenes satrap.
- 465-425. **Artaxerxes I.** During this reign the Egyptians again revolted. *Inaros*, prince of Marea, aided by the Athenians, defeated Achæmenes, the Persian satrap, but the allied Egyptians and Greeks were in turn defeated by the Persian general Megabyzos near Propositis, an island in the Nile, and Inaros was crucified. *Amyrtæos*, a partizan of Inaros, then sought an asylum in the marshy district of the Delta, where he succeeded in maintaining his independence.
463. *Herodotus* visited Egypt.
- 424-404. **Darius II.** The Persian power gradually declined. Under —
- 404-362. **Artaxerxes II.** and his successor —
- 362-338. **Artaxerxes III.** the Egyptians once more revolted and succeeded in regaining their independence for a brief period under native rulers, whom Manetho assigns to the 28th-30th Dynasties.

XXVIII. DYNASTY.

404. **Amyrtæos** of Saïs maintained his authority for a short time only. In Lower Egypt several dynasties contended for sovereignty.

XXIX. DYNASTY (400-382 B.C.).

This dynasty came from Mendes and relied for support chiefly upon Greek mercenaries.

Nepherites (*Nefarēt*).

Akhoris (*Hakor*).

Psammuthis (*Pshemut*).

XXX. DYNASTY (382-343 B.C.).

- 382-364. **Nektanebēs** (*Nekht-Har-ehbēt*), of Sebennytos, built a temple of Isis at Behbīt (p. 158).
- 364-361. **Takhos** (*Tehor*) was dethroned, and died at the Persian court.
- 361-343. **Nektanebos** (*Nekhtē-nebof*) was a powerful monarch, in whose reign large temples (e.g. at Philæ, p. 338) were once more built. He also built a pylon at Karnak. Egypt, however, was reconquered by the Persians; the king fled to Ethiopia and the temples were plundered.
343. 332. *Alexander the Great* took possession of Egypt.

b. The Graeco-Roman Period (332 B.C.-640 A.D.).

332-30. 1. **Alexander the Great and the Ptolemaic Period.**

‘Under the Ptolemies the lower valley of the Nile became once more for three centuries the seat of a brilliant kingdom, at first under gifted rulers of the most prosperous, richest, and most powerful state in the world, but afterwards condemned to shameful impotence under their vicious and degenerate posterity, torn by fratricidal wars, and existing only by the favour of Rome, until it was involved in the domestic struggles of Rome and finally perished’. The customs and religious views of the Egyptians were respected by the Ptolemies, who represented themselves to the native population as the descendants of the ancient Pharaohs. Large temples were built during this period.

- 332-323. **Alexander the Great** tolerated the native religion and visited the oasis of Ammon in 334, where he was hailed by the priests as a son of Ammon. He founded *Alexandria* (p. 7), which soon became the centre of Greek culture and of the commerce of the whole world. After his death in 323 the Macedonian empire fell to pieces. Egypt became the satrapy of —
- 323-284. **Ptolemy I. Soter I.**, son of Lagus, who carried on the government at first for Philippus Arrhidæus and Alexander II., son of Alexander the Great, and then for the latter alone. Alexander II. died in 314, and Ptolemy assumed the title of king in 305. The *Museum at Alexandria* (p. 9) and *Ptolemæis Hermin* (p. 217), in Upper Egypt, were founded in this reign.
- 285-247. **Ptolemy II. Philadelphus** married first *Arsinoë I.*, daughter of Lysimachus, then his sister *Arsinoë II.* Arsinoë II. was named patron-goddess of the Fayûm, which was entitled the ‘Arsinoite nome’ in her honour. Under Philadelphus

- and his successors great elephant-hunts took place on the Somali coast. The elephants were brought to Egypt and trained for military purposes.
- 247-222. **Ptolemy III. Energetes** married *Berenice* of Cyrene. He temporarily conquered the empire of the Seleucides in Asia Minor. An unsuccessful attempt was made by the Egyptian priests to reform the calendar by intercalating a day in every fourth year. The power of Egypt abroad was now at its zenith.
- 222-205. **Ptolemy IV. Philopator.** Under the misgovernment of this king and his successors the empire of the Ptolemies began to totter. Ptolemy IV. defeated Antiochus the Great of Syria, who had threatened the Egyptian frontier, at the battle of Raphia, but concluded a dishonourable peace with him. The king married his sister *Arsinoë III.* For nineteen years a series of native Pharaohs ruled at Thebes.
- 205-181. **Ptolemy V. Epiphanes** (p. civ) ascended the throne, when five years of age, under the guardianship of Agathocles and Euanthe, the mother of the latter. In consequence of a revolt at Alexandria his guardians were obliged to resign their office in favour of the *Roman Senate*. Advantage of these dissensions was taken by Antiochus the Great of Syria and Philip V. of Macedonia to invade the foreign possessions of Egypt. The Roman Senate ceded Coele Syria and Palestine to Antiochus, while Egypt continued to be independent. Ptolemy married *Cleopatra I.*, daughter of Antiochus. The internal affairs of the country fell into deplorable confusion; rebellion succeeded rebellion, and anarchy prevailed everywhere.
181. Ptolemy V. was poisoned.
- 181-146. **Ptolemy VI. Philometor**, his son, ascended the throne under the guardianship of his mother Cleopatra. Onias was permitted by the king to build a Jewish temple at Tell el-Yehúdiyeh (p. 156).
171. Battle of Pelusium. Philometor was taken prisoner, and Memphis captured, by Antiochus IV. of Syria. The king's brother —
- Ptolemy IX.** (*Physkon*), who at first also bore the surname Philometor, was summoned to the throne by the Alexandrians.
- 70-163. Ptolemy VI. and } reigned jointly, having become reconciled,
Ptolemy IX. } and with them also their sister *Cleopatra*,
wife of Philometor.
163. The brothers again quarrelled. Philometor fled to Rome, was
163-146. reinstated by the Roman Senate, and thenceforth reigned alone, while the younger brother became King of Cyrene.
146. After the death of Philometor he was succeeded by his son,

- Ptolemy VII. Eupator**, who, after a very short reign, gave place to —
- Ptolemy IX.**, who now assumed the title of **Euergetes (II.)**. He married his brother's widow and afterwards also his niece **Cleopatra**.
130. Expelled by a revolution, **Ptolemy IX.** sought refuge in Cyprus, while **Cleopatra** reigned in Egypt as **Philometor Soteira**. **Memphites**, a son of **Euergetes**, became, under the name **Ptolemy VIII. Neos Philopator**, a rival to his father, who succeeded in murdering him.
127. **Euergetes II.** regained possession of the throne. After his death the government was shared by his widow —
117. **Cleopatra Cocce** and her son **Ptolemy X. Soter II. (Lathyrus)**.
106. **Soter II.** was banished, and his brother **Ptolemy XI. Alexander I.** became co-regent in his stead.
88. **Alexander**, expelled by a rebellion, perished in a naval battle. **Soter II.** was recalled.
- Thebes** rebelled and was destroyed.
81. After the death of **Soter II.** **Ptolemy XII. Alexander II.** married **Cleopatra Berenice**, with whom he reigned jointly.
80. He assassinated his wife and was himself slain.
- 80-52. **Ptolemy XIII. Neos Dionysos** (popularly called *Auletes*, i.e. 'the flute-player') next ascended the throne and was formally recognized by Rome. The temple at **Edfu** (p. 315) was completed. He was succeeded by his children —
59. **Cleopatra** and **Ptolemy XIV.**, under the guardianship of the Roman Senate. **Pompey** was appointed guardian.
- 51-47. **Ptolemy XIV.** banished **Cleopatra**. **Pompey**, having been defeated at the battle of **Pharsalia**, sought refuge in Egypt, but on landing was slain at the instigation of **Ptolemy**, his ward.
- Cæsar** landed at **Alexandria** (p. 8), took the part of the banished **Cleopatra**, and defeated the rebellious **Ptolemy**, who was drowned in the Nile. — **Cæsar**, having meanwhile become dictator of Rome, appointed —
47. **Ptolemy XV.**, the brother of **Cleopatra**, a boy of eleven, co-regent.
45. **Ptolemy XV.** was assassinated at the instigation of **Cleopatra**, and —
- Ptolemy XVI. Cæsar** (also called **Cæsarion**), her son by **Cæsar**, appointed co-regent.
44. **Cæsar** was murdered.
41. **Antony**, having summoned **Cleopatra** to **Tarsus** to answer for the conduct of her general **Allienus**, who contrary to her wishes had aided the army of **Brutus** and **Cassius** at **Philippi**, was captivated by her beauty and talent. After having spent years of debauchery with the Egyptian queen, he

30. was at length declared by the Roman Senate to be an enemy of his country. *Octavianus* marched against him, defeated him at Actium, and captured Alexandria. Antony committed suicide, and Cleopatra also is said to have caused her own death by the bite of an asp. Egypt now became a Roman province subject only to the emperor and was governed by viceroys or prefects nominated by the emperor.

B.C. 30-
A.D. 395.

2. The Roman Period.

- The Roman emperors followed the example of the Ptolemies in representing themselves to the Egyptian people as successors of the old Pharaohs and in maintaining the appearance of a national Egyptian state. — Christianity was early introduced into Egypt, where it spread rapidly.
- 30-29. *Cornelius Gallus*, the first prefect, repressed an insurrection in Upper Egypt and fought against the Ethiopians. Having afterwards fallen into disgrace with the emperor, he committed suicide. — The reformed calendar was finally introduced by Augustus.
27. *Caesar Octavianus*, under the title of **Augustus**, became sole ruler of the vast Roman empire (p. 8).
24. The Ethiopians, under their queen *Candace*, invaded Egypt. *Strabo* travelled in Egypt.
- A.D. 14-37. **Tiberius** erected the Sebasteum at Alexandria.
16. *Germanicus* visited Egypt.
- 37-41. **Caligula**. In Alexandria civic disturbances took place between the Hellenes and the Jews.
- 41-54. **Claudius**. The building of the Pronaos at *Esneh* (p. 309) was begun.
- 54-68. **Nero**. Egypt acquired a new source of wealth as a commercial station between India, Arabia, and Rome.
62. *Annius*, first Bishop of Alexandria.
- 68-69. *Galba*. *Otho*. *Vitellius*.
- 69-79. **Vespasian** (p. 9) was first proclaimed emperor at Alexandria. From this city *Titus* started on his expedition against Palestine, which terminated with the destruction of Jerusalem in the year 70. The temple of Onias (p. lxxxviii) was closed.
- 81-96. **Domitian** encouraged the worship of Isis and Serapis at Rome.
- 98-117. **Trajan** (pp. 10, 165). The canal connecting the Nile with the Red Sea was re-opened (Amnis Trajanus).
- 117-138. **Hadrian** (p. 10) visited Egypt (twice according to some accounts). Antinous was drowned in the Nile, and was commemorated by the founding of the town of *Antinoupolis* (p. 201).
- 138-161. **Antoninus Pius**.

- 161-180. **Marcus Aurelius.**
 172. Rebellion of the *Bucolians*, or cow-herds of Semitic origin who had long been settled among the marshes to the E. of Alexandria, quelled by *Avidius Cassius*.
 175. *Avidius Cassius* was proclaimed emperor by the Egyptian legions, but was assassinated in Syria.
 176. *Marcus Aurelius* visited Alexandria (p. 10).
 ca. 179. *Demetrius*, first Patriarch of Alexandria.
 180-192. **Commodus.**
 193-211. **Septimius Severus** (p. 10).
 204. Edict prohibiting Roman subjects from embracing Christianity. The Delta at this period was thickly studded with Christian communities. Schools of Catechists flourished at Alexandria (*Pantæus*, *Clement*, *Origen*).
 211-217. **Caracalla** (p. 10) visited Egypt. Massacre at Alexandria.
 212. The *Constitutio Antonina* admitted provincials to the Roman citizenship.
 Caracalla was assassinated by the prefect of his guards —
 217-218. **Macrinus**, who was proclaimed emperor by the Egyptians. After his death a series of contests for the possession of the throne took place at Alexandria.
 249-251. **Decius** (p. 10). Persecution of the Christians under Decius. Beginning of the anchorite and monastic system (comp. p. 135). The latest hieroglyphic inscriptions (in the temple at Esneh) date from this reign.
 253-260. *Valerianus*. Persecution of the Christians (p. 10).
 260-268. **Gallienus** accorded religious toleration to the Christians. Plague in Egypt.
 260. Rebellion of *Macrianus*, who was recognised as emperor by the Egyptians. He marched into Illyria against Domitian, the general of Gallienus.
 265. *Æmilianus* (*Alexander*) was proclaimed emperor by the army at Alexandria and recognised by the people, but was defeated and put to death by the Roman legions.
 268. Lower Egypt occupied by an army of *Queen Zenobia* of Palmyra, and part of Upper Egypt by the Blemmyes.
 268-270. *Claudius II*.
 270-275. **Aurelian.**
 270. Probus reconquered Egypt for the empire.
 276-282. **Probus** obtained the purple at Alexandria.
 278. His successful campaign against the Blemmyes.
 284-305. **Diocletian.**
 292. Rebellion in Upper Egypt.
 294. Insurrection of the Alexandrians
 295. Diocletian took Alexandria.

304. Persecution of the Christians.
- 305-313. *Maximianus*. Beginning of the Arian controversies.
- 324-337. **Constantine the Great**, first Christian emperor. The government of Egypt was reorganized; the country was made into a diocese and subdivided into six provinces, *viz.* Egypt, Augustamnica, Heptanomis (afterwards called Arcadia), Thebais, Upper Egypt, and Lower Egypt.
325. *Council of Nice*. The doctrine of the presbyter *Arius* of Alexandria that Christ was begotten by God before all time, and was godlike, but not very God, was condemned; while the teaching of *Alexander*, Bishop of Alexandria, to the effect that Father and Son are *homousioi*, or of the same nature, was sanctioned, chiefly owing to the powerful eloquence of his deacon Athanasius, who accompanied him to the Council.
328. Constantine founded *Constantinople* as a new metropolis of Greek art and science.
- 337-361. **Constantius** favoured Arianism. Athanasius was deposed, and *Georgius*, who was made Bishop of Alexandria, opposed the followers of Athanasius with the sword.
- 361-363. **Julian**, surnamed the *Apostate* from his renunciation of Christianity (p. 10).
373. Athanasius died, after having spent the last years of his life in the midst of his flock.
- 379-395. **Theodosius I. the Great**. He formally declared Christianity to be the religion of the empire. Persecution of the Arians and heathens.
395. Partition of the Roman empire, *Arcadius* being emperor of the East, and *Honorius* of the West.
- 395-638. **3. The Byzantines.**
- 395-403. **Arcadius**. *Theophilus*, the bigoted Patriarch of Alexandria (p. 10), carried fire and sword against the opponents of the doctrine that God must be considered to have a human form.
- 408-450. **Theodosius II.**
413. Theophilus died and was succeeded by *Cyril* (p. 10).
415. Death of Hypatia, the female pagan philosopher.
431. The view of the Patriarch Cyril, that Christ and the Virgin (as ἡ Θεοτόκος) possess a double nature, prevailed over that of the Patriarch of Constantinople at the Third Œcumenical Council, held at Ephesus.
444. Death of Cyril.
- 450-457. **Marcianus.**
451. At the Fourth Œcumenical Council, that of Chalcedon, the doctrine of the archimandrite Eutyches of Constantinople, to the effect that Christ possessed a double nature before his incarnation, but that this human nature was afterwards absorbed by his divine, was condemned, chiefly through the influence of Pope Leo the Great. At the same time the doctrine that Christ possesses two natures, ἀσυγχύτως and ἀτρέπτως, but at the same

- time ἀδιαυρότως and ἀγνώριστως, *i.e.* unmixed and unchangeable, but also indistinguishable and inseparable, was formally accepted by the Church. The Egyptians, to this day, adhere to the monophysite doctrine of Eutyches.
- 474-491. **Zeno.**
- 491-518. **Anastasius.**
502. Famine in Egypt.
517. Insurrection of the Alexandrians on the occasion of the election of a patriarch.
- 527-565. **Justinian** (p. 11). New administration.
536. The emperor appointed a new orthodox patriarch. The Monophysites, who far outnumbered the orthodox party, separated from the dominant church and chose a patriarch of their own. They were afterwards called *Copts* (p. xxxix).
- 610-640. **Heraclius.**
619. The **Persians** under **Chosroes** invaded Egypt (p. 11). Alexandria was taken. Chosroes ruled with moderation.
622. The **Hegira**, the beginning of the Mohammedan calendar.
629. The Persians expelled by Heraclius.

II. THE MIDDLE AGES.

Mohammedan Period.

640. 'Amr Ibn el-'Âs (pp. 11, 32, 73), general of **Khalif 'Omar**, conquered Egypt and founded *Fosṭât*.
644. 'Omar assassinated.
- 644-656. 'Othmân. A number of Arabian tribes settled in the valley of the Nile, and many Copts embraced El-Islâm. Fosṭât became the capital of the new government.

'Omayyades. 658-750.

756. **Merwân II.**, the last of this dynasty, fled to Egypt, and was put to death there. The 'Omayyades were then exterminated, with the exception of 'Abd er-Rahmân, who fled to Spain, and founded an independent khalifate at Cordova.

'Abbasides. 750-868.

- 813-833. **Mâmûn**, the son of Harûn ar-Rashîd, visited Egypt and promoted scientific pursuits of all kinds.

Ṭulunides. 868-905.

- 868-883. **Aḥmed ibn Ṭulûn**, governor of Egypt, declared himself an independent sultan, and extended the boundaries of Egypt beyond Syria and as far as Mesopotamia. Numerous buildings were erected during his reign (pp. 32, 53, et seq.).
- 883-895. **Khumârtūyeh** (p. 32), son of Ṭulûn.
905. The Ṭulunides were exterminated by the 'Abbaside khalif *Muktafi*.

925. The Shi'ite *Fâtimites*, who had gained possession of the supreme power at Tunis, commanded by 'Obédallâh, attacked Egypt, but were defeated.
935. *Mohammed el-Ikshîd*, a Turk and governor of Egypt, took possession of the throne.
- 965-968. *Kâfûr*, a black slave, usurped the throne, and recognised the suzerainty of the 'Abbasides.
969. *Gîhar* conquered Fostât for his master, the Fâtimite **Mu'izz**, great-grandson of 'Obédallâh. Mu'izz assumed the title of khalif and founded the city of *Maṣr el-Kâhira* (Cairo) near Fostât (p. 32).

Fâtimites. 969-1171.

- The earlier of these governed the country admirably. The population increased with wonderful rapidity, and the whole of the commerce of India, as well as that of the interior of Africa, flowed to Egypt.
- 975-996. **El-'Aziz**, son of Mu'izz, distinguished himself by his tolerance and his love of science (p. 43).
- 996-1021. **Hâkim** (p. 61), *El-Hâkim ibn 'Azîz*, his son, was a fanatic. Subsequently, at the instigation of Ed-Darazi, a cunning Persian sectary, he declared himself to be an incarnation of 'Ali, and exacted the veneration due to a god. Ed-Darazi became the founder of the sect of the Druses (see *Baedeker's Palestine and Syria*). Hâkim disappeared, having probably been assassinated while taking one of his nightly walks on the Mokattam hills. The Druses believe that he voluntarily withdrew from the world in consequence of its sinfulness and that he will one day re-appear as a divine prophet.
- 1021-1036. **Zâhir**, Hâkim's son, succeeded at the age of sixteen.
- 1036-1094. **Abû Tamim el-Mustansîr**, a weak and incapable prince. The country was ravaged by a pestilence. *Bedr el-Jemâli*, governor of Damascus, was summoned to Egypt as chief vizier.
- 1074.
- 1077.
- 1094-1101. **Mustali**, son of Mustansîr, conquered —
- 1096-1098. Jerusalem and the towns on the Syrian coast, but was deprived of his conquests by the army of the First Crusade.
1099. *King Baldwin* of Jerusalem attacked Egypt unsuccessfully.
- 1160-1171. **'Adîd**, the last Fâtimite.
- Contests for the office of vizier took place during this reign between *Shawar* and *Dargham*. The former, being exiled, obtained an asylum with *Nûreddîn*, the ruler of Aleppo, who assisted him to regain his office with Kurd mercenary troops, commanded by the brave generals *Shirkuh* and *Salâheddîn* (Saladin). Shawar, quarrelling with the Kurds,

1161. invoked the aid of *Amalarich I.*, King of Jerusalem (1162-73), who came to Egypt and expelled the Kurds. A second
 1168. army of Kurds, which was about to invade Egypt, was driven back in the same way, whereupon Amalarich himself endeavoured to obtain possession of Egypt. Shawer next invoked the aid of his enemy Nûreddîn, whose Kurdish troops expelled Amalarich. Egypt thus fell into the hands of the Kurds Shirkuh and Şalâheddîn. Shawer was executed. Shirkuh became chief vizier, and on his death —
 1169-1193. **Şalâheddîn** (*Şalâheddîn Yûsuf ibn Eyyûb*, p. 32), the *Saladin* of European historians, ruled in the name of the incapable khalif. On the death of the latter Şalâheddîn became sole ruler of Egypt, and founded the dynasty of the —
 1171.

Eyyubides. 1171-1250.

- Şalâheddîn built the citadel (p. 51) and old aqueduct of Cairo (p. 53). Being a Sunnite, he abolished the Shîrite doctrines and forms of worship. Syria was conquered.
 1200-1218. **Melik el-Âdil**, his brother and successor, preserved intact the dominions bequeathed to him; but the empire was dismembered at his death, and Egypt fell to the share of his son —
 1218-1238. **Melik el-Kâmil** (pp. 158, 160).
 1249. Damietta (Dumyât) was captured by the army of the Fifth Crusade, but was surrendered again in 1221 (p. 160).
 1219. Kâmil concluded a treaty with the Emp. Frederick II., who appeared at the head of an army in Palestine, by which Jerusalem and the coast-towns were surrendered to the emperor for 10 years.
 While the sons of the last sultan were fighting with each other for the throne of Egypt, the Mameluke —
 1240-1249. **Melik es-Şâleḥ** usurped the throne and founded the —

Mameluke Dynasty. † 1240-1517.

The Egyptians take Jerusalem, Damascus, Tiberias, and Ascalon.

† The MAMELUKES were slaves (as the word *mamlūk* imports), purchased by the sultans and trained as soldiers, for the purpose of forming their body-guard and the nucleus of their army. They placed Melik es-Şâleḥ on the throne, hoping to govern him without difficulty. But when the new sultan found his authority sufficiently well established, he dismissed them from his service, and formed a new body-guard of the BAHRITE MAMELUKES (who were so called from the fact that their barracks were situated in the island of Rôda in the Nile or *Bahr*). Ere long, however, the new guards succeeded in gaining possession of almost the whole of the supreme power.

1249. *Louis IX., the Saint*, of France undertook the Sixth Crusade, marched against Egypt, took Damietta, but was captured along with his army at Mansûra, and was only released on payment of a heavy ransom (p. 158).
- 1250-1350. **BAHRITE MAMELUKE SULTANS.** The first of these monarchs was *Mu'izz Eibek*.
- 1260-1277. **Bibars**, one of the ablest of this dynasty, annihilated the last remnants of the kingdom of Jerusalem in the course of four campaigns. He brought to Cairo the last representative of the 'Abbaside khalîfs, who had been overthrown by the Mongols and expelled from Bagdad, and permitted him and his successors nominally to occupy the throne.
- 1277-1290. **Kalâûn, el-Mansûr Kalâûn** (p. 59), succeeded to the exclusion of a youthful son of Bibars, successfully opposed the Mongols, and entered into treaties with the Emperor Rudolph and other European princes.
- 1290-1293. **El-Ashraf Khalil** captures 'Akka (Acre), the last place in the Holy Land held by the Christians.
- 1293-1347. **Nâsir, Mohammed en-Nâsir ibn Kalâûn** (p. 33), succeeded his brother Khalil at the age of nine years, but owing to internal dissensions was compelled to retire to Syria. With the aid of the Syrian emirs, however, he regained his throne. Distrust, vindictiveness, and cupidity soon showed themselves to be prominent characteristics of Nâsir, who treated his emirs with the utmost capriciousness, loading them with rich gifts or ordering them to execution as the humour seized him. The emir *Isma'il Abulfidâ*, known also as a historian, succeeded, however, in retaining his master's favour till the time of his death. Towards the mass of the population Nâsir was liberal and condescending, and towards the clergy indulgent. In order to provide the enormous sums required for the expenses of his court and his love of building, he appointed Christian officials in the custom-house and finance departments.
- 1347-1361. **Hasan, Melik en-Nâsir Abu'l-Ma'âlî Hasan ibn Kalâûn** (p. 49), the sixth son of Nâsir, was still a minor when he ascended the throne. The lawless independence of the Mamelukes and emirs was aggravated by a plague in 1348-49 which exterminated whole families, whose property was immediately seized by the government. After having been de-throned in 1351, Hasan regained his sceptre three years later, but in 1361 he was assassinated.
- 1382-1517. **CIRCISSIAN MAMELUKE SULTANS (Borgites).** The founder of this dynasty was —
- 1382-1399. **Barkûk** (pp. 33, 60, 65), a Circassian slave, who succeeded in raising himself to the throne by setting aside *Haggi*, a boy of six years, and great-grandson of Mohammed en-

- Nâsir. The emirs, exasperated by his treachery and intrigues, dethroned him in 1389; but in 1390 he triumphantly re-entered Cairo. He fought successfully against the Mongolians under Timur and the Osmans under Bajazid.
- 1399-1412. **Farag** (pp. 33, 65), his son, had scarcely ascended the throne, as a boy of thirteen years of age, before the Osmans, and a little later the Mongols, again began to threaten the Egyptian dominions. Farag proceeded victoriously as far as Damascus; but owing to dissensions among his emirs he was obliged to return to Cairo. After the defeat of the Turks by the Mongols under Timur at the battle of Angora, Farag was compelled to enter into negotiations with Timur. The latter years of Farag's reign were constantly disturbed by the rebellions of his emirs, particularly *El-Mahmûdi Muaiyad*. He was at length compelled by the insurgents to capitulate at Damascus, and was executed (May, 1412).
- 1412-1421. **El-Mahmûdi Muaiyad** (p. 47) succeeded Farag. His reign was chiefly occupied with victorious campaigns against his unruly Syrian vassals, in which he was greatly aided by the military talents of his son *Ibrâhîm*.
- He exacted heavy contributions from Christians and Jews, and he re-enacted and rigorously enforced the sumptuary laws of 'Omar, Mutawakkil, Hâkim, and Moḥammed en-Nâsir. Not only were the colours to be worn by the Christians and Jews prescribed (the costume of the former being dark-blue, with black turbans, and a wooden cross weighing 5lbs. hung round their necks; that of the latter, yellow, with black turbans, and a black ball hung from their necks); but the fashion of their dress and length of their turbans, and even the costume of their women, were so regulated as entirely to distinguish them from the followers of the prophet.
- 1422-1438. **Bursbey** (*Berisbai*; p. 66), who had for a time been the vicegerent of an infant sultan, ascended the throne on April 1st, 1422. He waged successful campaigns against Cyprus and the Mongols.
- 1468-1496. **Kâit Bey** (pp. 55, 66) was one of the last independent Mameluke sultans of Egypt. Both as a general and a diplomatist he successfully maintained his position against the Turks (Sultans Moḥammed and Bajazid), and even inflicted serious losses on them; but the refractory Mamelukes obstructed his undertakings and in 1496 compelled him to abdicate in favour of his son Moḥammed, a boy of fourteen.
- 1501-1516. **El-Ghûri**, *Kanşuweh el-Ghûri* (p. 47), once a slave of Kâit Bey, was upwards of sixty years of age when he ascended the throne, but he still possessed sufficient vigour to keep the unruly emirs in check. Already seriously injured by the discovery of the Cape route to India by the Portuguese

the trade of Egypt was terribly depressed by high taxes and by the accompanying debasement of the coinage. At the instigation of the Venetians Kanşuweh el-Ghûri equipped a fleet for service against the Portuguese in India, and with it in 1508 he gained a naval victory over Lorenzo, son of the viceroy Francisco d'Almeida, near Shawl in Beluchistan; but the following year his fleet was compelled to retreat to Arabia. El-Ghûri fell, while fighting against the army of the Osman sultan Selîm I. on the plain of Dâbik (to the N. of Aleppo).

1517. *Tûmân Bey* (p. 48) was dethroned by the **Osman Sultan Selim I.** of Constantinople (pp. 33, 106). Cairo was taken by storm. Egypt thenceforth became a *Turkish Pashalic*. Selîm compelled Mutawakkil, the last scion of the family of the 'Abbaside khalîfs, who had resided at Cairo in obscurity since the time of Bibars, to convey to him his nominal supremacy, and thus claimed a legal title to the office of *Khalîf*, the spiritual and temporal sovereign of all the professors of El-Islâm. †

III. MODERN HISTORY.

Turkish Domination after 1517.

The authority of the Osman sultans soon declined, and with it that of their governors. The Egyptian pashas were now obliged, before passing any new measure, to obtain the consent of the 24 Mameluke *Beys* (or princes) who governed the different provinces. These beys collected the taxes, commanded the militia, and merely paid tribute to the pasha.

1771. *Ali Bey*, originally a slave, raised himself to the dignity of an independent sultan of Egypt. He conquered Syria, but died on the point of returning to Egypt, where his son-in-law *Abu Dabad* had seized the throne. After *Dabad*'s death the beys —
1773. *Murâd* and *Ibrâhîm* shared the supremacy, and rendered themselves almost independent of Turkey.

The French Occupation.

- 1798,
1st July. **Napoleon Bonaparte** (pp. 19, 33, 165) arrived at Alexandria, hoping to destroy the British trade in the Mediter-

† The Turkish Khalifs, however, have never been recognised by the Shi'ites, as not being descended from 'Ali. Most of the Sunnites also, especially among the learned Arabs, regard them merely as temporal monarchs. Relying on an ancient tradition, they maintain that none but descendants of the Koreishites, the family to which Mohammed belonged, can attain the office of Imâm, or spiritual superior. They accordingly regard the great Sherif of Mecca as their true Imâm.

- anean, and, by occupying Egypt, to neutralise the power of England in India.
- 2nd July. Storming of Alexandria.
- 13th July. The Mameluke Bey Mûrâd defeated.
- 21st July. Battle of the Pyramids (p. 76).
- 1st Aug. Destruction of the French fleet at Abuķir by the British fleet commanded by Nelson (p. 19).
- 13-25th Sept. Insurrection at Cairo quelled.
- 1799, Jan. Central and Upper Egypt conquered.
- May. Defeat of the Turks at Abuķir.
- 25th July.
- 24th Aug. Napoleon returned from Alexandria to France, leaving General Kléber in Egypt.
- 1800, 21st Mar. Kléber defeated the Turks at Maṭarîyeh (p. 106).
- 14th June. Kléber was assassinated at Cairo (p. 34).
- 1801, Sept. The French were compelled by a British army to capitulate in Cairo and Alexandria, and to evacuate Egypt.

Mohammed 'Ali and his Successors.

1803. In the year 1803 the French consul *Matthieu de Lesseps* was commissioned by his government to seek for some suitable man to counteract the influence of the British and the Mamelukes in Egypt, and he accordingly recommended for the purpose Mohammed 'Ali, who was born at Kavala in Roumelia in 1769, and who was at that period colonel (*bimbashi*) of an Albanian corps of 1000 men in Egypt.
- 1805-1843. **Mohammed 'Ali**, having succeeded in removing most of his enemies, was appointed Pasha of Egypt. In 1807 he frustrated an attempt of the British to take possession of Egypt, and on 1st March, 1811, caused the Mameluke beys, who prevented the progress of the country, to be treacherously assassinated, together with their followers (480 in number). His son, *Tusûn Pasha*, waged a successful war against the Wahhabites in Arabia, and deprived them of Mecca and Medina. Mohammed improved the agriculture of Egypt by introducing the cotton-plant, and by restoring the canals and embankments, appointed Frenchmen and other Europeans to various public offices, and sent young Egyptians to Paris to be educated. During the Greek war of independence he sent 24,000 men to the aid of the sultan, as a reward for which he was presented with the island of Candia at the close of the war. In 1831, aiming at complete independence, he made war against the Porte. His adopted son Ibrâhîm invaded Syria, and captured 'Akka (27th May, 1832), Damascus (8th July), and Haleb (21st Dec.), destroyed the Turkish fleet at Kônyeh (Iconium), and threatened Constantinople itself. His victorious

- career, however, was terminated by the intervention of Russia and France. Syria was secured to Moḥammed by the peace of *Kutāhieh*, but he was obliged to recognise the suzerainty of the Porte. At the instigation of the British, Sulṭān Maḥmūd renewed hostilities with Egypt, but he was decisively defeated by Ibrāhīm at *Nisibi* on 24th June, 1839. In consequence of the armed intervention of England and Austria, however, Ibrāhīm was compelled to quit Syria entirely, and Moḥammed was obliged to yield to the Porte a second time. By the so-called firṡān of investiture in 1841 *Sulṭān Abdu'l-Medjid* secured the hereditary sovereignty of Egypt to the family of Moḥammed 'Ali, the pasha renouncing his provinces of Syria, Candia, and the Hijāz, and binding himself to pay an annual tribute of 60,000 purses (about 306,000*l.*) to the Porte and to reduce his army to 18,000 men. During the last years of his life Moḥammed fell into a state of imbecility. He died on 2nd Aug., 1849, in his palace at Shubra.
1848. **Ibrāhīm**, Moḥammed 'Ali's adopted son, had already taken the reins of government, in consequence of Moḥammed's incapacity, in Jan., 1848, but he died in November of the same year, and before his adoptive father.
- 1849-1854. **'Abbās I.**, a son of Ṭusūn (p. xcix), had all the dislike of a true son of the desert for European innovations. He, however, maintained the strictest discipline among his officials, and the public security in Egypt was never greater than during his reign. His death is attributed to assassination.
- 1854-1863. **Sa'id**, his successor, was Moḥammed 'Ali's fourth son. He equalised the incidence of taxation, abolished monopolies, improved the canals, completed the railways from Cairo to Alexandria and to Suez, and, above all, zealously supported the scheme of M. Ferdinand de Lesseps for constructing a canal through the Isthmus of Suez, which was opened in 1869 under his successor. During the Crimean war he was obliged to send an auxiliary army and considerable sums of money to the aid of the Porte. He died on 18th Jan., 1863, and was succeeded by —
- 1863-1879. **Ismā'il**, the second son of Ibrāhīm Pasha, who was born on 31st Dec., 1830. He had received the greater part of his education in France and had there acquired the strong preference for European institutions which characterised him throughout his reign. Most of his innovations, however, such as the foundation of manufactories and the construction of canals, railways, bridges, and telegraphs, were planned mainly in his own interest, though of course the country shared in the advantage, while even in the es-

1866. establishment of schools, the reorganisation of the system of justice (p. xx), and the like, he acted rather with an eye to produce an impression in Europe than from real concern for the needs of his subjects. As time went on he succeeded in appropriating for his own use about one-fifth of the cultivable land of Egypt. In 1866, in consideration of a large sum of money, he obtained the sanction of the Porte to a new order of succession based on the law of primogeniture, and in 1867 he was raised to the rank of *Khedive*, or viceroy, having previously borne the title of *wâli*, or governor of a province only. In 1873 the Khedive obtained a new firmân confirming and extending his privileges (independence of administration and judiciary; right of concluding treaties with foreign countries; right of coining money; right of borrowing money; permission to increase his army and navy). The annual tribute payable to the Porte was at the same time raised to 133,635 purses (about 681,538*l.*). The warlike successes of the Khedive resulted in the extension of his dominions to the borders of Abyssinia and, on the S., to the 2nd parallel of N. latitude. — The burden of the public debt had now increased to upwards of 100 million pounds, one loan after another having been negotiated. The Powers brought such a pressure to bear on the Khedive that he was compelled to resign his private and family estates to the state and to accept a ministry under the presidency of Nubar Pasha, with the portfolio of public works entrusted to M. Blignières and that of finance to Mr. Rivers Wilson. This coalition, however, soon proved unworkable; and early in 1879 the whole cabinet was replaced by a native ministry under Sherîf Pasha. The patience of the Great Powers was now at an end; and on the initiative of Germany they demanded from the Porte the deposition of Isma'îl, which accordingly took place on June 26th.
1879. Isma'îl was succeeded by his son **Tewfik** (pronounced *Tevfik*) or **Taufik**, under whom the government was carried on in a more rational spirit. The debts were regulated, an international commission of liquidation was appointed, and an extensive scheme of reform was undertaken. In Sept., 1881, however, a military revolution broke out in Cairo, which had for its objects the dismissal of the ministry, the grant of a constitution, and above all the emancipation of Egypt from European influences. The Khedive was besieged in his palace and had to yield; he appointed Sherif president of a new ministry and arranged for an election of Notables, or representatives. As the latter espoused the 'national' cause, Sherif resigned in Feb., 1882, and Mah-
- 1882.

- mūd Pasha formed a new ministry, the soul of which was Arabi Bey, the energetic minister of war. This cabinet at once proceeded, without receiving the consent of the Khedive, to pass several measures intended to diminish the European influence in the political and financial administration of the country. The Khedive, to whom both France and England had promised protection, declared that he would offer a determined resistance to the measures of the cabinet. At the end of May the British and French fleets made their appearance before Alexandria. In the middle of June serious disturbances broke out in that town, in the course of which many Europeans were killed, while the others found refuge on board the ships. On July 11th and 12th Alexandria was bombarded by the British fleet, and on Sept. 13th the fortified camp of Arabi at Tell el-Kebir was stormed by a British force under Sir Garnet Wolseley. Arabi and his associates were captured and sent as exiles to Ceylon. Since these events British influence has been paramount in Egypt. In the autumn of 1883 a widespread rebellion broke out among the Nubian tribes of the Sudān under the leadership of Moḥammed Aḥmed, the so-called 'Mahdi' (p. lxxv), which proved fatal to the Egyptian supremacy in the Sudān. An Egyptian army of 10,000 men under an Englishman named Hicks Pasha was annihilated in Nov., 1883, by the Mahdi's forces, and a second expedition of 3500 regular troops of the Egyptian army, led by Baker Pasha, was also completely defeated at Tokar in February, 1884. On the 18th of the same month General Gordon, who had been Governor General of the Sudān in 1877-79, after a perilous ride across the desert, entered Khartūm, which he had undertaken to save from the Mahdi; while on Mar. 1st and Mar. 13th the rebel tribes under the Mahdi's lieutenant Osman Digna were defeated at *El-Teb* and *Tamanieb* by the British troops under Graham. The Mahdi himself, however, still maintained his position near Khartūm, and towards the close of the year a second British expedition (of 7000 men) was sent out under Wolseley to rescue Gordon.
- Wolseley selected the tedious and laborious Nile route for this expedition in preference to the shorter but more dangerous desert route from Suākin to Berber. An advanced brigade under General Stewart was, however, sent on from Korti at the beginning of 1885, which accomplished its march across the *Bayūda Desert* (see Map, p. xxx) with complete success, gaining severely contested victories over large bodies of the Mahdi's followers at *Abū Klea* (Jan. 17th) and at a point near *Metemmeh* (Jan. 19th). Stewart,

however, was mortally wounded at the latter engagement. The British reached the Nile at *Gubat*, just above Metem-meh, on the evening of Jan. 19th, and on Jan. 24th a small body of men under Sir Chas. Wilson set out for Khartûm in two steamboats which Gordon had sent to meet them. Sir Charles reached Khartûm on the 28th, but found that it had already fallen on the 26th, apparently through treachery, and that Gordon had perished.

- The project of reconquering the Egyptian Sudân from the Mahdists was temporarily abandoned, and Wâdi Ḥalfa remained the S. limit of the Khedive's dominions (p. xxxi). Though Suâkin became the basis of more or less desultory operations against Osman Digna, the British devoted their chief attention to developing and improving the administration of Egypt proper. Negotiations on the part of the Porte, instigated by France and Russia, to bring the British occupation of Egypt to a close, have hitherto proved fruitless. A loan of 9,000,000*l.* was raised by the British for the purpose of regulating the Egyptian finances. In 1887 a convention with France established the unconditional neutrality of the Suez Canal.
- 1887.
1892. The Khedive Tewfik died on January 7th, 1892, and was succeeded by his eldest son **Abbâs II. Hilmi** (b. July 14th, 1874), whose accession was confirmed by a firman of the Porte, dated March 26th, 1892. His independence of action is controlled by the British plenipotentiary, Lord Cromer (p. 25). In the spring of 1896 a British-Egyptian military force under Sir Herbert Kitchener (now Lord Kitchener of Khartûm) commenced operations against the Mahdists to the S. of Wâdi Ḥalfa. On Sept. 2nd, 1898, the Mahdist army was defeated in a decisive engagement, and Omdur-mân, their capital, situated on the left bank of the Nile, opposite Khartûm, was taken. Since then the Egyptian Sudân, reunited to Egypt, has been under a special Anglo-Egyptian administration (see p. 380), at the head of which is a British Governor-General, who is also Sirdâr of the Egyptian army. Khartûm was rebuilt as the centre of government.
- 1896.
- 1898.

V. Hieroglyphics.


By Professor G. Steindorff of Leipsic.


Repeated attempts were made during the 17th and 18th centuries to decipher the peculiar picture-writing of the ancient Egyptians, the learned Jesuit father Athanasius Kircher (1601-80) being among the earliest to take up the subject. It was not, however, until the beginning of the 19th century that the key was found, though Sacy, a Frenchman, and Akerblad, a Swede, had previously attained a certain amount of success in their efforts to find the clue. Dr. Thomas Young, an English scholar, and François Champollion, a Frenchman, succeeded about the same date (*viz.* in 1819 and in 1822) in discovering the long-sought alphabet from a careful comparison of royal cartouches. Champollion afterwards followed up his initial discovery with such success that he may fairly rank as the real interpreter of the Egyptian hieroglyphics.


The first clue was afforded by the famous 'Rosetta Stone' (now in the British Museum), discovered in 1799 in the Fort St. Julien at Rosetta. This tablet of basalt bears three inscriptions: one in the ancient Egyptian language, written in hieroglyphics, one in the popular language of a later period inscribed in demotic characters, and a third in Greek; but the two last are merely translations of the first. The subject of the triple inscription is a decree of the Egyptian priests issued in 196 B.C. in honour of Ptolemy V. Epiphanes. The first step towards deciphering the hieroglyphics was made when it was ascertained that the frequently occurring groups of signs each enclosed in an oval (so-called cartouche) were the names of kings and that the name of Ptolemy must be found among them.

Champollion and his successors established the phonetic signification of a large number of hieroglyphic symbols, and it then became possible, from a knowledge of Coptic, the latest form of the ancient Egyptian language, not only to read but also to interpret the inscriptions. H. Brugsch, who led the way to the complete interpretation of demotic texts, was also the first to point out that in hieroglyphic writing, as in the Semitic systems of writing, only the consonants were inscribed, while the vowels were omitted as not essential.


The Egyptian hieroglyphics form a system of picture-writing, in which concrete objects were originally expressed by pictures representing them; *e.g.*


'Face' *hr* 




'Moon' *y'h* 



'Pigeon' *vr* 





'Eye' *yrt* 














'Sun' *r'* 





'Plough' *hb* 

Abstract ideas and verbs were represented on the same principle by the use of pictures of objects suggesting in some sort the idea to be expressed. Thus the idea 'to rule' *hk* was expressed by the picture of a sceptre , 'south' *rs* by a lily , the botanical emblem of Upper Egypt, 'to find' *gmy* by an ibis feeding , etc.

A great advance was made when words, for which there was no special symbol, began to be expressed by the pictures of other and different objects, the phonetic significance of which, however, happened to be the same. Thus, *e.g.*, *pr* 'to go out' was expressed by the picture of a house, because a 'house' also was called *pr*; *s* 'son' by a 'goose'  *s*; *tp* 'first' by the symbol  *tp* 'dagger'.

Many of these symbols gradually came to be used for so many different words that their original word-signification was lost, and they thenceforth were used as purely syllabic symbols. Thus, the symbol  *p* originally 'to fly' was afterwards used for the syllable *p* in any signification; *wr*, originally 'pigeon' and afterwards also *wr* 'great', was used for any syllable *wr*. In this way word-symbols that had a single sound came to be used as letters; *e.g.*  *r* 'mouth' was used for *r*;  *š*, 'lake' for *š*;  *z-t* 'serpent' (*t* is the feminine termination) for *z*; etc.

























These syllabic and literal symbols were probably used at first for grammatical purposes only (as suffixes), but afterwards, owing to frequent ambiguities in the significance of the verbal symbols, they were used to indicate the pronunciation in each particular case and thus to render the reading easier. Thus to the symbol  *wr* 'great' a  *r* was frequently added, written thus  *wr*, in order to indicate the pronunciation; or  'nkh 'to live' was followed by the two explanatory consonants  *n* and  *kh*, thus   'nkh; or  *nb* 'lord' was preceded by  *n*, thus  *nb*. Frequently all the consonants in a word were written instead of merely the verbal symbol, thus  'skht 'field' instead of  *skht*.






In addition to these there was another class of hieroglyphics, known as Determinatives, which were placed after the word in order to give some hint as to its meaning. Thus, *e.g.*, *š(o)wr* 'to drink' is written   , with the determinative  (a man with his finger in his mouth) in order to indicate that the idea expressed by *š(o)wr* has something to do with the mouth. These determinatives, which greatly facilitate the reading of inscriptions, were freely used especially in later hieroglyphic periods.

The hieroglyphic system, as we find it in the earlier Egyptian inscriptions, is already complete; its development, briefly sketched above, had already come to a close. The following different classes of hieroglyphic symbols were used simultaneously.

















1. PHONETIC SYMBOLS.

a. *Literal Symbols or Letters*, of which there were 24 in the earliest Egyptian alphabet.

- | | |
|---|---|
| 1.  ' (corresponds to the Arabic <i>Elhf</i> , p. clxx). | 12.  <i>h</i> (an emphasized h-sound, like the Arabic <i>Hā</i> , p. clxx). |
| 2.  <i>y</i> (in many cases in later inscriptions this letter disappears and is represented by a simple breathing like '). | 13.  <i>kh</i> (<i>ch</i> , as in the Scottish 'loch'). |
| 3.  ' (a peculiar guttural sound, corresponding to the Arabic <i>Ēn</i> , p. clxx). | 14.  <i>h</i> (<i>kh</i> , resembling the preceding). |
| 4.  <i>w</i> (as in 'well') <i>u</i> . | 15.  <i>s</i> . |
| 5.  <i>b</i> . | 16.  <i>s</i> or <i>s</i> . |
| 6.  <i>p</i> . | 17.  <i>s</i> (<i>sh</i>). |
| 7.  <i>f</i> . | 18.  <i>q</i> (a sharp k-sound, pronounced at the back of the throat, corresponding to the Arabic <i>Kāf</i>). |
| 8.  <i>m</i> . | 19.  <i>k</i> . |
| 9.  <i>n</i> . | 20.  <i>g</i> . |
| 10.  <i>r</i> . | 21.  <i>t</i> . |
| 11.  <i>h</i> . | 22.  <i>th</i> and sometimes <i>t</i> (in consequence of an ancient change of pronunciation). |
| | 23.  <i>t</i> (a clear, sharp t-sound, like the Arabic <i>Tā</i>). |
| | 24.  <i>z</i> (an emphasized <i>z</i>) and sometimes <i>t</i> (in consequence of an ancient change in pronunciation). |

Several other alphabetic signs were afterwards added; e.g.  *y*,  *i*,  *w*,  *m*,  *n*, etc.

b. *Syllabic Symbols*, of which some of the most important should be noted.[†]
















- | | |
|--|---|
| 1.  <i>mn</i> . | 9.  <i>mr</i> . |
| 2.  <i>kh</i> . | 10.  <i>t</i> . |
| 3.  <i>k</i> . | 11.  <i>s</i> . |
| 4.  <i>nb</i> . | 12.  <i>b</i> . |
| 5.  <i>ms</i> . | 13.  <i>sn</i> . |
| 6.  ' '. | 14.  <i>m</i> . |
| 7.  <i>mr</i> . | 15.  <i>hm</i> . |
| 8.  <i>sw</i> . | 16.  <i>rw</i> . |

Many of these continued to be used also as word-symbols; e.g.  *ms*, 'to bear'.






















[†] The selection of syllabic and verbal symbols here given has been made exclusively with a view to assist the traveller in deciphering the names of the kings in the list given in Section VI of this Introduction.

2. WORD SYMBOLS.









a. In their original signification.










- | | |
|---|--|
| 1. ☉ <i>r'</i> , Sun, the sun-god Rē. | 9.  <i>Hr</i> , the god Horus. |
| 2.  <i>h't</i> , front; fore-part. | 10.  <i>T'hwty</i> , the god Thout. |
| 3.  <i>y'h</i> , moon. | 11.  <i>Sbk</i> , the god Sobk. |
| 4.  <i>M't</i> , the goddess M't (Maat). | 12.  <i>hk'</i> , to rule; prince. |
| 5.  <i>St</i> , the god Set. | 13.  <i>yb</i> , heart. |
| 6.  <i>R'</i> , the sun-god Rē. | 14.  <i>k'</i> , bull. |
| 7.  <i>Imw</i> (<i>nn</i>), the god Ammon. | 15.  <i>nkht</i> , to be strong. |
| 8.  <i>Pth</i> , the god Ptah. | 16.  <i>khw</i> , to reign. |
| | 17. ★ <i>sb'</i> , star. |

b. In their derived signification.

- | | |
|---|---|
| 1.  <i>wsr</i> (originally 'sceptre'), strong. | 13.  <i>ynw</i> , 'nw (orig. 'mill') (in Heliopolis). |
| 2.  <i>zt</i> (<i>tt</i>) (originally 'sacred pillar'), to remain. | 14.  <i>ntr</i> (orig. 'textile fabric'), god. |
| 3.  <i>yn</i> , to bring. | 15.  <i>yst</i> , <i>st</i> (orig. 'seat'), Isis. |
| 4.  <i>ph-t</i> (originally 'chessman'), strength. | 16.  <i>y'khw</i> (orig. 'bird'), spirit. |
| 5.  <i>hb</i> (originally 'basket'), festival. | 17.  <i>Nt</i> , the goddess Neith. |
| 6.  <i>zsr</i> , splendid. | 18.  <i>w'h</i> , to add to. |
| 7.  <i>s'</i> (orig. 'goose'), son. | 19.  <i>nkht</i> , to live. |
| 8. ○ <i>s'</i> , son. | 20.  <i>rw</i> (orig. 'sling'), to grow. |
| 9.  <i>stp</i> , to choose. | 21.  <i>nb</i> (orig. 'chain'), gold. |
| 10.  <i>b'</i> (orig. 'ram'), soul. | 22.  <i>khpr</i> (orig. 'beetle'), to become, be, exist. |
| 11.  <i>htp</i> (orig. 'sacrificial table'), to be content. | |
| 12.  <i>mr</i> (orig. 'lake'), to love. | |

3. DETERMINATIVES.


E.g.  man;  woman;  tree;  house;  town;
 abstract idea. To this class belong also the sign of the plural
 and the oval ring  (the so-called 'cartouche'), placed
round the names of kings.



These various classes of symbols, which were used in accordance with certain fixed rules of orthography, were employed in writing Egyptian words; *e.g.*  || *mn*, 'to remain' (syllabic symbol  *mn*, sound  *n*, determinative for an abstract idea );  *sp*, 'time' ( *s*,  *p*,  word-symbol). We cannot, of course, pronounce these words that are written without vowels; but in many instances, by the aid of Coptic (p. civ) or of Greek transliterations (especially in the case of proper names), we learn what was the pronunciation at later periods, and are thus able to supply vowels to the consonantal skeletons. We know, *e.g.*, that the Coptic for 'to remain' is *mun*, and we therefore read the above hieroglyphic as *mun*; in the same way from the Coptic *sop* for 'time' we read the hieroglyphic also as *sop*. When, however, no such guide is obtainable it is the custom of Egyptologists to render the words articulate by inserting an 'e'; thus  *k*, 'bull', is read *ke*.


Hieroglyphics are usually written from right to left, sometimes in perpendicular rows, sometimes in horizontal rows; occasionally, but quite exceptionally and usually for decorative purposes, they are written from left to right. For the sake of convenience modern reproductions of hieroglyphics are written or printed from left to right. It was almost a matter of course that both the shapes of the hieroglyphics and the orthography of the words should vary very greatly in the course of the thousands of years during which the system was used; and with a little trouble the traveller will soon learn to distinguish the simple and bold characters of the Early Empire from the ornate symbols of the 18th Dyn. (*e.g.* in the temple at Abydos) and from the small crowded hieroglyphics of the Ptolemaic period.

When the picture symbols instead of being carved by the chisel were written with a reed-pen upon papyrus, stucco, or wooden tablets, they generally assumed a simpler and more rounded form. In this way arose a system of *Literary Hieroglyphic*, which we meet with mainly in carefully-executed religious manuscripts.

For the purposes of ordinary writings this system was still farther simplified and abbreviated and for the sake of speed the separate characters were often united, thus forming a *Writing* or

Cursive Style, which is usually termed *Hieratic Writing*. In this style the owl  m, which in literary hieroglyphics still retained


the form , degenerates into , an outline scarcely recognizable








as that of an owl. In hieratic writing we possess literary works of almost every kind except dramas. — Farther abbreviations and amalgamations of letters developed another cursive style from the hieratic, viz. the *Demotic*, which was the ordinary character employed in the Græco-Roman period. The sign of the owl, for example, was curtailed to . This writing was chiefly used for contracts, accounts, letters, and similar documents, whence it was sometimes termed the *Epistolographic*, or 'letter character', by the Greeks.




During the second century after Christ Egyptian magical formulæ were frequently written in Greek characters; and after the introduction of Christianity it became the universal custom to write the Egyptian translations of the Scriptures in the simpler Greek letters instead of in the inconvenient hieroglyphics, which were at the same time more difficult to learn. But as the Greek alphabet was not adequate to represent all the Egyptian sounds (e.g. *sh*, *kh*, etc.) seven supplementary symbols† were borrowed from the demotic. Thus arose the *Coptic Writing* of the Egyptian Christians.

The use of hieroglyphics extended beyond the borders of Egypt, especially into Nubia, where they were employed in the temples built by the Pharaohs. And even after the Nubian-Ethiopian kingdom became independent of Egypt in the 8th cent. B.C., hieroglyphics still continued to be used there. At first, however, only inscriptions in the Egyptian language were thus written; some time elapsed before hieroglyphics were adapted to the native language, which was allied to the modern Nubian tongue. In the course of this adaptation various formal modifications took place, resulting in an *Ethiopian Hieroglyphic System*, which has not as yet been fully deciphered. In the post-Christian era an *Ethiopian Cursive Style*, apparently based on the demotic, was also developed. This also has not yet been deciphered.



The following hints will be of service to those who may try to decipher any of the kings' names with the aid of the lists given above, consulting first the list of phonetic symbols, then that of the verbal symbols. The Egyptian kings frequently had several names, all of which are enclosed within the cartouche. The name






proper is preceded by various titles; e.g.  s' R' (se' Rē'), 'son

†  *sh*,  *f*,  *kh*,  *h*,  *ḥ*,  *ẓ*, and the syllabic  *ti*.

of the sun';  *setni beyti*, 'King of Upper and Lower Egypt';
 *neb tēwi*, 'lord of both lands' (p. lxxix); or  *neb kha'w*,
 'lord of the diadems'. Thutmosis III., for example, a king of the
 18th Dyn., was named —




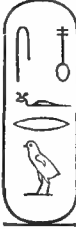


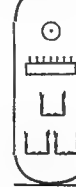
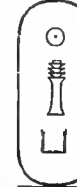
















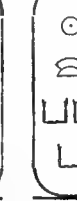









The former is his official name, the latter his ordinary name. ☉ is the original word-symbol (No. 1) *r'*, sun, sun-god *Rē*;  is the syllabic sign (No. 1) *mn*, here, however, standing for the word-symbol for 'to remain';  is the transferred word-symbol (No. 22) *khpr*, 'to become, to be'. The first name therefore is *R'-mn-khpr*, or, rather, as the words signifying god or king are written first out of reverence merely, *mn-khpr-R'*, 'remains the being of *Rē*' (vocalized

Men-kheper-Rē). In the second cartouche,  is the original word-symbol (No. 10) *Thwti*, 'the god Thout';  and  are the letters *t* and *i*, indicating the sound of *Thwti*;  is the syllabic symbol (No. 5) *ms*; and  the letter *s*, added to show the sound of *ms*. The whole is thus *Thwti-ms*, corresponding to the Greek *Thutmosis*, and probably to be vocalized *Thewti-mose*.

It may here be remarked that the Egyptian names occurring in the Handbook are, wherever practicable, written in the traditional Greek form and not in the native Egyptian; e.g. *Sethos* instead of *Sti*, *Kheops* (*Cheop*;) instead of *Khufw*. For names of which there are no known Greek transliterations the Egyptian forms are given, with vowels inserted on the principles explained above. In these cases, however, the dots under the letters are omitted, so that no difference is made between *t* and *ṭ*, *z* and *ẓ*, *k* and *ḳ*, or *h* and *ḥ*; *w* is sometimes represented by *u*; *y* by *i*; *ḥ* and *ḥ̣* by *kh*; *ś* by *s*; and in certain cases *y* is altogether omitted. The apostrophes ' and ' are uniformly omitted. In short, the general rules adopted by the Greeks for the transliteration of Egyptian words are followed. — The final *ē* in Egyptian names does not mean that the vowel is long, but merely that it is to be pronounced as a separate syllable.

VI. Frequently recurring Names of Egyptian Kings.†

Selection by Prof. Ebers.

<p>Mena (Menes). 1.</p> 	<p>Snofru. 4.</p> 	<p>Khufu (Kheops). 4.</p> 	<p>Khafre (Khephren). 4.</p> 	<p>Men- kew-rē (Myce- rinus). 4.</p> 	<p>Tet-ke- rē (Tankhe- res). 5.</p> 	<p>Essē. 5.</p> 	<p>Unis (Onnos). 5.</p> 
<p>Mer-en- rē. 6.</p> 	<p>Teti. 6.</p> 	<p>Pepi. 6.</p> 	<p>Nefer-ke-rē (Pepi II). 6.</p> 	<p>Entef. 11.</p> 	<p>Mentu- hotep. 11.</p> 	<p>Amenemhāt I. 12.</p> 	
<p>Usertesen I. 12.</p> 	<p>Amenemhāt II. 12.</p> 	<p>Usertesen II. 12.</p> 	<p>Usertesen III. 12.</p> 	<p>Sebek- hotep. 13.</p> 	<p>Epepi (Apophis). Hyskos.</p> 	<p>Amenemhāt III. 12.</p> 	<p>Amenemhāt IV. 12.</p> 
<p>Amenemhāt III. 12.</p> 	<p>Amenemhāt IV. 12.</p> 	<p>Sebek- hotep. 13.</p> 	<p>Epepi (Apophis). Hyskos.</p> 	<p>Sebek- hotep. 13.</p> 	<p>Epepi (Apophis). Hyskos.</p> 	<p>Amenemhāt III. 12.</p> 	<p>Amenemhāt IV. 12.</p> 

† The numbers placed after the names are those of the different dynasties.

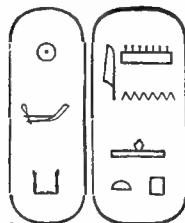
Seken-
yen-rē. 17.



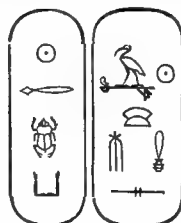
Ahmosē (Amo-
sis). 17.



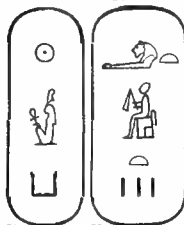
Amenhotep (Amen-
ophis) I. 17.



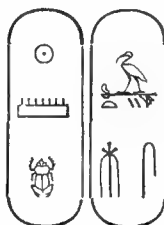
Thutmosē (Thut-
mosis) I. 18.



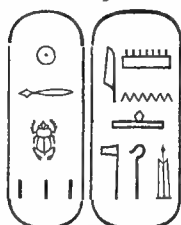
Makerē Hatshepsowet.
18.



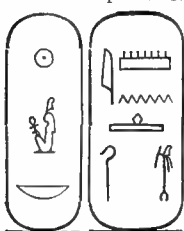
Thutmosis III. 18.



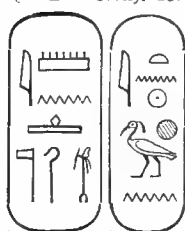
Amenhotep II. 18.



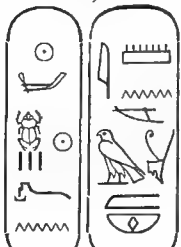
Amenhotep III. 18.



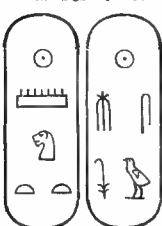
Amenhotep IV.
(Ekh-en-eten). 18.



Har-em-heb (Har-
maïs). 18.



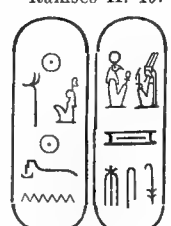
Ramses I. 19.



Sethos (Seti) I. 19.



Ramses II. 19.



Merenptah
(Amenephtes). 19.



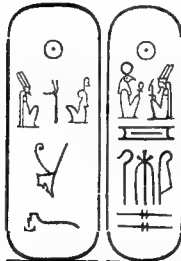
Sethos II. 19.



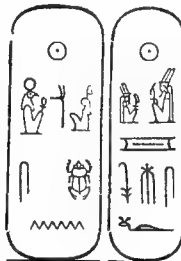
Ramses III. 20.



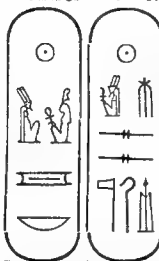
Ramses IV. 20.



Ramses V, 20.



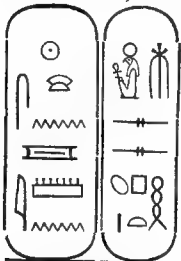
Ramses VI. 20.



Ramses VII. (Lepsius,
Ramses VIII.) 20.



Ramses VIII. (Leps.,
Ramses XI.) 20.



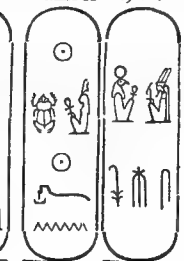
Ramses IX, 20.



Ramses X. (Leps.,
Ramses VII.) 20.



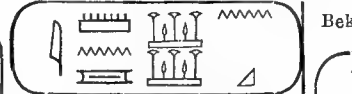
Ramses XI. (Lepsius
Ramses X.) 20.



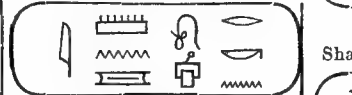
Ramses XII. (Leps.,
Ramses XIII.) 20.



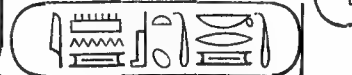
Sheshonk (Sesonchis) I. 22.



Osorkon I, 22.



Takelothis I. 22.



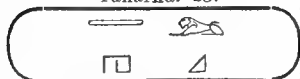
Bekenranf (Bocchoris).
24.



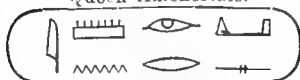
Shabako (Sabakon). 25.



Taharka. 25.



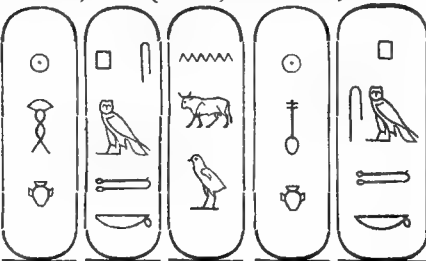
Queen Amenertais.



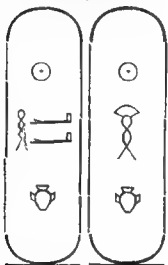
Piankhi.



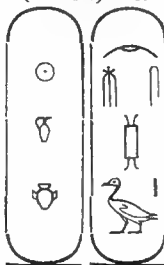
Psamtik (Psammetikh) I. 26. Nekaw (Nekho). 26. Psamtik (Psammetikh) II. 26.



Weh-eb-rē (Uaphris, Hophrah). 26.



Ahmosē II (Amasis). 26.



Kambythet (Cambyzes). 27.



Ntaryush (Darius). 27.



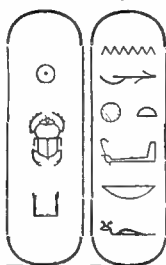
Ksheshyaresch (Xerxes). 27.



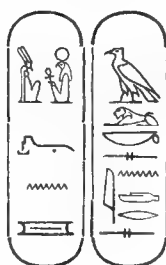
Nekht Har-ehbēt (Nektanebos). 30.



Nekhtenebof (Nektanebos). 30.



Alexander the Great.



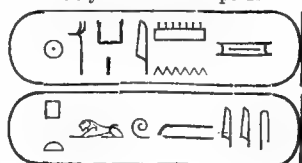
Philippus Arrhidæus.



Ptulmis (Ptolemy I. Soter).



Ptolemy II. Philadelphus I.



Queen
Arsinoë.



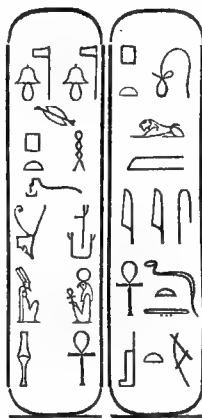
Ptolemy III. Euer-
getes I.



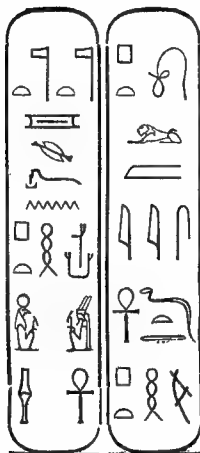
Queen
Berenice
II.



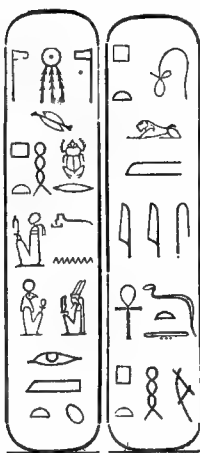
Ptolemy IV. Philo-
pator I.



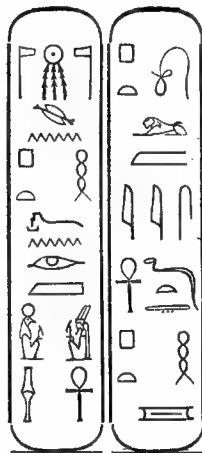
Ptolemy V. Epi-
phanes.



Ptolemy VI.
Philometor.



Ptolemy IX. Euerge-
tes II. (Physkon).



VII. Religion of the Ancient Egyptians.

By Prof. G. Steindorff.

In spite of the numerous religious inscriptions and representations that have come down to us from Egyptian antiquity our knowledge of the Egyptian religion is comparatively slight. We are indeed acquainted with the names and aspects of many deities and we know in what temples they were worshipped, but of the true essence of these deities, of the particular significance attributed to them by priests and people, of the myths attached to the personality of each, we know very little. One thing, however, is certain; *viz.* that the Egyptian religion was developed in prehistoric times in separate and independent communities. Each town, each village, each hamlet had its own god, its own patron deity, to whom the inhabitants prayed when need or danger threatened, whose favour they courted with gifts, and whose anger they sought to avert with sacrifices. The names of these local deities and the aspects assigned to them by their various worshippers differentiate them very markedly. The god of the region of the cataracts, for example, was named *Khnun*, the god of Thebes *Amon* or *Ammon*, and the god of Heliopolis *Atum*. Frequently they possessed no special name, but were distinguished only in terms of the town where their worship was celebrated, as, *e.g.*, *He of Ombos*, *She of Bast* (*Bubastis*), etc. The actual form also of the deity was affected by the character of the town and his worshippers. A locality in which the manufacture of pottery was the chief industry represented its god as a great potter, who had formed the entire world out of clay moulded on the potter's wheel; in agricultural districts the deities were gods of harvest; places inhabited by fisherfolk worshipped water-gods. When a small town increased in power and extended its authority over an entire district or province, the jurisdiction of its god was likewise extended, and the 'town god' became a 'provincial god'. It probably often happened also that the inhabitants of a certain town emigrated to new settlements; in such cases they doubtless carried their deities with them and erected new temples to them in the new home. Sometimes the effective protection and abundant benefits bestowed on his worshippers by some local deity might attract the attention of less fortunate neighbours and induce them also to rear a temple for him and worship him. Thus in various ways gods became known in towns to which they were not indigenous and obtained circles of worshippers side by side with the purely local deities.

The extended influence of local deities is, however, not always to be explained by such merely external considerations. There can be no doubt that the nation at the very earliest period had a certain number of universally shared religious ideas and that certain super-

human powers were worshipped without any reference to special localities. Among these universally recognized deities were *Rē*, the sun, *Horus*, the sun-god, and *Thout*, the moon-god. Moreover, the belief that an evil spirit dwelt in the water and revealed itself to human eyes as a crocodile seems to have been by no means confined to special districts. But these primæval gods were frequently worshipped also as local deities, as the patrons of special towns and districts, where they were supposed to have taken a more limited section of humanity under their special protection.

Besides the local gods there was also a considerable number of lesser deities, dæmons, and spirits, who exercised influence over human beings, helping or harming at particular junctures, and who therefore must be propitiated. Among these rank, for example, the different goddesses of childbirth, who assisted women and could either cut short or protract their pangs; Bes, the god of the toilet, etc. In a few cases unusually distinguished mortals, revered after death as saints, gradually came to be included among the gods, as, *e.g.*, *Imhotep* of Memphis, *Amenhotep*, the son of *Hapu*, etc.

The ancient Egyptians originally represented these deities to themselves under very crude forms, which recall the fetishism still prevailing among uncivilized African tribes at the present day. Thus Osiris of Tetu was believed to dwell in a post; a sycamore-tree was believed to be the abode of Hathor, and a nameless deity was believed to dwell in an olive-tree. But the belief that gods chose animals as their abode and revealed themselves in the form of animals was much more generally spread; cows, bulls, rams, crocodiles, cats, lions, ichneumons, frogs, certain kinds of fishes, ibises, hawks, falcons were all believed to be thus chosen by one or other god. The sacred animal, in which the god inhered, was frequently distinguished by special markings; it was kept in the temple, worshipped as divine, and after its death was interred with all honour, while its place in the temple was taken by another. The best known example of this worship is afforded by the *Apis*, the sacred bull of Ptah, worshipped at Memphis. The *Apis* was black with white spots; on the forehead it bore a white triangle and on the right flank a crescent. Similarly a light-coloured bull (*Mnevis*) was sacred to Atum of Heliopolis, the jackal to Anubis, god of the dead, the ibis to Thout, the sparrow-hawk to Horus, etc. At a later period, as the religion became less and less a living reality and more and more dependent upon external ceremonies, the worship of sacred animals was carried farther. Not only was the individual animal preserved in the temple revered as holy, but all animals of the same kind were regarded as divine; they might not be killed within the region sacred to them, and when they died they were solemnly interred in special cemeteries. The cat-cemeteries of Bubastis and Benihasan, the crocodile-graves of Ombos, the ibis graves of Ashmunên, etc., date from this late epoch of exaggerated

animal-worship. It was probably only this excessive expansion of animal-worship that struck the Greeks in Egypt as remarkable. For traces of a similar worship were common to various Oriental peoples, and even among the Greeks and Romans themselves certain animals were regarded as sacred to the gods, as, *e.g.*, the lions of Cybele, the owl of Athena, and the eagle of Zeus.

A stage beyond fetishism was reached when the Egyptians began to form an anthropomorphic conception of their deities. The gods had human forms and wore clothing like human beings. Like princes, they wore on their heads helmets or crowns, and, like the primæval rulers, they had lions' tails fastened to the back of their aprons. They bore the sceptre or the commander's baton as the symbol of their might. The deities that were conceived of as animals now received human figures, with the heads of the animals sacred to them. Thus *Sobk* appears as a man with a crocodile's head, *Khnum* as a man with a goat's head, the ibis-headed *Thout* and the ram-headed *Ammon* have human bodies, etc. Though such a device cannot but appear both strange and repellant to us as it did to the Greeks, it must be confessed that the Egyptian artists in their reliefs and statues of those animal-headed gods managed the transition from the animal's head to the human body with remarkable skill. The god frequently had a wife and a son, and in that case this so-called *Triad* dwelt and was worshipped in one temple. Divine families of this kind are exemplified in *Ptah*, god of Memphis, with his wife *Sekhmet* and his son *Nefertem*, and by *Osiris*, *Isis*, and *Horus*. *Atum*, the local deity of Heliopolis, had as many as eight companions assigned to him; and the worship of the nine gods became so popular that it was adopted in many different localities, the place of *Atum* being taken by the local god in each.

Human passions and virtues were attributed to the gods; and numerous tales were told by the faithful of the divine exploits and adventures. Unfortunately most of these myths have perished; of the few that have come down to us the best known is the story of *Osiris*, which in antiquity also was one of the most widely spread. *Osiris* ruled as king over Egypt and the country enjoyed the blessings of prosperity. But *Set*, his wicked brother, conspired against him, and at a banquet persuaded him to enter a cunningly wrought chest, which he and his seventy-two accomplices then closed and threw into the Nile. The river carried the chest down to the sea, and the waves at length washed it ashore near the Phœnician Byblos. Meanwhile *Isis* roamed in distress throughout the country, seeking her lost husband; and she at length succeeded in discovering his coffin, which she carried to a sequestered spot and concealed. She then set out to visit her son *Horus*, who was being educated at Buto. During her absence *Set*, while engaged in a boar-hunt, found the body of his brother, cut it into fourteen pieces, and scattered them in every direction. As soon as *Isis* learned what had happened,

she collected the fragments, and wherever one had been found erected a monument on the spot to its memory; and this accounts for the numerous tombs of Osiris mentioned as existing in Egypt and elsewhere. When Horus grew up he set out to avenge his father's murder, and after terrible contests was at last victorious. According to other accounts the combatants were separated by Thout, who assigned the S. of Egypt to Horus and the N. to Set. Osiris was afterwards magically restored to life by Horus and continued to rule the W. land as king of the dead.

The origin of the world, the movements of the heavenly bodies, and the alternation of day and night awoke speculation in Egypt at a very early date, the result of which was a naïve belief that the world was created by supernatural beings, who revealed themselves in the heavenly bodies and controlled the processes of nature. According to a wide-spread belief the earth was a god named *Keb*, the sky a goddess named *Newt*. Originally these were united, but they were afterwards separated by the god *Show*, who raised the sky-goddess aloft in his arms. Another and more materialistic view regarded the earth as a huge oval plain, floating upon the ocean, and the sky as a flat slab resting upon the mountains at the extremities of the earth, with the stars hanging from it like lamps. The *Sun*, the principal heavenly body, was in particular the subject of many theories, probably representing the teachings of the different colleges of priests throughout the country. In one place the sun god *Rē* was conceived of as sailing across the ocean of heaven in a boat; in another the sun was regarded as a brilliantly plumaged hawk flying across the firmament and driving away the hostile clouds; and in a third the sun was a powerful young hero, new-born every morning from the goddess of the sky, and waging a ceaseless combat with the powers of darkness. It was also conceived of under the form of a scarabæus or beetle. The myth of *Rē* seems to have been chiefly developed in Heliopolis, where the sun god *Rē* - Harmachis was worshipped along with the local deity *Atum*. *Orion* and *Sothis* played the leading rôles among the stars; and among the other powers of nature a prominent place was filled by the *Nile God*, to whom indeed the country owed its prosperity. All these deities received general worship, though none of them had particular temples of their own.

When Egypt became a single state, there seems to have been felt the need of a deity who should be common to the whole country and should be worshipped in all places without reference to the local gods. The sun-god *Rē* was selected as the national deity, doubtless owing to the influence of the priests of Heliopolis. The king was regarded as his representative and successor upon earth and was therefore styled 'Son of *Rē*' or 'Horus', Horus being frequently regarded as the son of *Rē*. The coronation ceremonies seem to have been completed by the proclamation of the accession in the

temple at Heliopolis, and there too the goddess *Sefkhet-ebui* inscribed the years of the coming reign on the leaves of the sacred tree. The exalted position thus accorded to the sun-god naturally gave a wide currency to the doctrines taught by the priests of Heliopolis concerning him. The local sun-gods were promptly identified with Rē and were thenceforth regarded as special forms of the national deity. The same thing happened even with other gods who were not sun-gods at all, such as the water-god *Sobk* and the harvest-god *Ammon*, and they were invested with the symbol of Rē, viz. the sun-disk with the poisonous royal serpent (uræus) coiled round it. This amalgamation of local deities with Rē, which began under the Middle Empire and was carried to great lengths under the New Empire, was a fertile source of confusion in the Egyptian religion. Attempts indeed were made to draw a distinction among the various forms of Rē, Kheprē for example being regarded as the morning-sun and Atum as the evening-sun, but nothing like a systematic scheme was ever achieved.

In the same way a number of female local deities were converted into goddesses of the sky, in so far as they were not so already. Thus the goddess *Hathor* of Dendera, who revealed herself as a cow, was considered to stand over the earth in the shape of that animal, supporting the sun-god on her back. — This tendency to amalgamate different deities, especially when they had similar characteristics, prevailed in other cases from a comparatively early period. Thus Hathor was identified with Isis, Ammon of Thebes with Min of Koptos, Bastet with Sekhmet and Pakhet, Sekhmet with Mut, etc. That this added to the confusion is obvious.

When after the 12th Dyn. the centre of the empire was carried farther to the S. and Thebes became the capital in place of Memphis, the importance of *Ammon*, the local god of Thebes, steadily increased. At the beginning of the New Empire he was the head of the Egyptian pantheon. The great campaigns against Nubia and Asia were waged in his name by the Theban kings, temples were erected to him in the conquered lands, and the lion's share of the spoil fell to his shrines in Egypt, especially to the temple at Thebes. Ammon, in short, became the national god, the successful rival of his predecessor Re-Harmachis. It was not to be expected that the priests of Heliopolis should tamely submit to this weakening of their influence. They therefore eagerly seized the first opportunity of overthrowing Ammon and of restoring the sun god to his former official dignity. When Amenophis IV. succeeded to the throne, the sun-god of Heliopolis (Harmachis) regained the position of supreme deity, and shortly afterwards the sun itself (Egypt. *Aton*) was announced as the one and only god. This revolution was doubtless to some extent prompted by the king's desire to put a stop to the prevailing religious confusion at a blow, and to make practice square with theory, for theoretically all the

numerous deities had long been explained as in reality one with the great sun-god (comp. p. 203). The representations and names of Ammon and his fellow-gods were everywhere obliterated. But after the death of Amenophis the partizans of Ammon speedily regained the upper hand; the new religion was abolished, and the earlier creed restored. The Egyptian religion remained in its former confusion; the process of amalgamating different gods became more and more common; and religious belief gradually lost all living reality. Men clung anxiously to the ancient traditions, and the superstitious belief in amulets and magic as the only protection against harmful influences gained universal sway. But no fresh religious conceptions are to be found in the innumerable texts inscribed upon the temples, tombs, and sarcophagi of the later period. A few Egyptian deities, however, such as Isis, Harpocrates, and Serapis (who was introduced into Egypt under the Ptolemies), retained sufficient influence to find their way into the Roman pantheon, and to gather round them a considerable crowd of worshippers in the Roman empire. The old religion of Egypt was gradually vanquished only by the power of Christianity.

The Future Life. A considerable diversity of doctrine as to the fate of man after death prevailed amongst the Egyptians. Different localities held different views as to the future state and the life there led, and these various views were never reduced to a single authoritative creed. The only point that was common to the whole people was the firm conviction that the life of man did not end at death, but that on the contrary men continued to live just as they had lived upon earth, provided that the necessities of existence were assured to them. It thus seemed specially necessary that the body should be carefully interred and protected from decay. The next step was to build a house for the deceased, after the pattern of his earthly abode, in which he might dwell, and which, according to the popular belief, he could quit at pleasure during the day. Statues, erected in a special room for the purpose, represented the owner of the house, his family, and his domestics. Sacrificial offerings provided the deceased with food, and pious endowments ensured him against hunger and thirst even in the distant future. Nor was this all; representations of food, utensils, etc. were painted or carved upon the walls of the tomb or the sides of the sarcophagus, and it was believed that through magic these representations could serve the deceased in place of the real things. Ornaments, clothing, etc., also were placed in the tomb or depicted on the walls for the same purpose. The occupations that engrossed the deceased while on earth, the pleasures that he delighted in, the dignities that he enjoyed, awaited him beyond the tomb, and these too were represented on the walls in order that he might really possess them. To this belief we owe those sepulchral paintings that give us so exact

a picture of the life of the ancient Egyptians. Under the ancient empire the grandees alone were allowed to build themselves tombs, and that probably only by favour of the king. The ordinary citizens had to content themselves with simple graves in which the necessities for the future life were buried with the bodies. But at a later period even the lower ranks of society built 'everlasting houses' for themselves, at least so far as they possessed the means to do so. The dead were under the protection of the local deities, and in some instances also under special gods of the dead. Thus at Memphis *Sokaris* was the god of the dead and provided for their support, while these functions were discharged at Assiût by *Wep-wat* and at Abydos by the 'Lord of the West'. But even at an early date these local gods retired in favour of Osiris, who was originally the local deity of Busiris in the Delta, where he ruled the dead in the fruitful fields. The death which Osiris suffered according to the legend (p. cxx) was the common lot of mortals; but just as Osiris rose again, so a man also could begin a new life, provided that the same formulæ were pronounced for him by some faithful son; he went to Osiris, became united with the slain god, in fact was himself Osiris. Admission to the realm of Osiris depended upon the recitation of magical formulæ and incantations, a knowledge of which must be communicated to the deceased. At the same time a virtuous life upon earth was required to assure the deceased eternal happiness, and he had therefore to undergo a trial before Osiris and to prove before forty-two judges that he was free from mortal sin. Before this took place, and before his heart had been weighed by Thout in the scales of righteousness and found perfect, he might not enter the future land. Opinions differed as to the place of abode of the blessed dead. Their dwelling was usually located in the West, among the mountains, and in the desert where the sun set. Some believed that they inhabited the fertile fields of *Earu*, a fruitful country where ploughing and reaping were carried on as upon earth, and where the corn grew to the height of seven ells, forming a veritable paradise for the Egyptian peasant. As the labour in this future land might often be too great for the strength of the deceased, it became the custom at the period of the Middle Empire to place *Ushabtis* in the tomb along with him. These were little figures of men, which were imbued with life by a magic spell written upon them, and assisted the deceased in his labours.

Another doctrine sought to unite the different conceptions of the future life and placed the abodes of the blessed in *Twat*, the underworld. This was the country through which the sun passed at night. It was believed to lie under the earth, to be roofed like the earth by a sky, and to be traversed by a river. It was divided into twelve parts, corresponding to the twelve hours of night, and, according to a certain view, separated from each other by massive doors (comp. p. 264).

In flat contradiction to these doctrines was the popular belief that man possessed not only a body but also a soul (*b̄a*) or spirit (*ekk̄h*), which lived after death. This was originally conceived of in the shape of a bird; at a later period as a bird with a human head. It was believed that the spirit left the body at death and flew freely about, but could return to the body at pleasure, provided, of course, that the latter remained whole and did not fall a prey to decay. Thus from ancient times everything was done in Egypt to prevent the destruction of the body, and this object was so completely attained by embalming that the features of numerous mummies have remained perfectly recognizable to this day. Under the Ancient Empire human bodies were preserved with the aid of bitumen and rolled in linen bandages and wrappings. The process of embalming was more elaborate at later times. The brains were first removed through the nostrils by means of an iron hook; the stomach was then opened with a flint knife and the viscera removed (Herodotus II, 86) and placed in four jars, known as *Canopi*. These were usually closed with lids, bearing the heads of the four sons of Osiris, to whose protection the intestines were committed. The heart also was removed from the body, and replaced by a stone scarabæus, placed upon the breast of the deceased, beneath the wrappings. Herodotus states that at a later period there were three methods of embalming, differing according to the expense involved.

A prominent place in the belief of the ancient Egyptians was also taken by another immaterial part of mortals, distinct from the soul. This was the *Ka*, a kind of guardian-spirit or genius, which was born with the individual and accompanied him through life as a 'double'. The *Ka* did not expire with its protégé but continued to live in order to protect the deceased against enemies in the future world.

List of the Chief Egyptian Deities and Sacred Animals.

AMMON or AMON (Fig. 1), the god of Thebes, was made a sun-god under the name *Amon-Rē* and became the national god under the Middle Empire. For his persecution by Amenophis IV., see p. 203. His sacred animal was the ram.

AMSET, one of the four guardian-deities of the dead, who protected them from hunger and thirst, and to whom therefore the viscera of the deceased were dedicated. The other three gods were *Hapi*, *Twe-metf*, and *Kebh-snewf*.

ANTEUS or ANTAIOS, the Greek name for a peculiar Egyptian god, worshipped at Antæopolis (p. 215).

ANUBIS (Fig. 2), a god of the dead, whose function was connected with the interment. A later myth makes him a brother of Osiris. The jackal was sacred to him.

ANUKET (Greek *Anukis*), goddess of the district of the cataracts,

APIS, the sacred bull of Ptah of Memphis. For his distinctive markings, see p. cxix. The apis was buried in the Serapeum (p. 135).


AR-HES-NOFER (Arsnuphis), a Nubian god.

ATUM (Fig. 3), a local deity of Heliopolis, Pithom, etc., was afterwards regarded as a sun-god (specifically the evening-sun). His sacred animal was the lion, and the Mnevis bull was also dedicated to him.

BASTET, the goddess of Bubastis, a goddess of joy. Sacred animal, the cat.

BES, a popular deity, represented as a dwarf, introduced from the land of Punt. He was the god of the toilet and also had influence over births.

BUTO, see *Wtō*.

EMĒ-WET, a god of the dead, represented, like Anubis, with a jackal's head. His symbol was a post with a wine-skin hanging on it .

ENHŌR (Greek *Onuris*), the god of This and Sebennytos.

EWS-OS, goddess of Heliopolis, the consort of Harmachis.

HAPI, one of the guardian-deities of the dead. See *Amset*.

HARENDOTES (Egypt. *Har-net-yotf*), 'Horus who protects his father' (Osiris), a form of Horus.

HAR-KHENT-KHETI, god of Athribis. Sacred animal, the serpent.

HARMACHIS (Fig. 5), a special form of Horus. He was the god of Heliopolis and the chief god of Lower Egypt. The sparrowhawk was sacred to him. He is sometimes represented as a lion with a human head (Sphinx, p. 123).

HARPOCRATES, Horus as a child, represented with side-locks and a finger on his lips. The Greeks regarded him as god of silence. He was much revered, especially at a late date.

HAR-SEM-TEWĒ, 'Horus the uniter of the two lands', a form of Horus.

HARSHEF, represented with a ram's head, god of Heracleopolis.

HARSISIS, 'Horus, son of Isis', a form of Horus.

HATHOR (Fig. 6), a deity of the sky, and a goddess of joy and love, identified by the Greeks with Aphrodite. She was the goddess of Dendera and Aphroditopolis (p. 309) and was worshipped in Thebes as guardian of the necropolis. The cow was sacred to her, and she was frequently represented with a cow's head (Fig. 7).

HORUS (Fig. 8) received universal homage as the sun-god. He was the local deity of Edfu, where he is represented as a winged sun (Fig. 20). He is usually described as the son of Osiris and Isis, sometimes as the son of Rē and brother of Set. The sparrowhawk was sacred to him.

IMHOTEP, a saint of Memphis, was revered as a priest and physician, and was therefore identified by the Greeks with Asklepios (*Æsculapius*). He had a temple at Philæ also.

ISIS (Figs. 9 & 10), wife of Osiris and mother of Horus (Harsiẽsis).

She was a goddess of Philæ. She was highly revered at a late period.

KA, the guardian-spirit of mortals (p. cxxv).

KEB or GEB, the earth-god, husband of Newt (see below).

KEBH-SNEWF, one of the guardian-deities of the dead. See *Amset*.

KHEPRĒ, the scarabæus (dung-beetle), regarded as a form of the sun-god.

KHNUM (Fig. 4) was the god of Elephantine and the Cataract districts, and of Shashotep, Esneh, etc. His sacred animal was the goat.

KHONS, the moon-god of Thebes, was the son of Ammon and Mut, with whom he forms the Theban Triad. Sacred animal, the sparrow-hawk.

MAAT (Fig. 11), goddess of integrity or truth. Her symbol is an ostrich-feather.

MIN (Fig. 12), a god of harvest, was the guardian-spirit of Akhmim and Koptos, and also the god of travellers in the desert. He is ithyphallically represented.

MONT, the god of Thebes and Hermonthis, was regarded from an early period as the chief god of Upper Egypt. Under the New Empire he was god of war and had a sparrow-hawk's head. The bull Bukhis was sacred to him.

MUT, the wife of Ammon of Thebes and mother of Khons (see above). Her sacred animal was the vulture.

NEFERTEN, son of Ptah of Memphis.

NEITH, goddess of Saïs, Esneh (pp. 22, 309), etc.

NEKHBT, goddess of El-Kâb (p. 311) and guardian-deity of Upper Egypt. As she presided over childbirth the Greeks identified her with Eileithyia. Sacred animal, the vulture.


NEPHTHYS (Fig. 13), originally a goddess of the dead. Sister of Osiris.

NEWT, a goddess of the sky and wife of Keb.

ONNOPHRIS, see *Wen-nofrē*.

OPET, a popular goddess of childbirth. In Thebes, where she was revered as the mother of Osiris, she was represented as a pregnant hippopotamus. See also *Toëris*.

OSIRIS (Fig. 14), originally the god of Busiris, received universal homage as god of the dead. His tomb was at Abydos. For his

legend, see p. cxx. His symbol was a post  (*Tet*).

PAKHET (or Pasht), the goddess of Speos Artemidos (p. 197), to whom the cat was sacred.

PTAH (Fig. 15), the god of Memphis, was regarded as the guardian of artists.

PTAH-TETENEN, a special form of Ptah.

RĒ, the sun-god. He was identified at an early period with Harmachis of Heliopolis, and named Rē-Harmachis. During the

night he traverses the underworld and is then named *Yefu-Rē* and represented with a ram's head.

SATET (Greek *Satis*), guardian-deity of the Cataract district.

SEFKHBT-EBUI (Fig. 17), goddess of writing.

SEKHMET (Fig. 16), goddess of war. Sacred animal, the lioness.

SELKET, a goddess to whom the scorpion was sacred.

SERAPIS, a foreign god introduced into Egypt under the Ptolemies (p. 135), and more or less identified with the ancient Egyptian Osiris-Apis, the deceased Apis bull.

SET, god of Auaris, Tanis, and Ombos (near Nakâdeh), was the brother of Osiris, whom he is said to have slain (p. cxx). Another myth makes him brother of Horus and guardian-deity of Lower Egypt. After the 22nd Dyn. he was expelled from the Egyptian pantheon, and was thenceforth regarded as god of the impure (Typhon). His sacred animal was the ass, represented with grotesque muzzle and ears.

SHOW, god of Leontonpolis. The Egyptians believed that he supported the sky. The lion was sacred to him.

SOKK (Fig. 18; Greek *Suchos*), a water-god worshipped chiefly in the Fayûm, at Ombos, etc. The crocodile was sacred to him.

SOKARIS, the ancient Memphian god of the dead.

SUTEKH, a foreign (Asiatic) god, worshipped in the Delta, and amalgamated with Set.

TEFNUT, sister of Show, and represented as a lioness.

TETUN, guardian-deity of Nubia.

THOUT or THOTH (Fig. 19), a moon-deity and god of the sciences, therefore identified by the Greeks with Hermes. He was the city-god of Hermopolis (p. 201). The ibis and baboon were sacred to him.

TOËRIS 'the great (*scil.* Opet)', another name of Opet (see p. cxxvii).

TWE-METF, one of the guardian-deities of the dead. See *Amset*.

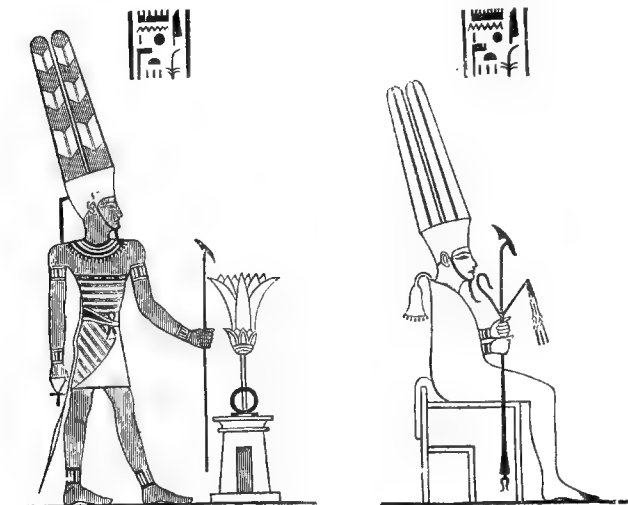
WEN-NOFRĒ (Greek *Onnophris*), a surname of Osiris.

WEP-WAT, god of the dead and a deity of Assiût. The desert wolf was sacred to him.

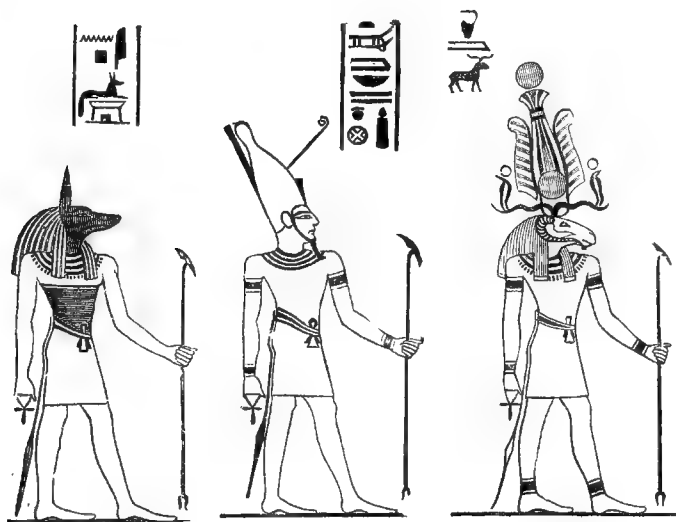
WERT-HEKAW, a lion-headed goddess, wife of Rē-Harmachis.

WTō (Greek *Buto*), goddess of the town of Buto in the Delta; also a guardian-deity of Lower Egypt. The serpent, ichneumon, and shrew-mouse were sacred to her. This goddess was also represented with a lion's head (like Sekhmet).

Representations of the most important Deities.



1. Ammon-Ré.



2. Anubis.

3. Atum.

4. Khnum.



5. Harmachis.



6. Hathor.



7. Cow-headed Hathor



8. Horus.



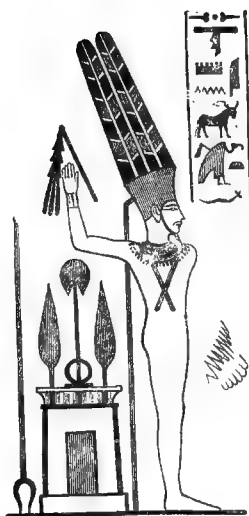
9. Isis.



10. Isis, suckling the infant Horus.



11. Maat, goddess of truth.



12. Min; behind is the curious shrine of the god.



13. Nephthys.



14. Osiris; behind the god is the fetish of Emē-wet, god of the dead.





15. Ptah.



16. Sekhmet.



17. Sefkhet-ebui, writing the king's name on the sacred tree of Heliopolis.



18. Sobk.



19. Thout.



20. The winged Sun.

VIII. Historical Notice of Egyptian Art.

By Professor G. Steindorff.

I. Architecture.

In Egypt, as elsewhere, the *Pier* and the *Column* are the most important of all architectural members. Their absence indicates a very elementary stage in the art of building, when artistic development has yet to begin. Their presence breaks the outline of the different masses of the edifice and affords strength and support.

The simplest form of the weight-bearing member is the square **Pier**, and this is common even in the tombs of the Ancient Empire.

The lateral surfaces of the piers are frequently occupied by reliefs or inscriptions and their fronts by other ornamental designs. Thus tall papyrus-plants and lilies occur on piers of the time of Thutmosis III. at Karnak (p. 255), a sistrum (a rattle used by women) with a head of Hathor at Abu-Simbel (p. 375), and colossal figures of Osiris (Fig. I) in the Ramesseum (p. 285) and at Medinet Habu (p. 300). The four-sided pier was converted into an octagonal pillar by bevelling off the corners, part of the pier, however, being left square at the top so as to blend with the roof; at the foot was a round, cushion-like base. The next step was to convert, by a similar process, the octagonal pillar into one with sixteen sides, and in some cases the flat surfaces were grooved or fluted, a sharp edge being left between each pair of sides. Polygonal columns of this character, which have received the name of *Proto-Doric* (Fig. II), occur in tombs of the Middle Empire (at Benihasan and Assuân) and in temples of the time of Thutmosis III. (Karnak, p. 255; Dér el-bahri, p. 278). The name was suggested by certain points of resemblance to the Doric columns of the Greeks, the chief of which are the marked fluting and the tapering; but the Proto-Doric

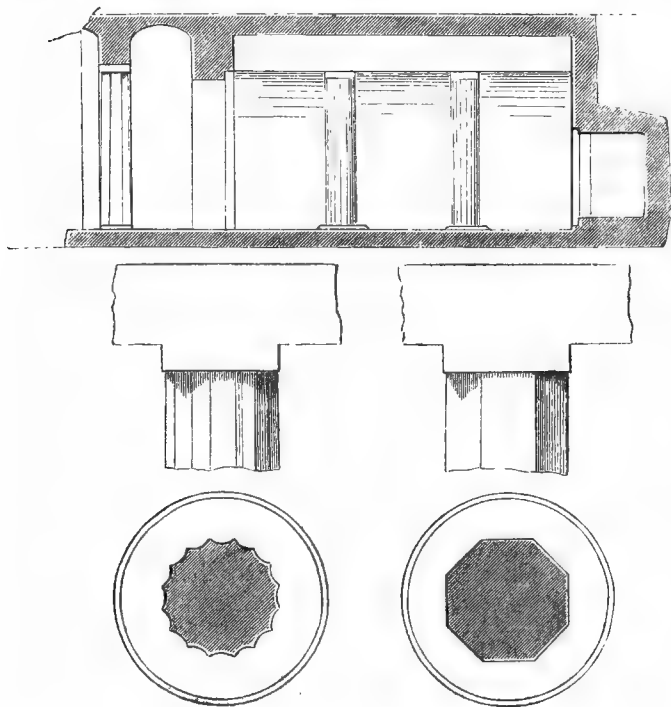


I. Osiris pillar.

differs from the Greek Doric in being destitute of the 'echinus', a member resembling an overhanging wreath of leaves, forming the capital of the true Doric column. The chief difference, however, is that the shaft of the Egyptian column rests upon a round, flat base, while the Doric column springs immediately from the ground. An-

other difference is that some of the sides of the Proto-Doric column are frequently unfluted and left flat for the reception of coloured inscriptions.

The **Column** was much more frequently used by the Egyptian builders than the pier or the allied Proto-Doric column. The column stands upon a base, is crowned by a capital, and supports a square



II. Tomb Chamber and Columns of Benihasan.

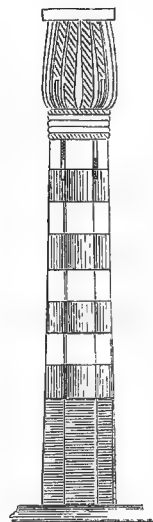
slab, known as the abacus, upon which in turn rest the beams of the architrave, and the slabs of the roof. The Egyptian love of plants is well known from various sources, and consistently with this the favourite forms for columns as early as the Ancient Empire were borrowed from plant-life. Two plants especially were most frequently copied, *viz.* a variety of lotus (*Nymphaea lotus*) and the papyrus (*Cyperus papyrus*). Sometimes the column represents a single plant-stem, sometimes a cluster of stems held together by bands; while the capital imitates in turn the closed bud or the open calyx (Fig. III). Thus there arise four varieties of columns: the

simple flower-column with bud-capitals and the same with calyx capitals; and the clustered column with bud-capitals and the same with calyx-capitals.

Of the various *Lotus Columns*, which seem to have been freely used if we may judge from the numerous pictures of them, comparatively few have been preserved. Clustered columns of this kind with bud-capitals occur under the Ancient and Middle Empires (in a tomb at Benihasan), but appear to have died out under the New Empire. The above-mentioned column at Benihasan is formed of four straight stems, rising from a base resembling a mound of earth and fastened together at the top by bands (Fig. IV). The capital is formed of closed buds, the green sepals of which extend quite to the top of the white petals of the corolla. Near the top of the shaft smaller stems are inserted between the main stems. Examples of clustered columns of the *Nymphæa lotus* with open (calyx) capitals (Fig. III) are frequently represented in tombs of the Ancient and Middle Empires; but they occur most frequently in buildings of the later period.



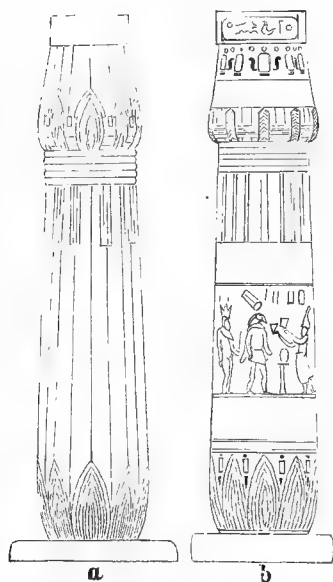
III.



IV.

The *Papyrus Columns* are much more numerous. They differ widely from the lotus-columns. The stems in the latter are circular in section, while in the papyrus-columns they are triangular, and moreover taper rapidly at the base, where they are encircled with a wreath of pointed leaves — characteristics that are wanting in the lotus-columns. There is a difference also in the capitals; for the sepals of the papyrus-flower are much shorter than those of the lotus and do not reach to the tips of the petals (see above). The simple papyrus-column with a bud-capital is seen only in paintings and reliefs; whereas the clustered column is common enough (Fig. V a). The latter usually consists of eight stems held together by bands at the top, while between these stems smaller clusters of three, fastened together by six bands, were inserted. These inserted stems, however, lost their independent treatment at an early period. — Towards the close of the 18th Dynasty the clustered papyrus-column under-

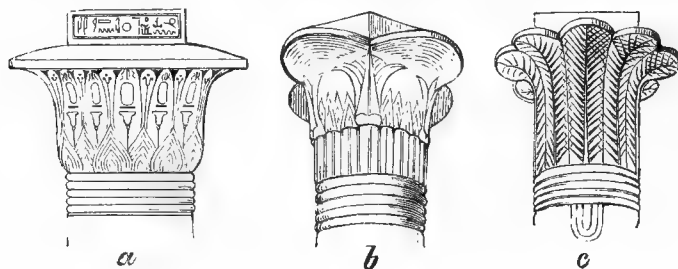
went an essential change. In order to adapt the shaft for the reception of inscriptions and pictures, all its irregularities were abandoned and it was made perfectly smooth. For the same reason the capital also was rounded off and transformed into a blunt cone, the original clustering being recalled by painting alone (Fig. Vb). —



V.

Papyrus-column with calyx-capitals (Fig. VI a), a variety in which it is difficult to distinguish between simple and clustered columns, occur in most temples of the New Empire, where they generally appear supporting the lofty roof of the central passage in the three-aisled hypostyle halls. They display the same peculiarities as the simple column, and they invariably consist of a single rounded shaft, no longer articulated into separate siems, and covered with inscriptions and reliefs.


Amongst the other and rarer varieties of plant-columns the *Palm Column* deserves mention. Its shaft is round (without the tapering foot of the papyrus-column) and supports a capital formed of a bundle of palm-leaves, bending slightly outwards, and held together by bands (Fig. VIc).



VI. Calyx Capitals.

— The comparatively simple floral capitals of the earlier periods were elaborately developed during the Ptolemaic epoch, until they almost assumed the form of baskets of flowers, resplendent with

brilliant colours (Fig. VI *b*). The low square abacus, which under the New Empire was covered with inscriptions only, was at the same time developed into a cubical block and somewhat inappropriately decorated with representations of the gods, figures of Bes, or heads of Hathor.

Besides those plant-columns other varieties occur. The so-called *Hathor* or *Sistrum Columns* have round shafts crowned on four sides with the head of the goddess Hathor (with cows' ears), above which was a temple-like addition. These are exclusively confined to temples of female deities, and are most numerous in the Ptolemaic period; they are doubtless reproductions of the sistrum, the peculiar rattle used by women (p. cxxxiii). The so-called *Columns with inverted Calyx Capitals*, occurring in the colonnade of Thutmosis III. at Karnak, are quite unique, and are probably imitations of the shape of the old wooden supports .

Comparatively few of the ancient Egyptian **Secular Buildings** have been preserved. The number of ruined towns is not, indeed, insignificant; but the remains of the earlier houses are almost invariably concealed by those of later date and are thus very difficult to examine. The remains of earlier houses have come down to us directly in only a few exceptional instances, as at Kahûn (p. 180) and Tell el-'Amarna (p. 203). These, in connection with representations preserved on the monuments, afford us some knowledge of the structure and interior arrangements of Egyptian **PRIVATE HOUSES**, which in many respects were identical with the Arab houses of modern Egypt (p. clxiv). The house of the humble farmer or artizan was as simple then as it is to-day. An open court, in which the family spent the day, was adjoined by a few dark sleeping-rooms and stables for the cattle, while a staircase led from the court to the flat roof, upon which a few smaller apartments were often found. The houses of the more prosperous Egyptians also had a court as their central point, at the back of which was a colonnade or vestibule of light columns, open in front, affording protection from the sun. Thence a door led to a wide hall, the roof of which rested on columns, and beyond that was a narrow and larger hall, also with columns, probably used as the eating-room. Beyond that again were other apartments (bedrooms) for the master of the house and his grown-up sons. On one side of the three principal divisions of the house (court, broad hall, narrow hall) were the women's apartments, or *harim* (harem), the middle point of which was another open court; and on the other side were the slaves' apartments, the store-rooms, the kitchens, and the stables. This arrangement of the Egyptian dwelling-house was probably the same in essential details at all periods, and even in the **ROYAL PALACES** (e.g. at Tell el-'Amarna) the three principal divisions occur in the same order. The walls of the houses and palaces were built of un-

burned bricks of Nile mud; the roofs were made of slender wooden beams, covered with straw or reeds and daubed within and without with Nile mud; the columns were either of stone, of mud, or of wood, and in palaces were inlaid with coloured stones or glass-paste. Colour was also extensively used in the interiors; the walls were whitewashed and adorned with bright-coloured rugs or with paintings, and even the pavements were covered with colouring matter.

A considerable number of **FORTIFIED STRUCTURES** have been preserved. Amongst these may be mentioned the Nubian castles to the S. of Wâdi Halfa and the Egyptian castles of El-Kâb and Kôm el-Aḥmar, the most of which probably date from the period of the Middle Empire.

As taxes and salaries were paid in kind, large **MAGAZINES** were required for the reception of tribute, not only by the state but also by temples. The remains of such storehouses have been found beside the Ramesseum (p. 287), at Tell el-Maskhûṭa (p. 163), and elsewhere.

Probably in no other country have so many **Temples** within such narrow limits survived from antiquity as in Egypt. Most of these, it is true, date from the New Empire and the Ptolemaic epoch, so that we have a clear conception of the temples of these periods only. Few or no complete temples have survived from the Ancient or Middle Empires or from the late-Egyptian period.

Among the **TEMPLES OF THE ANCIENT EMPIRE** the first place is held by the *Sanctuary of the Sun* at Abu Gurâb, erected by King Rân-woser (p. 129), and excavated in 1899 by Borchardt and Schäfer. This temple resembles those of later periods in having its interior walls embellished with reliefs and inscriptions. Practically nothing now remains of the small *Temples* beside the second and third pyramids at *Gîzeh*, where the manes of the kings buried in those pyramids were worshipped; but Flinders Petrie's discovery of the *Temple* beside the pyramids of *Meidûm* affords us a clear idea of such a sanctuary at the earliest period (p. 192). Here the walls are absolutely bare and the architectural forms of the severest simplicity. It is very questionable whether, as was at one time supposed, the *Granite Temple*, beside the great Sphinx (p. 124), and the small *Temple*, near the *Birket Kārûn* (p. 181), really belong to the period of the Ancient Empire.

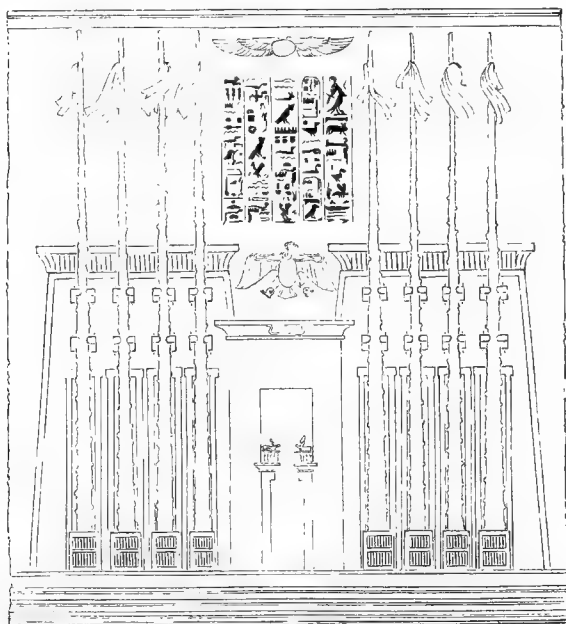
The remains of the **TEMPLES OF THE MIDDLE EMPIRE** are even scantier. Large sanctuaries, little inferior in size to those of later times, were built during this period at *Luxor*, *Karnak*, *Koptos*, *Abydos*, *Hawâra* (the so-called Labyrinth), *Illahûn*, *Medînet el-Fayûm*, *Helîopolis*, *Bubastis*, and *Tanis*; but none has left any considerable traces. All probably fell into decay during the troublous times of the Hyksos supremacy and were replaced under the 18th Dyn. by new buildings, in which the materials of the earlier edifices were utilized as far as possible. Their inner walls were decorated, as in

the case of later temples, with reliefs showing the king in communion with the gods; the ceilings of their halls were supported by columns (which at Bubastis had Hathor-capitals); and in front of their entrances rose tall obelisks (p. 107) and colossal statues of the Pharaohs. In other points of construction also they seem to have closely resembled later sanctuaries, and many temples of the New Empire were probably built on the plans of the earlier ones.

However different from each other the TEMPLES OF THE NEW EMPIRE appear at first sight, there is but little difficulty in referring them all to two general fundamental forms. One of these, vividly, but probably quite accidentally, recalling the Greek *Peripteros* or temple surrounded by a colonnade, occurs only during the 18th Dyn., the age of Thutmosis III. and his successors. The rectangular Cella (or Sanctuary), containing the sacred boat with the image of the god and provided with doors at each end, rose upon a basement of masonry, crowned with a concave cornice and approached by a flight of steps. On all four sides it was surrounded by a colonnade, the roof of which rested upon square pillars and columns (usually Proto-Doric). Occasionally, as (*e.g.*) at Medinet Habu, this main structure was adjoined at the back by several smaller apartments, also used for religious rites. Curiously enough this form of peripteros was revived in the Ptolemaic period, though with various modifications, being used in the so-called *Birth Houses*, which stood beside the principal temples and were dedicated to the worship of the maternal deity (Isis or Hathor) and her child. The inner sanctuaries in these birth-houses also were surrounded with colonnades, the roofs of which, however, were borne by remarkable plant-columns, crowned with heads of Hathor or with figures of Bes.

The second fundamental form of the Egyptian temple is most simply and clearly illustrated in the small temple built by Ramses III. at Karnak in honour of the Theban triad (see special plan of the great temple of Ammon at Karnak, p. 245). The approach to the temple is formed by the *Pylon*, two large towers of masonry flanking the entrance-door. These towers are shaped like very steep truncated pyramids; the slightly inclining walls are framed with round mouldings and offer the greatest available space for reliefs. The towers were imposing from their sheer size, and this impression was heightened (from the Middle Empire onwards) by the obelisks and colossal statues placed in front of them, and by the lofty flag-staffs which were fastened at the foot in the masonry of the towers and higher up by huge clamps. Beyond the pylon we enter a broad open *Court*, surrounded on three sides by covered colonnades. In the centre stood the great altar, round which the people assembled on festivals. Beyond this again was a *Hall*, the roof of which rested upon columns. In most of the larger temples (*e.g.* the Ramesseum and the temple of Khons at Karnak) this hall consisted of nave and aisles, the latter being considerably lower than the former. In these cases

the roof above the central aisle is usually supported by clustered papyrus-columns with calyx-capitals, that above the side-aisles by similar columns with bud-capitals. Beyond this columned hall lie three small apartments side by side; the middle one of these, the *Sanctuary*, was the dwelling proper of the god, while the side chambers belonged to his wife (Mut) and to his son (Khons). Here stood the sacred boats with the images of the gods. Sometimes the



VII. Decorated Portal and Pylons.

side-chambers are omitted, and the sanctuary is in that case surrounded by a corridor, as in the peripteros (*e.g.* temple of Khons at Karnak). Chambers of various sizes used for religious rites or for the storage of temple property surrounded the sanctuary; staircases led to the roof and to various rooms, which either served as dwellings for the temple watchmen and servants or were used in the celebration of particular ceremonies, etc.

This form of Egyptian temple, which recurs in most of the larger sacred buildings of the New Empire and lingered until after the beginning of the Ptolemaic period, closely corresponds with the ground-plan of the Egyptian house or palace previously described. The open court of the house, accessible to every visitor, is re-

presented by the great temple-court; the colonnaded (hypostyle) hall of the temple corresponds to the broad hall of the dwelling; and the deep and large hall in which the master of the house spent his time finds its analogue in the sanctuary, the dwelling-place of the god. And just as these apartments in the dwelling-house were adjoined by chambers and rooms for various purposes, so the sanctuary in the temple was adjoined by a series of small apartments, store-rooms, etc. Thus the temple was literally what the Egyptians called it, the *House of the God*.

In many temples the colonnaded hall is further separated from the sanctuary by one or more *Smaller Halls* (with or without columns) of narrower proportions and diminishing in height. Frequently also the sanctuary is followed by several other halls and chambers; and not unfrequently the great hall is preceded by two colonnaded courts instead of by one, while in these the colonnade on the rear-side is placed on a terrace-like structure above the level of the pavement. The particular purposes of all these various rooms are hard to determine; with the exception of the open court they were probably all closed to the general public and accessible to the priests alone. Only the king or his representative, the high-priest, might enter the inner sanctuary and there 'gaze upon the god'.

Though many temples, such as the temple at Luxor and the great temple of Ammon at Karnak, exhibit a much more complicated form than that just described, the explanation is that they were not built on one uniform plan but owe their construction to various builders. In the descriptions of the particular temples concerned this matter is treated with due attention to detail.

Occasionally the nature of the site compelled farther deviations from the above-described form. In Lower Nubia the sandstone rocks approach so close to the bank of the Nile that the temple must be partly or wholly constructed in the rock, the necessary rooms being hewn out. At Gerf-Husén (p. 360) the court is built as usual, while the colonnaded hall and the sanctuary are hewn out of the rock. The larger temple of Abu Simbel is entirely a rock-building, the pylon and the colossi included. At Abydos the difficulty of excavating the rock was avoided by placing the part of the temple containing the slaughter-court and other offices at right angles to the main edifice, so that the whole now presents the form of a Γ .

Of the large temples of the Libyan epoch (Bubastis) and of the late period (e.g. at Saïs) almost nothing has come down to our day. Nearly all the kings of that period resided in the Delta, and therefore markedly favoured the N. in erecting their monuments. There the sanctuaries were built of limestone, and in mediæval and modern times the blocks have either found their way into lime-kilns, or, since the Delta itself yields but scanty building materials, have been utilized for new buildings, usually leaving only the less easily worked blocks of granite behind. It was not until the days of the

Ptolemies that attention was once more directed to the S. These monarchs raised many large temples to the gods of the country usually on the site of earlier ruined buildings. All these temples are built on one uniform plan, differing but slightly from the form prevalent under the New Empire (comp. the plan of the temple at Edfu with that of the Ramesseum). There is a difference in only two essential points. The colonnade (or terrace) at the back of the colonnaded court of the earlier temples has developed into a larger *Vestibule* or *Great Hypostyle Hall*, supported by columns, of which an example had already occurred in the temple of Luxor. The columns of the front row are united with each other by means of *Screen Walls* or *Balustrades* (over 6 ft. in height) which separate the court from this *Vestibule Hall*, called by the Greeks *Pronaos*. — Furthermore the *Sanctuary*, which formerly had a door at each end, is now closed at the back and retains only the front entrance. Between the vestibule and the sanctuary a lesser hypostyle hall and two smaller halls are placed, an arrangement, however, which also occurs under the New Empire. The side-rooms are also numerous at this period and among these special mention must be made of a small *Sacrificial Court* situated on the right side (see plan of Edfu, p. 314) and an elegant *Kiosk* adjoining it (ib.), which do not occur in any of the older temples†.

From a very early period all flat surfaces on pylons, interior walls, column-shafts, and ceilings were covered with representations and inscriptions. The external walls, the pylons, and the walls of the courts, *i.e.* those parts of the temple that were exposed to the vulgar eye, commemorated the exploits of the king, campaigns, great festivals, or other important events of his reign; the representations were intended to keep the power and nobility of the Pharaoh constantly before his people. On the other hand the representations in the interior of the temple were exclusively devoted to the religious proceedings that took place there. The king, who theoretically was the only mortal who might have intercourse with the gods, appears again and again, offering gifts and homage to the deities and receiving from them earthly blessings. In the late period and especially under the Ptolemies the secular representations on the external walls and the walls of the court gave place to religious scenes. The variegated battle-scenes of the New Empire no longer appear on the pylons, but the typical figure of the Pharaoh smiting his enemies in presence of the god; and on the external walls the battle-scenes and triumphs of the ruler give place to sacrificial and other sacred scenes depicted at tedious length. — The temple, moreover, like his house and his tomb, was in the eyes of the Egyptian a type in small of the world. The roof corresponded

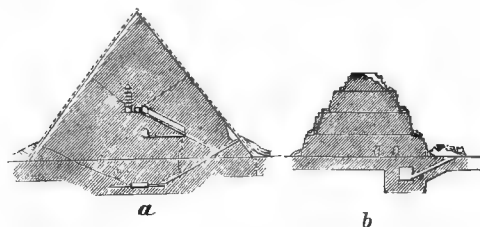
† Unless, indeed, the open court at Dêr el-bahri corresponds to this court in the Ptolemaic temples.

to the sky, which was conceived of as a thin flat covering held above the earth by supports; and it was appropriately adorned with stars upon a blue ground, while above the middle passage hovered vultures, protecting the king as he passed along below. Not unfrequently, and especially in the temples of the Ptolemaic period, the ceiling presented a picture of the entire celestial pantheon — the gods and goddesses of the months and days, the planets, various constellations, and the goddess of the sky herself, on whose body rested the boat of the sun. Similarly the pavement represented the earth. Here (*i.e.* on the bottom of the walls) we see flowers blooming or long processions of the representatives of the nomes and other divisions of the country, and of the river and canals, bringing their characteristic products as offerings to the deities of the temple. Egypt was traditionally regarded as divided into two portions — a northern and a southern — and similarly the entire world as represented in the temple was also regarded as consisting of a N. half (to the right) and a S. half (to the left). The representatives of the N. appear on one side, those of the S. on the other; and even in the ceremonial religious scenes on the walls this distinction may frequently be traced. The entire temple-precincts were enclosed by a brick wall, the portal of which (generally a pylon) was approached by an avenue of sphinxes or (*e.g.* in Thebes) of recumbent rams (krio-sphinxes). Within this wall stood also the dwellings of the priests, besides storehouses and stables, so that the temple proper, like an Arab mosque of to-day, stood in the midst of a complexus of domestic buildings.

Owing to the great value of cultivable land in Egypt, Tombs were not placed in the lower portions of the Nile valley, but in the more elevated desert-regions, which, moreover, being beyond the reach of the inundation, were in any case better adapted for the preservation of the dead. The most ancient graves were probably simple holes, in which the mummies were laid, and over which heaps of stones were piled by way of monument. Under the ANCIENT EMPIRE these piles of stones were replaced — in the case of the tombs of the wealthy at least — by so-called *Mastabas*, which were strong erections of limestone blocks or of bricks, with a rectangular ground-plan and sloping walls. These originally consisted of a single chamber only, regarded as the dwelling of the deceased and inaccessible from without. A door-shaped stone or *Stele*, set in a shallow recess on the E. side, marked the spot that was regarded as the entrance to the grave and to the realm of the dead. In front of this the surviving relatives laid the food, drink, and other offerings to the dead upon the flat *Sacrificial Table*, or recited their prayers for the welfare of the departed. Under and after the 4th Dyn. the chamber was made accessible from without, and the stele was removed to the W. side. In the time of the 5th Dyn. the inner chamber was enlarged and a number of additional rooms added. The

extent to which these 'everlasting abodes' might be enlarged and developed is best illustrated by the Maṣṭaba of Mereruka at Saḫkâra (p. 148), which, like any ordinary well-to-do house, contains a suite of rooms for the master, another (the ḥarim) for his wife, a third, behind, for the son, besides various store-rooms. The inner walls were embellished with inscriptions and representations (usually in relief), the chief object of which was to place the deceased in the possession of as many sacrificial offerings as possible (comp. pp. 137 et seq.). The deceased and the members of his family were represented by statues, which were placed in one or more special rooms (the so-called *Serdâbs*, i.e. cellars) constructed in the thickness of the walls and connected with the other chambers by means of small apertures only. Most of the fine statues of the Ancient Empire now in the Museum at Gîzeh (pp. 79-81) were found in such serdâbs. The coffin of wood or stone, containing the corpse wrapped in bandages, stood in a subterranean chamber, to which a perpendicular shaft, from 10 to 90 ft. in length, descended from the floor of the innermost room or from the centre of the flat roof.

Just as the streets of a town were arranged round the palace of the prince, so the rows of maṣṭabas were grouped around the tomb



VIII. Pyramids.

of the king. Originally the royal tombs were large brick maṣṭabas like the others (comp. p. cxliii), containing chambers for the body of the king and for the various funeral gifts. Subsequently they assumed the form of a step-pyramid, rising above the subterranean tomb-chamber, as we may see in the step-pyramid at Saḫkâra (Fig. VIII b, and p. 134). The normal form of pyramid (Fig. VIII a) was not introduced until the beginning of the 4th Dynasty, but thenceforward it remained the usual form for royal tombs until the 18th Dynasty. In the rock beneath the massive stone erection of the pyramid a sloping shaft led to a subterranean passage, which was closed by means of a stone trap-door, and to the chamber in which the sarcophagus stood. The great pyramids at Gîzeh (pp. 116-122), the step-pyramid at Saḫkâra, and various others contain several passages and several chambers, but the

existence of these is due to modifications of the original plan or to later alterations (p. 115). The recess or the room in which sacrifices were offered to the dead in the maṣtabas was represented in the case of the pyramids by a small detached temple on the E. side, remains of which have been discovered in various instances (p. 120).

The custom of placing their tombs beside that of the monarch was gradually abandoned by the nobles at the close of the Ancient Empire; they preferred to be buried near their own homes. Like the Pharaohs they built for themselves small brick-pyramids upon square or rectangular bases. The tomb-chamber was formed in the thickness of the wall and a tombstone was placed on the outside, before which the survivors recited their prayers or presented their offerings. But the high and steep declivity of the desert-plateau did not always offer space enough for such free-standing tombs; and at various points (e.g. Beniḥasan, Assiût, Assuân, etc.) graves were hewn in the rock, a practice of which there were isolated examples even under the Ancient Empire (p. 128). In accordance with the fundamental conception of the tomb as the *House of the Dead*, each grave must contain the three principal divisions of the ancient Egyptian dwelling-house — the open court, the broad hall, and the deep and narrow eating-room. Thus a *Fore Court*, surrounded with a brick-wall, was provided in the open air in front of the tomb, generally ending in a small colonnade with two pillars or columns hewn in the solid rock. Beyond this was a large *Chamber* with columns, followed by a small *Chamber* or *Recess*, which contained the statue of the deceased, frequently accompanied by that of his wife, hewn out of the rock, and thus corresponded to the serdâb of the old maṣtabas.

This dwelling-house arrangement is most distinctly seen in the rock-tombs of Beniḥasan and Assuân (comp. pp. 197, 332). The inner walls are covered with inscriptions and representations, which, though more varied in subject than those of the earlier tombs, agree with them in being intended to provide for the enjoyment of the deceased. The unembellished sarcophagus-chamber was reached by a perpendicular shaft hewn in the rock from the first hall.

The TOMBS OF THE NEW EMPIRE coincide in their general features with those of the Middle Empire. At this date also both free-standing and rock-hewn tombs occur, according to the nature of the site at different places. The former variety of tomb is now, however, represented by very scanty remains. In the rock-tombs a narrow corridor is frequently found between the first hall and the inner chamber with the statues; for their general arrangement and decoration, see the remarks on p. 262. About the middle of the 18th Dyn. the Pharaohs also ceased to build pyramids as their last resting places, and prepared their tombs in the slopes of a sequestered mountain-valley on the W. bank of the Nile near Thebes. These ROYAL TOMBS OF THE NEW EMPIRE comprised long corridors and

halls, the walls of which were occupied by religious inscriptions and scenes (comp. p. 263). Like the passages within the pyramids, these were exclusively destined for the reception of the sarcophagus, while the rock itself represented the mass of masonry originally reared over the grave. Since there was no room among the mountains for sepulchral temples, the latter were built (usually on a large scale) on the plain, where their ruins remain to this day (p. 260).

The *grandeės* of the late period followed the example of their predecessors under the Middle Empire by imitating the tombs of the Pharaohs in preparing their own private graves. This was the case in Thebes at least. At Asasîf (p. 284) near Thebes we find in their tombs a complicated series of corridors and halls, the walls of which are decorated with nothing but religious texts and representations. Unfortunately none of the royal tombs of the last native dynasty have as yet been discovered; these must have lain near the large capitals in the Delta. Even of the larger private tombs of this epoch few have been found, with the exception of those above mentioned at Thebes and a few others at Gîzeh and Saqqâra, now buried in rubbish.

The TOMBS OF THE HUMBLER CLASSES must, of course, have largely outnumbered those of the *grandeės*; but beyond the pit which concealed the bodies, and some gravestones, they have left no traces. From pictures we know that under the New Empire they were frequently in the form of small brick-pyramids; but all have fallen victims to time. The poorer classes were frequently buried in *Common Tombs*, consisting of long corridors constructed underground by speculators. In these the corpses were laid in plain coffins or merely bound to a plank, accompanied by simple gifts for their use in the future world. But these common graves are now almost all covered by drift sand, and all trace of them is lost.

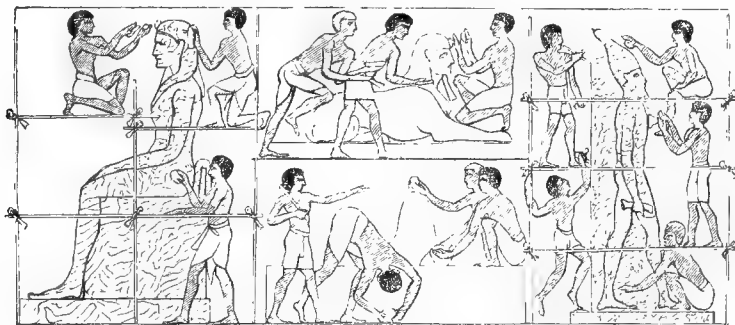
II. Sculpture and Painting.

No fair estimate of the achievements of early-Egyptian sculpture or of its masters can be obtained from a study of the ordinary colossal statues, sphinxes, and temple-reliefs; for these, though they are now the most conspicuous examples of Egyptian sculpture, were, with few exceptions, intended exclusively for decorative purposes and were executed accordingly. For such an estimate an acquaintance must be obtained with works produced by genuine artists, such as the portrait statues and reliefs now preserved in the Museum of Gîzeh, and the reliefs on the walls of *maştabas*, of rock tombs, and of a few special temples (notably the temple of Sethos at Abydos). Genuine art-works, it is true, are but thinly sown in Egypt, and, owing to the enormous mass of sculpture that has been preserved, it is perhaps more difficult in this than in any other branch of art for any one but an expert to discriminate the good

and artistically worthy from the inferior and mechanical; and the difficulty is increased by the fact that even the best artists were unable to emancipate themselves from certain traditional peculiarities of representation. Thus, for example, the head and trunk in all statues are carved with a strict regard to symmetry, the only freedom ever taken being in the arrangement of the arms and legs. But this principle of full-face symmetry is common to the art of all primitive races, and even the Greeks did not finally emancipate themselves from it until their plastic art had attained its zenith.

Our unbounded admiration is commanded by the wonderful skill with which both artizan and artist could work the hardest stone with comparatively primitive tools. This extraordinary technical skill is apparent in all the productions of Egyptian sculpture. But the qualities that differentiate the genuine works of art from the others are an admirable fidelity in portraiture and a charming sympathy with nature, which is specially apparent in the representation of animals.

We possess specimens of the art of even the EARLIEST PERIOD of Egyptian history in the shape of figures of men and animals,



mostly carved in bone, some of which display a high degree of finish. The statues dating from the end of the 3rd Dyn. are worked in hard diorite, and a certain clumsiness that they display is to be explained by the refractory nature of their material. They are mostly seated figures of moderate size, with a constrained arrangement of the limbs; the right hand usually rests on the breast, the left hand upon the thigh. When an inscription occurs it is given in relief. But the facial features even in these primitive works are already handled with a portrait-like firmness. About the beginning of the 4th Dyn. artists began to use the more easily worked limestone and even wood, and their art immediately received an impetus, which reached its zenith during the 5th Dynasty. The Museum at Gizeh contains a number of works of this period, of which the best are indicated on pp. 79, 80. In all these statues the chief stress is

laid upon a faithful reproduction of the face; the rest of the body, especially the hands and feet, are conventionally and superficially treated. The artist frequently imparted a curiously striking effect to his statue by inserting eyes of quartz, with a silver or copper stud to represent the pupil. Few STATUES OF THE MIDDLE EMPIRE can stand comparison with the earlier masterpieces. The tendency to idealize the countenance frequently makes itself apparent (*e.g.* in the fine statue of Usertesen I. from Lisht, p. 86). During this period the custom had again arisen of using hard granite as well as limestone — a custom which at least afforded the artist an opportunity of exhibiting his technical skill to the best advantage. Masterpieces of sculpture were, however, not wanting, as is proved, for example by the fine statue of Amenemhet III. at Gizeh (p. 85), and by the statues and sphinxes which were formerly attributed to the Hyksos, but which probably also represent Amenemhet III. or other kings of the close of the 12th Dyn. (p. 86).

The comparatively large number of STATUES OF THE NEW EMPIRE which have come down to us betray a decline in art, although most of them, it is true, were intended merely for decorative purposes. In most cases the artists have abandoned the attempt to produce a faithful portrait, devoting their main efforts to the representation of the coiffure, the ornaments, and the flowing garments then fashionable. At the same time examples of incomparable verisimilitude, worthy to rank with the best productions of the earlier period, are not wanting. Among these may be mentioned the fine head of King Haremheb and the head of a queen, both in the Museum at Gizeh (Nos. 197, 198; p. 88), besides a few other specimens in European museums.

After the 20th Dyn. art steadily declined, until the reign of the Ethiopian monarchs, when it again revived under the inspiration of the models of the Ancient Empire. With the 26th Dyn. began a later period of bloom, which has justly been styled the period of the EGYPTIAN RENAISSANCE (p. lxxxv). The prevalent tendency at this epoch was towards a careful study of portraiture, and it produced some extraordinarily good work, especially in the portraits of bald-headed priests, in which the characteristic features are indicated in a masterly manner, while the less significant details are ignored. The best specimens of this great style of art are now in Berlin, and there are unfortunately no examples of it in the Gizeh Museum, where the traveller will find only insipid productions of the Egyptian Renaissance, imitating without exception the models of an earlier period — Slight traces of Greek influence may be detected in these realistic works, and under the Ptolemies these traces become more and more distinct. Side by side with purely Greek works (chiefly in Alexandria) and purely Egyptian works, the sculptors of which clung anxiously and mechanically to the ancient style, we meet with specimens of a peculiar hybrid Græco-Egyptian style, in which

the figures are Greek in attitude and Egyptian in drapery, coiffure, and adornment. However valuable these may be for an appreciation of Egyptian civilization at a late period, they certainly carry no satisfaction to the eye intent upon artistic effects.

It is difficult for the ordinary student to obtain a proper appreciation of Egyptian Reliefs, owing to the peculiar style of drawing, which arose in prehistoric times and which was religiously adhered to as a kind of sacred tradition ever afterwards, with but few exceptions. The principle adopted was that of representing each part of the body in the clearest and most faithful manner, ignoring, however, the necessity of combining them harmoniously as they appear to the eye in a complete figure. Thus we constantly see reliefs with the faces in profile, but with the eyes drawn from the front; or the shoulders are shown nearly facing us and the feet and legs in profile; or, still more peculiarly, the back of the trunk is drawn in full breadth and the front in profile. These peculiarities recur in the works of other Oriental nations and even in those of the Greeks of the early period, who, however, soon overcame the defect. Another rule of Egyptian composition forbade the intersection of the figure by an outstretched arm or similar line; thus in the case of a figure walking or stretching the hand to any object it is invariably the foot or hand farthest from the spectator that is extended. Ignorance of perspective and foreshortening is also apparent, all the more on account of the evident effort to represent every separate object clearly and completely. Thus persons, animals, etc., supposed to be behind others are depicted in rows *above* them, and objects intended to be lying upon tables are depicted standing *above* the tables. This primitive method was carried so far that, in the representations of vessels with interior decoration, the interior decoration is placed above the vessels, without any attention to perspective. The principal personages in a representation are indicated by the primitive distinction of being delineated on a much larger scale than the other figures.

The art of drawing in Egypt was hampered from time immemorial by a number of designs that were mechanically copied again and again and that no one ventured to alter. Even the accompanying inscriptions were held sacred from all changes, although they were composed in an old-fashioned language that was almost a dead tongue in the later periods. Among the subjects thus stereotyped were scenes relating to the intercourse of the king with the gods (in prayers or sacrifices, etc.), those representing the king smiting his enemies, the deceased receiving offerings from his different estates, the slaughtering of cattle for sacrifice, and many others. In the pictures of these subjects, therefore, we find the most rigid adherence to the above-mentioned rules. But beyond these the Egyptian artists had a considerable field for the exercise of their invention, and they often displayed great brilliancy of imagination and observation.













Egyptian reliefs are either *Bas-Reliefs*, the earliest and at all periods the commonest form, or *Incised Reliefs* ('reliefs en creux'), to which the design is sunk below the surface. *Painting* occurs in Egypt only as an accompaniment of or as a substitute for sculpture. Statues and reliefs were almost invariably painted, and even stones that are naturally coloured, such as granite, basalt, etc., appear to have been subjected to this general rule of polychromatic embellishment. When painting was used instead of sculpture (as, e.g., in the tombs of the 18th Dyn.), it was so either in order to save expense or because the available stone was not suitable for carvings. That the same rules of drawing applied to paintings as applied to reliefs needs scarcely be stated.






Egyptian relief, like Egyptian statuary, attained its highest point under the 5th Dyn. (p. lxxx). The high level of technical and artistic skill attained at that period is best illustrated in the Maṣṭabas of Ti and Ptahhotep at Saḡḡara (pp. 137, 139). Under the 6th Dyn. and during the Middle Empire both carving and composition had begun to decline, though it must be admitted that the artists of Beniḡasan (p. 197) added a valuable series of new motives (military scenes, provincial life, funeral scenes) to the previous list of subjects. The free and naturalistic tendency received a fresh impetus in the middle of the 18th Dyn., when the new political relations of Egypt with Asia Minor opened up a new horizon to the artist, and the strange importations from foreign countries supplied him with novel suggestions. In particular, the wonderfully faithful representations of animal-life during this period may challenge comparison with the best achievements of other nations in this direction. The traveller will find the finest specimens of these works in the tombs of Shēkh 'Abd el-Ḳurna (p. 288).

Unfortunately, however, this naturalistic tendency soon ran into exaggeration. In the reign of Amenophis IV., doubtless in connection with the religious reformation of that time (p. lxxxii), it found its way into the official art of the court and influenced the representations of the king and the court, but it there quickly degenerated into mannerism. Reaction was the natural consequence, and a return was soon made to the ancient style, hampered as it was with its strict rules of composition. But in spite of all traditional stiffness of composition and grouping, this reactionary art attained a high level once more under Sethos I., from whose reign date the delicate and graceful reliefs in the temple at Abydos. But a rapid decline set in under Ramses II., probably in consequence of the too lavish demands made upon artistic resources for the decoration of the numerous new temples. — Although the reaction against the art of Amenophis IV. expunged a number of subjects from the list of those available in official representations, the warlike exploits of the monarchs of the 19th and 20th Dyn. provided new material in compensation. No advance towards lucidity of grouping is shown

in the representations of the crowds of warriors in these battle reliefs, while the actual combats are frequently mere confused assemblages of standing and recumbent figures of men and animals, but all the same we cannot withhold admiration from the keen faculty of observation displayed by the artists. And perhaps a good deal of the apparent confusion would disappear if we could see the reliefs with all their original colouring. — In the SAÏTE PERIOD the works of the Ancient Empire were again selected as models for sculptures in this branch of the plastic art, though no attempt was made to rival the ancient masters with actual copies. But all the same the reliefs of this period offer a pleasing contrast to the rude productions of the reign of Ramses II., in their delicate and exact execution, and in a certain elegance and a charming softness of form. Art under the PROLEPTES was at first content to follow in the track of the Saïte artists; but it gradually grew more and more crude, and the temple-walls were overladen with rows of tasteless reliefs. The figures of men and gods in these became heavy and shapeless, so that their features and limbs have a swollen appearance. Unfortunately the reliefs of this late period of Egyptian art are the most numerous and most conspicuous in Upper Egypt, and thus it is that the traveller is inclined to assign to Egyptian sculpture a much lower rank than even its mediocre productions deserve.

In the practice of the **Artistic Handicrafts** Egypt was perfect. The goldsmiths and workers in metal in particular had attained the most complete mastery of their craft; they thoroughly understood all its ancillary arts, such as enamelling and Damascene work, and they were thus able to produce works of a degree of finish such as a highly civilised nation alone could execute and appreciate.

The traveller should note the signification of some of the **SYMBOLS** and **SIGNS** most commonly used in the ornamentation of the columns and other parts of the Egyptian temples. Thus,  is the crook or shepherd's staff, the emblem of the leader or monarch;  a scourge, the symbol of kingly power. Then  the symbol of life;  (p. 342), the symbol of steadfastness;  the red crown of Lower Egypt;  the white crown of Upper Egypt;  the united crown of Upper Egypt and Lower Egypt;  the blue crown of the king;  and  the Uræus or royal serpent, represented on diadems and suns by . Its function was to avert hostile influences, just as the Uræus serpent had once destroyed with its poison the enemies of the sun-god. The winged sun-disk, , the emblem

of Horus of Edfu, was frequently placed over the doors of temples to avert everything evil. The sceptre,  *woser*, denoted wealth;  *maat*, an ostrich-feather, truth and justice;  *kheper*, the scarabæus or beetle, is a form of the sun-god (p. cxxvii) and was frequently worn as an amulet. The symbol  signifies union. It is frequently observed at the base of statues, entwined with lilies and papyrus-plants, where it is symbolical of the union of Upper and Lower Egypt, and is equivalent to the national arms of Egypt. The lock  on the temple of a figure marks it as a child, generally the offspring of the gods or of the kings.

IX. Greek (Alexandrian) Art in Egypt.

By Professor Theodor Schreiber of Leipzig.

Early Egyptian Art did not die out with the Pharaohs; both under the Ptolemies and, later still, under the Roman emperors, temples in the old style were raised, restored, or enlarged, and were adorned as before with statues, frescoes, and obelisks, while the worship of the old national gods was continued in them unchanged. But the new rulers and the Greeks who immigrated with them established Hellenic customs, art, and science in Egypt, as they had been established in the other kingdoms of Alexander's successors. Alexandria, the mighty creation of Alexander the Great, destined to be the centre of his empire, became, as the residence of his successors, the Ptolemies, who distinguished themselves as patrons of learning, the central point of the intellectual interests of the Hellenic world, though Athens, of course, still retained some of her old supremacy, and Pergamum at a later date also entered the lists. In the Museum of Alexandria investigations concerned with the direct observation of men and things, were carried on side by side with the literary and historical studies of scholars. Poets and artists gathered in crowds at the brilliant court; and the royal passion for building undertook tasks undreamt of by earlier Greek art, and which, indeed, with its limited resources, that art could never have achieved. East and West met in Egypt, and the most diverse peoples — Greeks, Egyptians, Jews, Negroes from the interior of Africa, etc. — mingled there in the closest association, in which the Greeks, though the dominant element, adapted themselves to many of the native religious and social customs, and learned to keep their eyes open to the good qualities of their neighbours. Thus there arose in Egypt the neo-Greek culture which we are accustomed to call *Hel-*

lenism. The earlier illiberal limitation of Greek interests to Greek-speaking countries was exchanged for a cosmopolitan liberality; classical culture enjoyed a second flowering-time, which harbingered the culture of the Roman imperial epoch and indeed that of the Renaissance also.

The great buildings of the Greek period in Egypt have gradually disappeared almost without leaving a trace, though some lingered until last century, for the simple reason that most of them were built of marble which could be used conveniently as material for other buildings or for lime-burning. The majestic Alexandrian *Serapeum* with its forest of pillars has disappeared, leaving as its only relics the so-called 'Pompey's Pillar' which originally stood in the middle of the temple-court, the recently excavated foundations, and a number of isolated blocks of stone scattered throughout the city. Yet in size and conception this building was one of the greatest creations of ancient **Architecture**, and the first achievement of the new style originated by *Deinocrates*, the gifted architect of Alexander the Great, which exhibited a combination of Oriental and ancient Greek forms. The Serapeum, the common national sanctuary of the Greeks and Egyptians, was elevated high above the city by means of a huge substructure cut out of the rock. The platform on the top, reached in the late-Roman period by a staircase of a hundred steps, formed a spacious temple-court, which was surrounded with colonnades and adorned at the entrance with propylæa and in the centre with the above-mentioned huge column, which was probably intended to have a companion. The temple, with the colossal statue of Serapis, occupied the background. This colossus and the temple itself were experiments in the new style of incrustation just introduced from the East. The statue of Serapis is said to have included six different metals, besides all kinds of gems, but the exact method of its construction is still uncertain. It was apparently, however, related to the new style of wall-decoration, which can be minutely traced in its prototypes, beginning, and progress. The walls of Babylonian and Persian royal palaces were built of sun-dried bricks and then faced with slabs of alabaster, glazed tiles, or even with gilded metal plates; in like manner the brick walls in the buildings of the Ptolemies were covered — first of all, it is said, in the Serapeum — with slabs of marble, glass, or metal, and were adorned with friezes, reliefs, or mosaics. So late as the end of the 16th cent. the Italian traveller Filippo Pigafetta (1533-1604) saw in Alexandria fragments of wall decoration 'of wonderful work', in houses that had survived from antiquity and were still inhabited; and even in the present day the heaps of rubbish which have gradually accumulated above the ruins of antiquity have been searched through and through for the real and imitation gems once used in this mural decoration. Extensive remains of marble incrustation, which was often combined with the rarest varieties of stone, have recently been found on the coast at

Alexandria near the old Quarantine (*i. e.* in the region of the royal palaces), and have been examined by the German geologists Fraas and Schneider.

Not much more than the names have come down to us of a number of large buildings of the Ptolemies, each of which doubtless represented an architectural advance. Such were the *Soma*, or Mausoleum of Alexander the Great, the harbour-works (*Heptastadion* and *Diabathra*) which united the city and the island of Pharos, and the Alexandrian *Temple of Pan*, which rose in the form of a hill. The last relics of the *Telesterium*, a temple built by Ptolemy II. outside the E. gate of the city for the celebration of the Eleusinian mysteries, were destroyed about the middle of the nineteenth century, before scholars had found time to examine them carefully. All that remains of the *Greek Serapeum*, in the necropolis of Saqqâra, now lies buried again in the sands of the desert, except the sculptures brought to light in the first excavation, some of which are now left to disintegrate in the open air (comp. pp. 135 et seq.). Sufficient attention has not yet been paid to the position in architectural history of the technically unique *Aqueduct* of Alexandria, which was coæval with the foundation of the city, and stretched its subterranean canals along all the principal streets, supplying the cisterns which were found in every house and some of which are still in existence. Of the palaces and villas of the Ptolemies, of the celebrated lighthouse on the island of Pharos, of the Gymnasium situated on the Dromos or chief street, and of a few other buildings we learn from ancient authors enough at least to justify us in surmising that they served as models to the Roman architects for similar edifices. The building of Alexandria was the first example on a grand scale of the systematic laying out of a city on a homogeneous plan, with its regular network of streets cutting each other at right angles and bordered with colonnades, its long vistas, and its symmetrically disposed public buildings; and it was imitated in innumerable subsequent foundations. The latest of these was Antinopolis (p. 201), founded by Hadrian on the Nile, the lingering remnants of which were not finally destroyed until last century. The Rue de la Porte de Rosette in modern Alexandria marks the line of the ancient main street, which united the E. and W. gates of the fortifications; and numerous remains of the double colonnade with which it once was bordered are seen in the fragments of columns in the neighbouring houses and gardens.

These comprehensive architectural undertakings were naturally accompanied by a corresponding activity in the domain of **Sculpture**. In the time of Alexander the Great, under the Ptolemies, and afterwards under the Roman emperors, this art was especially employed, as it had been under the ancient Pharaohs, in producing statues and busts of the royal family. (For portraits of Alexander, see Nos. 29 and 35 in Case C, in Room I in the Museum.) Besides

its monumental creations, of which scanty relics only are now extant, Alexandrian sculpture was wonderfully prolific in genre compositions and decorative carvings. The extant sculptures may be easily divided into three classes according to their style. The first class comprises the works of native artists affected by Greek influence, who adhere in general to the traditional canon, but display a purer taste in the treatment of the face and in the attitude and modelling of the figure. Thus the colossal statue of a Macedonian king (said to be Alexander II.), which was found in the temple-precincts at Karnak and is now in the Museum of Gîzeh, is executed, as regards its general arrangement, in conformity with the ancient Egyptian scheme of statues, while its face and hair are treated in a freer manner. Two other specimens of this art are to be seen in the vestibule to the innermost tomb-chamber in the great tomb at Kôm esh - Shukâfa (p. 12); another is the colossal head of a Ptolemy, treated in the Egyptian style (K. in Room V of the Museum at Alexandria). The Egyptian sculptor of the portrait-statue of a native scribe found at Alexandria (No. 294 in the Gîzeh Museum, p. 90) has gone still further. Not only has he abandoned the crouching posture traditional for such subjects, but he has also imitated as closely as possible the Greek style in the attitude, the shape of the head, and the folds of the drapery; though at the same time the stiffness of the position, and still more the pillar at the back with its hieroglyphic inscription, clearly announce the origin of the artist. A smaller group of statues and reliefs are apparently the works of Greek immigrants, who brought with them, and practised unchanged, an art acquired abroad, and mainly inspired by Athenian ideals. Examples of this Alexandrian '*Ideal Style*' are to be seen in the splendid *Head of a Gaul* in the Gîzeh Museum (Room XL, No. 291), which deviates considerably in style from the well-known realistic Gauls' heads of the Pergamenian school; a sepulchral *Stele* in the same Museum (Room XL, No. 289); the fine seated *Statue of Hercules* in the vestibule of the Alexandrian Museum; the *Head of Hercules* (Case J, Room XVI), and numerous other specimens in the same museum. A curious weakening of this ideal style, due to the new material, appears in sculptures carved in limestone quarried at Meks near Alexandria or in the shell-limestone of the Mokattam hills near Cairo. The most interesting specimen of this is a group of a mourning woman and child in the Alexandria Museum (O; Room IV). The most important achievement of this school was the above-mentioned colossus of Serapis in the Serapeum at Alexandria, the work of a sculptor named *Bryaxis*, who seems to have been an immigrant from Caria; and this may still be reconstructed in its details with the help of numerous larger or smaller copies. The colossus represented the mysterious deity sitting on a throne, with Cerberus by his side, and crowned with the corn-measure, the emblem of fruitfulness. The grave countenance framed with flowing

locks presented him as the ruler of the kingdom of the dead and as the beneficent saviour, somewhat as the colossal statue in the Alexandria Museum (central figure in R. II) and the colossal head in the Gizeh Museum (R. XL, No. 306) represent him.

The sculptors of SMALLER WORKS OF ART also were at first entirely dependent upon the Greek motherland. Thus for terracottas they borrowed models from Tanagra, so that numerous Egyptian terracottas have been found absolutely identical with the well-known Tanagra figures. The best specimens from the necropoles of Alexandria are to be seen in the museum of that city (Room I, Case BB, lower shelf). But it was just in the studios of these sculptors that an independent spirit manifested itself at a very early date. Their art emancipated itself from the imported forms and motives, and found a new method of expression for fresh materials supplied directly from the experiences and environment of the artists. This peculiarly Alexandrian art shows a character in complete contrast with the above-mentioned ideal school; its basis is the most unpromising *Realism*. Its favourite subjects, frequently treated in a humorous or satirical vein, were common scenes from the street life of the metropolis, which seems in many points to have been similar to that of the modern Arab quarters of Cairo and Alexandria. Thus, for example, in a bronze group from the Delta (now in the Polytechnic at Athens) we see a Nubian fruit-seller crouching on the ground and snatching a siesta behind his tastefully arranged wares, while an ape, seated on his shoulder, carries on investigations in his master's hair. Another bronze, of similar origin and in the same collection, represents a slave, with the typical head of the Akka negroes somewhat caricatured, hastily devouring a stolen piece of meat. From the same place also comes the basalt figure (now at Athens) of a Nubian boy carrying a burden on his raised left hand, while the elbow is supported on the hip, in a manner customary to this day. These three statuettes are masterpieces, not only in technique but even more in their keen conception and reproduction of racial characteristics. Numerous specimens of similar street-types will be found among the Greek terracottas in the museums at Cairo and Alexandria. We can best see what were the favourite subjects of the Alexandrian sculptors, and how they were treated, from those familiar works of humbler art; from the designs on terracotta lamps; and from the small bronze figures which are found in great numbers in the Nile Delta. These small works had, of course, their models in the higher branches; comp. the realistic figure of a woman in the museum at Alexandria (Room I, Case AA, No. 1401). Many of the motives would be well adapted for fountain-figures, if executed on a larger scale, and they were probably originally devised for this purpose; e.g., the recumbent figure of a Satyr leaning on his wine-skin, and causing a jet of water to issue from it (Gizeh Museum at Cairo). Many subjects again were taken from the theatre and the

wrestling-ring, and still more from the popular pleasure-resorts in the streets; for the Alexandrians, notorious for their love of pleasure and enjoyment of ridicule, took peculiar delight in jugglers and mountebanks of all kinds, and in dwarfs and cripples, etc. Caricatures, sometimes of the most doubtful character, thus form a considerable fraction among the productions of this art. At the same time the artists preserved also a certain strain of idealism, shown in their inclination to present these genre motives in mythological setting, as when they represent Satyrs and Cupids in all kinds of genre situations, Aphrodite beating the mischievous Cupid, Hercules staggering home intoxicated from the banquet, etc.

Talent for decorative art is apparent even in these creations. But it achieves higher things in the mural frescoes and in the reliefs, the most developed form of which, the pictorial relief with landscape background, also took its rise under the influence of Ptolemaic art. Numerous mural paintings in the Greek style have recently come to light in the ancient cemeteries of Alexandria, and many of these are, significantly, found beside or beneath frescoes in the revived Egyptian style. When the graves were used a second time the Greek paintings were covered with whitewash and the Egyptian frescoes were painted on the top. Examples of both styles may be seen in the museum at Alexandria (Room XI, No. 8). The technical delicacy and freshness of conception which was still characteristic of Alexandrian painting at the imperial epoch are apparent in the *Portraits* attached to the heads of mummies, painted on thin wooden tablets, in tempera, or in encaustic colours, or in a style uniting both these methods. The practice of furnishing the mummy-covering with a portrait reproducing the features of the deceased dates from early Egyptian times. In the Hellenistic period masks modelled in stucco and coloured, or paintings upon wood were chosen for this purpose, in order that the features of the deceased might be portrayed as those of a living person. In most cases in fact, even in portraits of the rudest make, the lifelike expression is surprising. They look as though they were executed from the living model, so that the theory that they were posthumous portraits is not very probable. At the back of some of these portraits a layer of mortar, about an inch in thickness, has been found, and in others there are holes, which seem to have been meant for nails to fasten the picture to the wall; and from these circumstances we may conclude that portraits of this kind used to be painted as ornaments for rooms during the lifetime of the persons represented, and that they were removed from the wall and placed on the mummy-covering after death, except when it was preferred to substitute copies of the originals. From the investigations which Prof. Georg Ebers has devoted to this class of portraits, it would seem that most, if not all, of the specimens yet known come from the cemeteries of the Fayûm. The persons represented are mostly Hellenistic Egyptians of Greek origin, but there

are also found amongst them Græco-Egyptian half-breeds, Romans, people of Ethiopian descent, and a tolerably large number of Semites (Jews and Phœnicians). For reasons which Ebers has more minutely explained and which are not merely stylistic, the best of these paintings cannot be more recent than the Ptolemaic period, although the majority date from the second Christian century or even later. They convey a high idea of the keen faculty of observations possessed by the painters, and of a usually free and light touch in the use of the pencil and paint-brush, which places these artists by the side of the best masters of modern art. These portraits have, moreover, a peculiar value in the history of art, as the only extant specimens of the remarkable style of work known as *Encaustic Painting* (wax painting), which obtained effects not much inferior to those of modern oil-painting, and far exceeded it in point of durability.

X. Buildings of the Mohammedans.

By Franz Pasha.

The Mohammedan style of architecture in the valley of the Nile was founded upon the forms of art which the victorious Arabs found in vogue among the Byzantines and the Copts, and upon those of Persian art of the era of the Sassanides. The buildings in Egypt exhibit a considerable variety coupled with a certain finish of style, but none of them dates back to the first period of Islâm dominion; for the professors of the new religion were for centuries content merely to adapt the religious edifices of the conquered countries as mosques. This was a process of little difficulty, for the ceremonial requirements of the new religion were comparatively simple, and it took place in all parts of the great empire of the Khalîfs. From casual references by the Arabian chroniclers we learn that the earliest prayer-houses built by the Arabs were merely enclosed courts, along the walls of which ran covered passages, supported by palm-trunks, in order to shelter the worshippers from sun and rain. Costly mosques, with marble arcades, began to appear very gradually, under the influence of the ancient edifices and of the increasing wealth flowing from the military successes of the Mohammedans. Columns from Greek and Roman temples were freely employed in these later mosques, but the early-Egyptian columns were too colossal to be used except occasionally as supports for domes or mausolea or for the *kiblas*. This employment of ancient columns in the mosques, frequently without any regard to harmony of style or size, brings it about that uniformity in the architecture of the arcades is observed only when the abacus is reached. No distinct Arabian order of columns was thus ever developed in Egypt. Only a few Arabian forms of capital, one a curious form of calyx-capital, another including a wreath of stalactites as the transition between

the shaft and the abacus, are the only evidence of any effort towards originality in this direction.

The most prominent characteristic peculiarities of Arabian architecture are the following: —

1. The introduction of the pointed arch as the dominating æsthetic characteristic (Mosque of Ibn Tulûn) and the employment of the Byzantine stilted round arch, as well as of the round and pointed horseshoe arch, the scalloped arch, the clover-leaf arch, and the 'keel' arch. These (with the exception of the scalloped and clover-leaf arches) were accompanied by corresponding forms of domes.

2. The development of the form of tower known as the minaret.

3. The refining of various forms of pinnacles that occur also in early Egypt, Assyria, Phœnicia, and Persia.

4. The employment in façades of two colours, by alternate courses of red and white limestone or (in later examples) of black and white marble.

5. The invention of the elegant wooden balconies and the system of closing window-openings with wooden gratings (mush-rebîyehs) or with plaster or stone gratings in Arabian patterns (kamariyehs).

6. The development of surface ornaments into geometrical patterns of every kind (entrelacs) or conventionalized foliage (arabesques strictly so-called); the use of Arabic ornamental inscriptions on friezes and medallions; and the treatment of wall-surfaces and ceilings in rich polychrome hues, whether by painting, incrustation, or mosaic.

The chief monuments of Arabian architecture in Egypt are the religious edifices (mosques) and the tombs.

The period within which these were built extends from the accession of the Tulunide sultans to the conquest of Egypt by the Turks. The earlier mosques have disappeared, leaving hardly a trace behind, and our knowledge of them depends upon the obviously exaggerated and often confused descriptions of the Arabic writers. The later mosques are of little artistic value. Some of them display a union of Turkish-Arabic architectural forms with Egyptian-Arabic ornamentation.

The only existing building dating from the TULUNIDE PERIOD is the mosque of Ahmed Ibn Tulûn (p. 53). The oldest plaster decorations in this mosque display a system of ornamentation, the various elements in which remain, as in the antique, separate and distinct, though some of them are so unusual in form as to defy classification under any known style.

In the FÂTIMITE PERIOD that followed, the characteristic interwined geometrical patterns, with spaces filled up by Arabic ornamentation showing a tendency to the Byzantine style, begin to appear. Bricks ceased to be the exclusive building material and

hewn stone was used for portions of the edifices; the mosque of El-Aḥmar, built in 1125, showed the first example of a stone façade embellished with stalactites. The portals began to be placed in recesses, and small cupolas made their appearance in the interior of the mosques. The pointed arch, introduced in the mosque of Ibn Ṭulūn, gave place to the Persian 'keel'-arch. Towards the close of this period forms began to be adopted, especially in military architecture, that seem to have been copied from the buildings of the Crusaders in Syria and Palestine. The leading characteristic of the EYYUBID PERIOD was the introduction of the ground-plan of the Persian medreseh, which superseded the previously used ground-plan of the courts until the first Mameluke period. Large domes began to be built over the mausolea, which as founders' tombs were placed near the sanctuaries of the mosques.

To the FIRST MAMELUKE DYNASTY we owe a number of huge edifices, with ground-plans in both the above-mentioned styles and exhibiting, especially in the façades, the influence of the architecture of the Crusaders. Most of these structures date from the reigns of Bibars and Kalāūn, the latter of whom raised the first minaret of stone. Under Nāṣir endeavours began to be made to design façades independent of foreign influence.

Under the SECOND MAMELUKE DYNASTY the mosque-façade attained its zenith, and from this period date the most elegant achievements of Arabic architecture in Egypt. The façades now assumed a more homogeneous character; the minarets, of enhanced elegance ever since the days of Kalāūn, reached their highest development; the domes, now also built of stone (see below), were richly adorned with sculpture; and the walls, ceilings, pavements, and even domestic furniture were sumptuously embellished with mosaics, panels, carvings, and stalactites. The first dome built of stone was that of the mosque of Barḳūk (p. 65).

The use of written characters has played a prominent part in the decoration of Arabic buildings at all times, and the art did not deteriorate in the latest period. Under the Ṭulunides the closely written Cufic character was employed, while under the Fâtimites and, still more, under the Eyyubides, the letters became taller and more slender. The letters themselves and the spaces between them were embellished with arabesque ornamentation. In the later periods the cur-ive character known as Neskbi was used also; and the friezes of intertwined letters dating from the period of the Mamelukes frequently rise to the dignity of works of art.

We may now proceed to an examination of the special kinds of buildings, beginning with the mosques.

Mosques are of two kinds, the *Gâmi'a*, lit. an assembly for prayer, and *Mesgid*, the place on which the knee is bent for prayer. The oldest mosques are very simple in plan (comp. the plan of the mosque of Ibn Ṭulūn, p. 53). Around a quadrilateral court (*Ṣahn*),

corresponding to the atrium of a Byzantine basilica, lie four flat-roofed colonnades (*liwân*), used for prayers. The *Chief Liwân* or Sanctuary, placed on the side next Mecca, has usually four or five aisles, the others never more than two. The CRUCIFORM MOSQUE, a new form invented in Persia, was introduced into Egypt about the end of the 12th cent. by the Eyyubide Saladin. This was developed from the previous simple form by the construction of additional chambers at the four corners of the *liwâns*, in such a way that the *liwâns*, now covered with massive waggon-vaults, formed the four arms of a cross. Comp. the plan of the mosque of Sultan Hasan (p. 50). These *liwâns* were used as school-rooms, whence arose the name *Medreseh*, or 'school-mosque'. — Towards the close of the Mameluke supremacy still another form arose, used, however, only for small mosques. The side-*liwâns* were shortened and the central court so contracted that it could be roofed over and lighted from the top. The four arms of the cross were covered with flat roofs, like the colonnades in the original form of mosque, while the waggon-vaulting was represented merely by a transverse rib on the side next the court (comp. plan of the mosque of Kâit-Bey, p. 67).

With the conquest of Egypt by the Turks under Selim I., the Turkish-Byzantine style of architecture also made its appearance in that country. The four *liwâns* were superseded by a single sanctuary, consisting of a main building covered with domes and usually preceded by a second court.

The smaller prayer-rooms, frequently added to private houses and not unlike the Christian chapels, were known as *Zâwiye*h.

We now turn to inspect the *Internal Equipment* of the mosque. The centre of the court was originally occupied by a fountain, beneath a canopy supported upon columns. This was intended for ornament only, for the prescribed ablutions were performed at a special basin (*Mêda*) in an adjoining court. Under Turkish rule the fountain was frequently replaced by an apparatus provided with taps and known as the *Hanefiye*h.

The sanctuary contains the *Kibla* or *Mihrâb*, the prayer-niche turned towards Mecca. Here also we observe: (1) the *Mimbar*, or pulpit, to the right of the *Kibla*, usually embellished with ornamental panels and incrustation; (2) the *Kursi* (pl. *Kerâsi*), the seat of the Imâm, together with a desk, on which the *Ḳorân* (which is kept at other times in a cabinet of its own) lies open during divine service; (3) the *Dikka*h, a podium borne by columns, and surrounded by a low railing, from which the Moballaîn (assistants of the Khaṭîb) repeat the words of the *Ḳorân*, which is read at the *Kibla*, for the benefit of the people at a distance; (4) the various lamps and lanterns (*Tunûr*, large chandelier; *Thoraiya*, lit. 'seven stars', small chandelier; *Fânûs*, lamp; *Kandîl*, small oil-lamp).

The *Exterior* of the earliest mosques was absolutely plain. The court was enclosed by a simple battlemented wall and was entered

by an unadorned doorway, while neither minaret nor dome rose above the long straight walls. It was not until the Egyptians beheld the buildings of the Crusaders in Syria and Palestine that they began to elaborate the façades of their mosques. The hitherto smooth walls were now interrupted by panels or fields, receding about 8 or 10 inches, but again brought forward to the level of the façade by smooth slanting surfaces immediately below the unobtrusive batlemented main cornice. In these panels were placed the windows (rectangular or arched), frequently arranged in pairs with a smaller circular or star-shaped window above, usually closed with *Kamarîyeh* (p. clxvi). The main portal was a deep rectangular recess, with a stone bench on either side, and terminating at the top in a half-dome, embellished with stalactites. The doorway at the inner end of the recess was surmounted by an architrave or a relieving arch, often in fantastically waved or broken-arch forms. The door itself, often richly panelled, is usually embellished on one side with embossed or chased bronze decorations. The threshold generally consisted of an ancient block of granite. The low railing here (or on the steps below) marks the boundary to which the visitor may penetrate without removing his shoes or sandals.

The sanctuary is frequently adjoined by the *Turba* or *Mortuary Chapel* of the founder. This is usually a square chamber, containing a catafalque above the vaulted tombs in which the deceased are placed with due attention to the separation of the sexes. The chapel is covered by a dome, the transition to which from the square ground-plan is effected by means of a delicately articulated intermediate construction, tapering gradually to an octagon. In the examples dating from the Fâtîmite period, the pendentives corresponding to the four bevelled angles of the intermediate structure retain the large spherical niches borrowed from Roman and Byzantine models. These were replaced, under the Eyyubides, by several rows of prism-shaped niches, and finally, under the Mamelukes, by more or less complicated arrangements of stalactite-pendentives. These last are formed by a system of gradually projecting courses of stone, embellished by dwarf domes and niches exhibiting a very great variety of profile-outline.

The oldest mosques seem to have had no *Minarets*. The earlier examples of these towers were square throughout, tapering upwards, and were covered by a simple conical roof. The later examples are square at the base but assume a cylindrical or polygonal form in the upper stories, and are embellished with galleries supported by stalactite-cornices and with balconies; the top story is formed of columns or pilasters bearing a roof consisting of a dome-shaped protuberance. The minarets contain winding staircases, two being sometimes arranged round the same newel for the convenience of the blind men who are preferred as *Mueddins* or summoners to prayer. The wooden rods and hooks on the galleries and

top stories are used for hanging up the lamps during the fasting month of Ramaḍān.

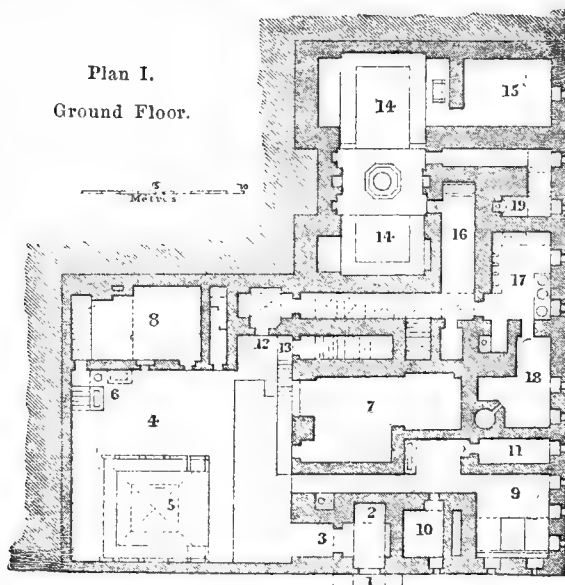
Since the days of the Bahrite Mameluke sultans (1250 A.D.) every mosque has possessed a *Sebil*, or public fountain, except in cases when a separate building is erected for this. The sebils are rooms with bronze railings at which passers-by may obtain water, which is supplied from cisterns placed beneath. The upper story of the sebil is a kind of loggia, supported by columns and covered with a tent-roof, frequently in elegant timber-architecture. This is the *Maktab*, or elementary school. The detached columns that frequently embellish the exterior of these buildings differentiate them from all the other parts of the mosque-façade, in which columns appear only built into the angles or immured in the masonry.

Tombs. — The tombs of sultans and emirs and of their families are invariably built in connection with mosques (p. clxii). On the other hand the *Sh'kh Tombs*, or tombs of saints, which are found in all parts of the country, are independent structures, usually built on the spot on which the revered deceased ended his days. These closely resemble the mortuary chapels of the mosques and are, like them, covered with domes. The ordinary tombs of the Muslims are generally situated on high ground, beyond the influence of the moisture of the river, and preferably in the desert. The subterranean vaulted chambers are generally large enough for four or more bodies, and are destitute of decoration. The corpse, wrapped in white cotton cloth, is placed upon a bed of sand, with the face turned towards Mecca. When both sexes are interred in the same vault a partition-wall is erected to separate them. Above the vault stands a cenotaph (*Tarkîbeh*) resting on a more or less decorated pedestal, and bearing two upright columns of marble or other stone, one of which, placed immediately over the head of the deceased, bears his name and age, with texts from the Kōrān. At the top is represented the turban of the deceased, the form of which indicates his rank. Over the cenotaphs of persons of distinction are frequently erected canopies, resting on four columns or pilasters. Wealthy families surrounded the tombs of their ancestors with extensive buildings (known as *Hôsh*), including rooms for mourners, sebil, school, stables, custodian's residence, etc. The tombs of the Khalifs and Mamelukes at Cairo include many erections of this kind, which lend the cemeteries the appearance of small half-deserted towns.

The secular buildings are on the whole less interesting. The **Fortifications** of the citadel of Cairo, dating from the time of Saladin, recall the mediæval castles of Europe. Some of the numerous gates in the walls of Cairo date from the Fâtimate period; they were probably built after Roman models and are distinguished for the skill with which they are constructed, especially for accuracy in the jointing of the stones.

Of the ancient **Palaces** nothing but ruins now remains. The lower stories, built of massive blocks, have barrel-vaults and pointed arches of hewn stone, the upper stories have similar vaults in lighter masonry. In one case, *iz.* the Beshtak Palace in the Bën el-Kasserên quarter at Cairo, we observe remains of balconies and of a projecting, slightly curved cornice supported by wooden consoles; and traces of richly painted coffered ceilings are also met with. From an examination of the scanty remains and with the help of the Arabic writers, whose descriptions, however, are seldom free from fanciful exaggerations, we may conclude that the palaces resembled in general the houses of the richer private citizens, exceeding them only in size and splendour.

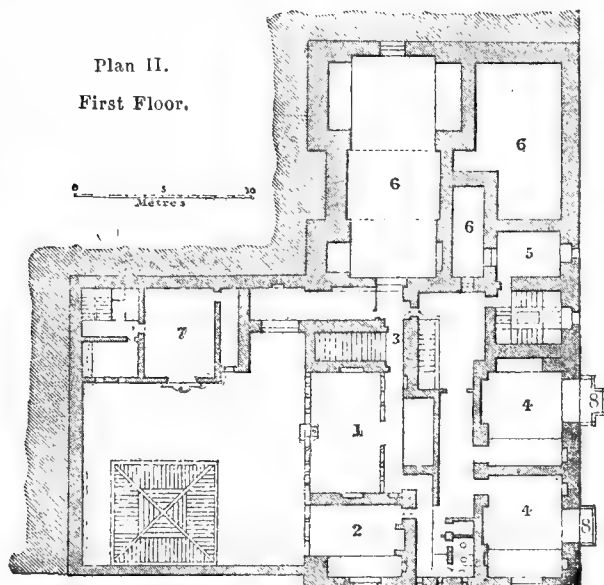
Dwelling Houses rarely have more than two stories; on the ground-floor is the *Salamlîk*, the men's apartments, and on the first floor the *Harîm*, the women's apartments and family-rooms. The following rules are generally observed in the construction of a dwelling-house: — (1) The principal rooms look into the court or garden, if there be one. (2) The windows looking to the street are as few



1. Entrance of the House. 2. Seat (*Mastaba*) for the doorkeeper. 3. Corridor (*Dirkeh*). 4. Court (*Hôsh*). 5. A kind of bower in which visitors are received in summer. 6. Fountain. 7. *Mandara*. 8. Servants' rooms. 9. Donkey-stable. 10. Harness-room. 11. Room for fodder. 12. Door leading to the women's apartments (*Bâb el-Harîm*). 13. Staircase leading to the *Takhta Bôsh*. 14. Principal saloon (*el-Kâ'a*). 15. *Khazneh*. 16. Small court. 17. Kitchen. 18. Bakehouse. 19. Privy.

as possible and placed very high, while those of the upper floors are closed with gratings. (3) The passage (*Dirkeh*; Pl. I, 3) leading from the street to the court is built in the form of an angle, to prevent people from seeing into the court. (4) The door to the *Harim* (Pl. I, 12) is placed in a separate court or, failing that, in a retired part of the court of the *Salamlik*. (5) The reception-rooms of the master of the house, the servants' quarters, kitchen, mill, and stables are arranged round the court of the *Salamlik*.

The principal rooms, which are usually the only rooms with any decoration, are the following: the *Mandara* (Pl. I, 7) with its *Khazneh* or cabinet; the *Takhta Bôsh*, raised one or two steps above the level of the court; and the *Mak'ad* (Pl. II, 1), placed in a kind of entresol. The two latter are built somewhat in the style of open loggias. To these may be added the *Faski'iyeh*, a summer-court paved with marble and containing a fountain. All these belong to the



1. Open hall (*Takhta Bôsh*) or *Mak'ad*. 2. Cabinet. 3. Door of the Harem.
4. Rooms of the Harem with *mushrebiyehs*. 5. Magazine. 6. Open courts.
7. Guest-chambers with *Khazneh* and privy. 8. Balcony with *mushrebiyehs*.

Salamlik. On the upper floor is the *Kâ'a*, the chief room in the *Harim*, resembling the *Mandara*. In some exceptional cases the *Kâ'a* is on the groundfloor, as in our Plan (p. clxiv).

The ordinary streets of Oriental towns are very narrow, so that no very satisfactory view is to be had of the façades and grated balconies of the houses. The ground-floor is built of solid masonry and its rooms are frequently vaulted. The upper stories usually overhang and are supported, together with their balconies or oriel-windows, by stone consoles of peculiar construction. An agreeable and effective contrast to the broad, flat surfaces of the house-front is offered by the elegantly shaped oriel-windows and by the *Mushrebīyeh*, or wooden balcony-gratings, carved to resemble interlaced strings of beads. The deep door-recesses (like those of the mosques) also serve to break the level uniformity of the façades. The massive wooden doors are strengthened with iron bands or (less frequently) studded with nails arranged in intricate interlaced patterns.

The entrance-passage (*Dirkeh*) admits to the *Hôsh* or court (Pl. I, 4), which corresponds to the atrium of Roman houses and has no columns around it. Off this open the rooms of the *Salamlîk*, the *Mandara*, *Takhta Bôsh*, and *Maḳ'ad*. At the back is the *Bâb el-Harîm* (Pl. I, 12), or door to the staircase to the upper floor, before which hangs a brightly coloured curtain. The staircase is usually narrow and without ornament, though sometimes the ceiling and string-boards are embellished with a black and white mosaic pattern. At the top is the vestibule of the *Kâ'a* (p. clxv), the drawing-room of the ḥarîm. The *Kâ'a* is usually a long and narrow room with a lofty ceiling, and, strictly speaking, consists of three connected portions, differentiated in shape and height of ceiling. The square central portion, known as the *Durkâ'a*, lies one step lower than the *Lîwâns* on each side. These *lîwâns* are not always on the same level; the broader one is regarded as the place of honour by the ceremonious Orientals. The ceiling of the *durkâ'a*, always loftier than those of the *lîwâns*, is provided with a cupola or lantern, with coloured-glass windows of the kind known as *Kamarîyehs*. These *kamarîyehs* are plaster-disks, about $1\frac{1}{4}$ in thickness, perforated, while still soft, with patterns representing vases of flowers, houses, geometrical figures, writing characters, etc., the openings being afterwards filled in with coloured glass. Owing to the above-mentioned difference in the height of the ceilings, two of the walls of the *durkâ'a* rest upon supports which are based upon massive brackets reaching far down on the main side-walls. This arrangement results in a curious kind of flat arch, against which some of the beams of the *lîwân*-ceiling lean. The *durkâ'a* is paved with coloured marbles and frequently has a fountain in the centre. The *lîwâns* are paved with ordinary stone slabs, which are concealed by rugs or carpets. On one wall of the *durkâ'a* there is always a *Suffa*, a kind of stand on which are placed the dishes used in entertaining guests. The walls of the *lîwâns* are panelled to the height of 6 or 8 ft., and against them are placed divans, above which is a broad

cornice-shelf, on which are arranged porcelain, chased metal-work, and similar ornaments. Instead of panelling, the walls of the *durkâfa* have coloured marble mosaics. The upper part of the walls is usually covered with smooth plaster, or, in exceptional cases, with plaques of coloured fayence. The expanse of white wall is usually broken by a grated recess intended for female singers and accessible by a short flight of steps from without. At the very top of the wall is a broad concave frieze, embellished with inscriptions or stalactites, and forming the transition to the usually elaborate ceiling-decorations. Light and air are admitted to the room from one of the ends, where *mushreb-iyehs* are inserted in the lower part of the wall and *kamariyehs* in the upper part.

The **Public Baths**, usually of quite unpretending exterior, are frequently very large erections in which marble is not spared, though few have any claims to artistic importance. A visit to one of these simple vapour-baths is not uninteresting (comp. p. xxiv).

The **Okellas** (p. 38) were important edifices when the caravan trade, especially the caravan-trade with the Red Sea, flourished. Their often extensive façades exhibit peculiar carvings. The portals resemble those of the mosques, and the locks and fastenings of the outer shops are sometimes carved. The central hypæthral court accommodated the caravan, the goods brought by which were deposited in vaulted chambers on the groundfloor, while the rooms in the upper stories, opening off galleries, were used as lodgings by the merchants. The centre of the court was probably invariably occupied by a *Moşalla*.

When we come to analyse the impressions produced by a study of Arabic buildings in Egypt, we find that our admiration of the harmonious and tasteful ornamentation, unsurpassed by any school of architecture, is counterbalanced by a certain feeling of æsthetic dissatisfaction, prompted by the numerous incongruities arising from unsystematic and unskilful treatment of architectonic details. Part of this dissatisfaction is doubtless to be placed to the account of the dilapidated condition of most of the buildings. But the real reason why Arabian art failed to reach a high level in technical ability as well as in ornamentation must be looked for in the early collapse of the great empire of the Khalîfs; in the uncertain and vacillating political circumstances of the period that followed; in climatic and geological conditions; in the influence of superstition; and in the characteristic Oriental tendency to adhere with obstinate fidelity to ancient forms and to leave unaltered anything that has once been accomplished. However much admiration the arabesque may excite, however great an influence it may exert on industrial art, we still miss in it the reproduction of living beings, the contemplation of which invites, as it were, an intelligent and active sympathy.

In the period of the Tulunides, when Persian influence made itself felt even in the religious conceptions of Egypt, portraits were painted and coloured wooden statues erected in the palaces, and there was even a factory for figures of animals in Cairo. But no long period elapsed before the prohibition contained in the Sunna against the representation of any living being again came into force. Representations of this kind are therefore very rare, and are now to be found preserved only in the low reliefs carved by Persian sculptors of the Shi'ite sect. Statues and paintings have disappeared without leaving a trace. Painting and sculpture in modern Egyptian art have been reserved exclusively for the decoration of wall-surfaces.

XI. The Arabic Language.

Rewritten by Prof. Hans Stumme.

THE TRANSLITERATION of Arabic vocal sounds, so intensely different from our own, in the ordinary Latin alphabet is rendered additionally difficult by the varied international relations of Egypt. In maps and plans, in railway time-tables, and in other publications we find the transliteration differing widely according as the French or the English view has been adopted. In this Handbook we have transliterated the consonantal sounds so far as possible according to English usage (*e.g.*, *sh* instead of the French *ch*), but have deemed it advisable to follow the Italian or Continental sounds of the vowels (*ah, eh, ee, o, oo*). Thus: *emîr*, which is pronounced 'aymeer'; *shêkh* (or *sheikh*), pronounced 'hake' (with a guttural k); *tulûl*, pronounced 'toolool'; *Abusîr*, pronounced 'Abooseer', etc. — The *l* of the article is frequently unassimilated; *e.g.* *el-râs* instead of *er-râs* (comp. note † on p. clxxii).

Arabic belongs to the Semitic group of languages, and has no relationship with the tongues of Europe. A knowledge of Hebrew, however, will materially facilitate the learning of Arabic. The golden era of Arabic literature is coeval with the introduction of El-Islâm, and the Korân in the dialect of the Kureish (the family of Moḥammed) is still regarded as an unrivalled model of style and language. But by the side of this literary Arabic flourished also various colloquial dialects, which were carried by the Arabs into the various provinces conquered for the Crescent, and there developed partly under the influence of the old local tongues. In this way arose the vulgar dialects of Arabic, of which that spoken in Egypt is one. In writing, however, an attempt was made to retain the older forms, and the written language of the present day, known as Middle Arabic, occupies a position midway between the original classical tongue and the popular dialects.

Egypt was conquered by the Arabs in the 19th year of the Hegira (640 A.D.) and the Coptic language was replaced by Arabic. The dialect of the latter developed in the valley of the

Nile differs considerably in the pronunciation of the consonants, vocalisation, and accent from the ordinary Arabic dialects of Syria and elsewhere. Thus the letter ح is pronounced hard in Egypt and soft in Syria (see p. clxx). The variations, however, are not so great as to prevent the Syrians and Egyptians being mutually intelligible. There are, moreover, variations in the dialects spoken in Egypt; the Arabic of the Beduins is different from that spoken in the towns. The following remarks apply especially to the language as spoken in Cairo.

The pronunciation of the vowels is apparently liable to variation: thus besides the more correct *Mimbar* the form *Mamlar* is also used; besides *Maidân*, both *Mêdân* and *Mîdân* are heard. A sharply defined and exact pronunciation of the consonants is characteristic of Arabic and is absolutely essential to any satisfactory use of the language. The learner should endeavour at once to master the pronunciation of the more difficult Arabic consonants, such as ح, خ, ط, ع, and و, so as, for example, to be able to make a distinct difference between *bêt* (house) and *bêd* (eggs). Many of the sounds have no representatives in English.

The Arabic alphabet was developed from that of the Nabatæans, who in turn adopted their written characters from the Palmyrenes. In spite of its external attractions, it is one of the most imperfect in existence. In written or printed Arabic the short vowels are usually omitted and have to be supplied by the reader, a feat which demands considerable skill and experience. In the Korân, however, the vowels are all indicated by appropriate signs.

Owing to the increasing intercourse between the native Egyptians and Europe, the former have of late adopted many words from other languages, chiefly from Italian, French, and English. Many Arabic words have, moreover, long since been replaced by Turkish equivalents. The Egyptian dialect also contains some Coptic or ancient Egyptian words. Very few Europeans learn to pronounce Arabic accurately, even after a residence of many years in the country.

On p. clxx we give the Arabic **Alphabet**, with the sounds corresponding to the different letters so far as it is possible to represent or describe them to the English reader.

CONSONANTS.

1.	Elif, Alef	ا	[ʾ]	accompanies an initial vowel, and is not pronounced except as a hiatus in the middle of a word. It is also the sign for <i>d</i> .
2.	Bâ	ب	b	} as in English.
3.	Tâ	ت	t	
4.	Thâ	ث	t, s	originally as <i>th</i> in 'thing', but now pronounced <i>t</i> or <i>s</i> .
5.	Gîm	ج	g	} in Syria and Arabia like the French <i>j</i> (sometimes also like the English <i>j</i>), but pronounced <i>g</i> (hard) in Egypt.
			j	
6.	Hâ	ح	h	a peculiar guttural <i>h</i> , pronounced with emphasis at the back of the palate.
7.	Khâ	خ	kh	like <i>ch</i> in the Scotch word 'loch', or the harsh Swiss German <i>ch</i> .
8.	Dâl	د	d	as in English.
9.	Dhâl	ذ	d, z	originally as <i>th</i> in 'the', but now pronounced <i>d</i> or <i>z</i> .
10.	Rê	ر	r	like the French or Italian <i>r</i> .
11.	Zê, Zên	ز	z	} as in English.
12.	Sîn	س	s	
13.	Shîn	ش	sh	} emphasised <i>s</i> .
14.	Şâd	ص	ş	
15.	Dâd	ض	ḍ	} both emphasised by pressing the tongue firmly against the palate.
16.	Tâ	ط	t	
17.	Zâ	ظ	z, c	an emphatic <i>z</i> , now pronounced like No. 11 or No. 15.
18.	Ên	ع	c	a strong and very peculiar guttural.
19.	Ghên	غ	r	a guttural resembling the <i>r</i> of the Parisians.
20.	Fê	ف	f	as in English.
21.	Kâf	ك	k	} emphasised guttural <i>k</i> or <i>g</i> , replaced by the natives of Lower Egypt, and particularly by the Cairenes, by a kind of hiatus or repression of the voice.
22.	Kâf	ك	k	
23.	Lâm	ل	l	} as in English.
24.	Mîm	م	m	
25.	Nûn	ن	n	} as in English.
26.	Hê	ه	h	
27.	Wau	و	w	as in English. Also the sign for <i>u</i> , <i>o</i> , and <i>au</i> .
28.	Ye	ي	y	as in English. Also the sign for <i>i</i> , <i>é</i> , <i>ai</i> , and <i>ei</i> .

QUANTITY AND ACCENTUATION OF VOWELS. Vowels with a circumflex accent (ˆ) are long; other vowels are short. The accent falls on the last syllable when that is long (indicated by ˆ). It falls on the third syllable from the end when that and the penultimate are short and neither vowel is followed by two consonants. It falls on the penultimate (l) when that is long or ends in two consonants and (2) when it is short and does not end in two consonants, but when the preceding syllable ends in two consonants. Diphthongs (*ai*, *ei*, *au*) must be reckoned as equivalent to long vowels. There are exceptions to these rules.

Grammatical Hints.

<i>ana</i> , I	<i>kelbi</i> †, my dog	<i>kursiya</i> ††, my chair
<i>inteh</i> , thou (masc.)	<i>kelbak</i> , thy (masc.) dog	<i>kursik</i> , thy (masc.) -
<i>enti</i> , thou (fem.)	<i>kelbik</i> , thy (fem.) -	<i>kursiki</i> , thy (fem.) -
<i>hāwa</i> , he	<i>kelbuh</i> , his	<i>kursih</i> , his -
<i>hīyeh</i> , she	<i>kelbha</i> , her	<i>kursiha</i> , her -
<i>ehna</i> , we	<i>kelbna</i> , our	<i>kursina</i> , our -
<i>entu(m)</i> , ye or you	<i>kelbkum</i> , your	<i>kursikum</i> , your -
<i>hum(a)</i> , they	<i>kelbhum</i> , their	<i>kursihum</i> , their -

† *kelb*, dog (ending in a consonant).

†† *kursi*, chair (ending in a vowel; but see *khalti*, *khaltak*, etc., below).

<i>challi</i> †, my aunt	<i>ḍarabni</i> ††, he struck me	<i>rabbāni</i> *, he brought me up
<i>chaltak</i> , thy (masc.) -	<i>ḍarabak</i> , - - thee (masc.)	<i>rabbāk</i> , - - thee (masc.) -
<i>chaltik</i> , thy (fem.) -	<i>ḍarabik</i> , - - thee (fem.)	<i>rabbāki</i> , - - thee (fem.) -
<i>chaltuh</i> , his	<i>ḍarabuh</i> , - - him	<i>rabbāh</i> , - - him -
<i>ḥāletha</i> , her	<i>ḍarabha</i> , - - her	<i>rabbāha</i> , - - her -
<i>ḥāletha</i> , our	<i>ḍarabna</i> , - - us	<i>rabbāna</i> , - - us -
<i>ḥālethum</i> , your	<i>ḍarabkum</i> , - - you	<i>rabbākum</i> , - - you -
<i>ḥālethum</i> , their	<i>ḍarabhum</i> , - - them	<i>rabbāhum</i> , - - them -

† *khāla*, aunt, mother's sister (ending in *a* signifying the fem.). When a long vowel is followed by two consonants it is usually shortened, hence the difference between *khalti* and *khāletha*.

†† *ḍarab*, he struck (ending in a consonant).

* *rabbā*, he brought up (ending in a vowel).

<i>li</i> †, to me	<i>ʿandi</i> ††, with me	<i>ʿaleiya</i> *, on account of me
<i>lak</i> , to thee (masc.)	<i>ʿandak</i> , - thee (masc.)	<i>ʿalēk</i> , - - - thee (masc.)
<i>lik</i> , to thee (fem.)	<i>ʿandik</i> , - thee (fem.)	<i>ʿalēki</i> , - - - thee (fem.)
<i>luh</i> , to him	<i>ʿanduh</i> , - him	<i>ʿalēh</i> , - - - him
<i>laha</i> , to her	<i>ʿandaha</i> , - her	<i>ʿalēha</i> , - - - her
<i>lina</i> , to us	<i>ʿandina</i> , - us	<i>ʿalēna</i> , - - - us
<i>lukum</i> , to you	<i>ʿandukum</i> , - you	<i>ʿalēkum</i> , - - - you
<i>luhum</i> , to them	<i>ʿanduhum</i> , - them	<i>ʿalēhum</i> , - - - them

† *l* = to (or the sign of the dative, like the French preposition *à*) with suffixes; for in Arabic prepositions receive suffixes in this fashion.

†† *ʿand* = with, in the possession of. The English 'to have' is usually expressed with the aid of this preposition; e. g. *ʿandi kelb*, I have a dog (lit. in possession of me is a dog) *ʿanduh kursi*, he has a chair.

* *ʿala* or *ʿal* = on account of, against, about, relating to.

<i>mîn</i> , who?	<i>dî</i> , this (fem.)	<i>henek</i> , here
<i>ê, êh, êsh</i> , what?	<i>dôl</i> , these	<i>henâk</i> , there
<i>enhû</i> , which? (masc.)	<i>dukha, dukhauwa</i> , that (masc.)	<i>fên</i> , where? whither?
<i>enhî</i> , which? (fem.)	<i>dukha, dukhaiya</i> , that (fem.)	<i>mîn ên</i> , whence?
<i>enhum</i> , which? (pl.)	<i>dukhamma</i> , those	<i>emta</i> , when?
<i>elli</i> , which?	<i>kull</i> , each, all	<i>ma—sh</i> †, <i>mush</i> ,
<i>da</i> , this (masc.)	<i>kâm</i> , how much?	not.

† This separable form is used with verbs, *ma* coming before and *sh* after the verb; e. g. *qarab*, he has struck, *ma qarabsh*, he has not struck, but *mush kebîr*, not large. *Sh* is also an interrogative enclitic, e. g. *qarabsh*, has he struck?

<i>melik</i> , a king	<i>melikeh</i> , a queen
<i>elmelik</i> †, the king	<i>elmelikeh</i> †, the queen
<i>elmelik da</i> , this king	<i>elmelikeh dî</i> , this queen
<i>melik kebîr</i> , a great king	<i>melikeh kebîreh</i> , a great queen
<i>elmelik elkebîr</i> or {	<i>elmelikeh elkebîreh</i> or {
<i>melik elkebîr</i> } the great king	<i>meliket elkebîreh</i> } queen
<i>elmelik kebîr</i> , the king is great	<i>elmelikeh kebîreh</i> , the queen is great
<i>melik</i> †† <i>elbilâd</i> or <i>elme-</i> } the king of	<i>meliket</i> †† <i>elbilâd</i> or <i>el-</i> } the queen of
<i>lik betâ'î</i> ††† <i>elbilâd</i> } the country	<i>melikeh betahî elbilâd</i> } the country
<i>melik betâ'î elbilâd</i> or <i>me-</i> } a king of the	<i>melikeh betahî elbilâd</i> or <i>melikeh mîn</i>
<i>bîk mîn milûk elbilâd</i> * } country	<i>melikât elbilâd</i> , a queen of the country
<i>elmelik elkebîr betâ'î elbilâd</i> , the great	<i>elmelikeh elkebîreh betahî elbilâd</i> , the
king of the country	great queen of the country
<i>milûk elbilâd</i> or <i>elmilûk</i> } the kings of	<i>melikât elbilâd</i> or <i>elme-</i> } the queens of
<i>betâ'î elbilâd</i> } the country	<i>likât betâ'î elbilâd</i> } the country
<i>milûk kubâr</i> **, great kings	<i>melikât kubâr</i> , great queens
<i>meliki</i> or <i>elmelik</i> } my king	<i>meliketi</i> or <i>elmelikeh</i> } my queen
<i>betâ'î</i> }	<i>betahîti</i> }
<i>milûki</i> or <i>elmilûk</i> } my kings	<i>melikâti</i> or <i>elmelikât</i> } my queens
<i>betâ'î</i> }	<i>betâ'î</i> }

† *El* is the definite article. Before words beginning with *t, g, j, d, dh, r, z, s, sh, s, q, l, z*, or *n* the *l* of the article is usually assimilated with such initial consonant; e. g. *etturgemân*, the dragoman, *errâs*, the head, *eshshurba*, the soup (instead of *el-turgemân, el-râs, el-shurba*).

†† *Melik* is here what is called in grammatical parlance a 'status constructus', but has the same form as the 'status absolutus', the grammatical opposite of status constructus. But in feminine nouns ending in *eh* or *a* a difference is made; e. g. *melikeh* is the status absolutus, but *meliket* the status constructus.

††† Lit. 'the king, the property of the country'. *Betâ', betahî*, or *betâ'el*, and *betâ'* are the forms used respectively before sing. masc. nouns, sing. fem. nouns, and plural nouns, as illustrated above.

* Lit. 'a king of the kings of the country'.

** The plural of *kebîr* (fem. *kebîreh*), great, is *kubâr*; but in the case of nouns signifying things without life the fem. sing. of an adjective is frequently used with the plural of the noun; e. g. *ettell elkebîreh*, the great hill, *ettulâl elkebîreh* (instead of *ettulâl elkubâr*), the great hills.

FORMATION OF THE PLURAL.

muslim, Mohammedan (masc.), plural *muslimîn* (pl. in *în*)
muslimeh, Mohammedan (fem.), pl. *muslimât* (pl. in *ât*)
bahri, sailor, pl. *bahriyeh* (e, a as plur. termination)
hamâma, pigeon, pl. *hamâm* (a, e in sing.; pl. without termination)
kelb, dog, pl. *kilâb* (plur. by internal change)
shehr, month, dual *shehrên*, two months (masc., dual in *ên*)
sa'â, hour, dual *sa'aten*, two hours (fem., dual in *etên*, *atên*).

The form of plural that is to be selected in particular cases can be learned from the dictionary only. The forms of plurals by internal change are exceedingly numerous.

CONJUGATION OF VERBS. FORM a.

kasar, to break something (root-letters k, s, r)*.

PERFECT	PRESENT AND FUTURE
I broke or have broken, <i>kasart</i>	I break or shall break, <i>aksar</i>
Thou (masc.) brokest or hast, <i>kasart</i>	Thou (masc.) breakest or wilt -, <i>tiksar</i>
Thou (fem.) - - - -, <i>kasarti</i>	Thou (fem.) - - - -, <i>tiksari</i>
He broke or has broken, <i>kasar</i>	He breaks or will break, <i>yiksar</i>
She - - - -, <i>kasaret</i>	She - - - -, <i>tiksar</i>
We - have -, <i>kasarna</i>	We break or shall -, <i>niksar</i>
You - - - -, <i>kasartu(m)</i>	You - - will -, <i>tiksaru(m)</i>
They - - - -, <i>kasaru(m)</i>	They - - - -, <i>yiksaru(m)</i>

IMPERATIVE: Break (sing.), *iksar* (masc.), *iksari* (fem.).

Break (plur.) *iksaru*.

NOTE. The present-future tense is limited exclusively to the present by prefixing *be* to the verb (also *me* to the 1st pers. plur., *b* alone to the 1st pers. sing.); e. g. *betiksar*, thou (masc.) art breaking (now), *baksar*, I am breaking (now), *beniksar* or *meniksar*, we are breaking (now). Sometimes 'amma, 'amm, and am are placed before the verb with the same effect. — The particle *râh* placed before all forms of the present-future places the action in the immediate future. Before the fem. sing. *râha* also is used and before the plur. *râhin*; e. g. *râh yiksarha*, he is on the point of breaking it, *râh tiksaruh* or *râha tiksaruh*, she is on the point of breaking it. For the negative conjugation of verbs and for the verb with suffixes, see note on the preceding page (*mâ-sh*).

OTHER FORMS OF CONJUGATION*:

	b to seize (root m s k)	c to be silent (root s k t)	d to greet (root s l m)	e to pardon (root s m h)
I	<i>misikt</i>	<i>sikitt</i>	<i>sellimt</i>	<i>sâhmîht</i>
Thou (masc.)	<i>misikt</i>	<i>sikitt</i>	<i>sellimt</i>	<i>sâhmîht</i>
Thou (fem.)	<i>misikti</i>	<i>sikitti</i>	<i>sellimti</i>	<i>sâhmîhti</i>

* All the varieties of the conjugations in Arabic cannot, of course, be exhibited here. In the vocabulary (pp. clxxvi et seq.) reference is made to the above paradigms by the insertion of the letters (a), (b), (c), etc., after the verbs there given. — It should be noted that the form *kasar* does not mean 'to break', but 'he broke', or 'he has broken'. The 3rd pers. sing. (masc.) of the perfect tense shows the simplest form of the verb (which usually possesses three root-letters), so that that pers. of the perf. is given in dictionaries instead of the infinitive.

		b to seize (root <i>m s k</i>)	c to be silent (root <i>s k t</i>)	d to greet (root <i>s l m</i>)	e to pardon (root <i>s m h</i>)
He	Perf.	<i>misik</i>	<i>sikit</i>	<i>sellim</i>	<i>sâmih</i>
She		<i>misiket</i>	<i>sikilet</i>	<i>sellimet</i>	<i>samhet</i>
We		<i>misikna</i>	<i>sikitna</i>	<i>sellimna</i>	<i>sâmihna</i>
You		<i>misiktu(m)</i>	<i>sikittu(m)</i>	<i>sellimtu(m)</i>	<i>sâmiḥtu(m)</i>
They		<i>misiku(m)</i>	<i>sikitu(m)</i>	<i>sellimu(m)</i>	<i>samḥu(m)</i>
I	Pres.	<i>amsik</i>	<i>askut</i>	<i>asellim</i>	<i>asâmih</i>
Thou (masc.)		<i>timsik</i>	<i>taskut</i>	<i>tisellim</i>	<i>tisâmih</i>
Thou (fem.)		<i>timsiki</i>	<i>taskuti</i>	<i>tisellimi</i>	<i>tisamhi</i>
He		<i>yimsik</i>	<i>yaskut</i>	<i>yisellim</i>	<i>tisâmih</i>
She		<i>timsik</i>	<i>taskut</i>	<i>tisellim</i>	<i>yisâmih</i>
We		<i>nimsik</i>	<i>naskut</i>	<i>nisellim</i>	<i>nisâmih</i>
You		<i>timsiku(m)</i>	<i>taskutu(m)</i>	<i>tisellimu(m)</i>	<i>tisamḥu(m)</i>
They		<i>yimsiku(m)</i>	<i>yaskutu(m)</i>	<i>yisellimu(m)</i>	<i>yisamḥu(m)</i>
Imper. Sing. m.		<i>imsik</i>	<i>uskut</i>	<i>sellim</i>	<i>sâmih</i>
f.		<i>imsiki</i>	<i>uskuti</i>	<i>sellimi</i>	<i>samhi</i>
Plur.		<i>imsiku</i>	<i>uskutu</i>	<i>sellimu</i>	<i>samḥu</i>

		f to speak (root <i>k l m</i>)	g to quarrel (root 'r k)	h to be broken (root <i>k s r</i>)	i to be hated (root <i>m s k</i>)
I	Perf.	<i>itkellimt</i>	<i>it'ârikt</i>	<i>inkasart</i>	<i>itmisikt</i>
Thou (masc.)		<i>itkellimt</i>	<i>it'ârikt</i>	<i>inkasart</i>	<i>itmisikt</i>
Thou (fem.)		<i>itkellimti</i>	<i>it'ârikti</i>	<i>inkasarti</i>	<i>itmisikti</i>
He		<i>itkellim</i>	<i>it'ârik</i>	<i>inkasar</i>	<i>itmisik</i>
She		<i>itkellimet</i>	<i>it'arket</i>	<i>inkasaret</i>	<i>itmisiket</i>
We		<i>itkellimna</i>	<i>it'ârikna</i>	<i>inkasarna</i>	<i>itmisikna</i>
You		<i>itkellimtu(m)</i>	<i>it'âriḳtu(m)</i>	<i>inkasartu(m)</i>	<i>itmisiḳtu(m)</i>
They		<i>itkellimu(m)</i>	<i>it'arku(m)</i>	<i>inkasaru(m)</i>	<i>itmisiḳu(m)</i>
I	Pres.	<i>atkellim</i>	<i>at'ârik</i>	<i>ankisir</i>	<i>atmisik</i>
Thou (masc.)		<i>tikellim</i>	<i>tit'ârik</i>	<i>tinkisir</i>	<i>titmisik</i>
Thou (fem.)		<i>tikellimi</i>	<i>tit'arki</i>	<i>tinkisiri</i>	<i>titmisiki</i>
He		<i>yitkellim</i>	<i>yit'ârik</i>	<i>yinkisir</i>	<i>yitmisik</i>
She		<i>tikellim</i>	<i>tit'ârik</i>	<i>tinkisir</i>	<i>titmisik</i>
We		<i>nitkellim</i>	<i>nit'ârik</i>	<i>ninkisir</i>	<i>nitmisik</i>
You		<i>tikellimu(m)</i>	<i>tit'arku(m)</i>	<i>tinkisiru(m)</i>	<i>titmisiḳu(m)</i>
They		<i>yitkellimu(m)</i>	<i>yit'arku(m)</i>	<i>yinkisiru(m)</i>	<i>yitmisiḳu(m)</i>
Imper. Sing. m.		<i>itkellim</i>	<i>it'ârik</i>	<i>inkisir</i>	<i>itmisik</i>
f.		<i>itkellimi</i>	<i>it'arki</i>	<i>inkisiri</i>	<i>itmisiki</i>
Plur.		<i>itkellimu</i>	<i>it'arku</i>	<i>inkisiru</i>	<i>itmisiku</i>

	k to bear (root <i>h m l</i>)	l to weigh (root <i>w z n</i>)	m to say (root <i>k w l</i>)	n to bring (root <i>g j b</i>)
I Perf.	<i>istahmilt</i>	<i>wazant</i>	<i>kult</i>	<i>gibt</i>
Thou (masc.)	<i>istahmilt</i>	<i>wasant</i>	<i>kult</i>	<i>gibt</i>
Thou (fem.)	<i>istahmilti</i>	<i>wazanti</i>	<i>kulti</i>	<i>gibtī</i>
He	<i>istahmil</i>	<i>wazan</i>	<i>kāl</i>	<i>gāb</i>
She	<i>istahmilet</i>	<i>wazanet</i>	<i>kālet</i>	<i>gābet</i>
We	<i>istahmilna</i>	<i>wazanna</i>	<i>kulna</i>	<i>gibna</i>
You	<i>istahmiltu(m)</i>	<i>wazantu(m)</i>	<i>kultu(m)</i>	<i>gibtu(m)</i>
They	<i>istahmilu(m)</i>	<i>wazanu(m)</i>	<i>kālu(m)</i>	<i>gābu(m)</i>
I Pres.	<i>astahmil</i>	<i>auzin</i>	<i>akūl</i>	<i>agīb</i>
Thou (masc.)	<i>tistahmil</i>	<i>tūzin</i>	<i>tekūl</i>	<i>tegīb</i>
Thou (fem.)	<i>tistahmili</i>	<i>tūzni</i>	<i>tekūli</i>	<i>tegībī</i>
He	<i>yistahmil</i>	<i>yūzin</i>	<i>yekūl</i>	<i>yegīb</i>
She	<i>tistahmil</i>	<i>tūzin</i>	<i>tekūl</i>	<i>tegīb</i>
We	<i>nistahmil</i>	<i>nūzin</i>	<i>nekūl</i>	<i>negīb</i>
You	<i>tistahmiltu(m)</i>	<i>tūznu(m)</i>	<i>tekūlu(m)</i>	<i>tegībū(m)</i>
They	<i>yistahmilu(m)</i>	<i>yūznu(m)</i>	<i>yekūlu(m)</i>	<i>yegībū(m)</i>
Imper. Sing. m.	<i>istahmil</i>	<i>ūzin</i>	<i>kūl</i>	<i>gīb</i>
f.	<i>istahmili</i>	<i>ūzni</i>	<i>kūli</i>	<i>gībī</i>
Plur.	<i>istahmilu</i>	<i>ūznu</i>	<i>kūlu</i>	<i>gībū</i>

	o throw (root <i>r m j</i>)	P unloose (root <i>f k k</i>)	q to bring up (root <i>r b j</i>)
I Perf.	<i>ramêt</i>	<i>fakkêt</i>	<i>rabbêt</i>
Thou (masc.)	<i>ramêt</i>	<i>fakkêt</i>	<i>rabbêt</i>
Thou (fem.)	<i>ramêti</i>	<i>fakkêti</i>	<i>rabbêti</i>
He	<i>rama</i>	<i>fakk</i>	<i>rabba</i>
She	<i>ramet</i>	<i>fakket</i>	<i>rabbet</i>
We	<i>ramêna</i>	<i>fakkêna</i>	<i>rabbêna</i>
You	<i>ramêtu(m)</i>	<i>fakkêtu(m)</i>	<i>rabbêtu(m)</i>
They	<i>ramu(m)</i>	<i>fakku(m)</i>	<i>rabbu(m)</i>
I Pres.	<i>armi</i>	<i>afukk</i>	<i>arabbi</i>
Thou (masc.)	<i>tirmi</i>	<i>tefukk</i>	<i>terabbi</i>
Thou (fem.)	<i>tirmi</i>	<i>tefukki</i>	<i>terabbi</i>
He	<i>yirmi</i>	<i>yefukk</i>	<i>yerabbi</i>
She	<i>tirmi</i>	<i>tefukk</i>	<i>terabbi</i>
We	<i>nirmi</i>	<i>nefukk</i>	<i>nerabbi</i>
You	<i>tirmu(m)</i>	<i>tefukku(m)</i>	<i>terabbu(m)</i>
They	<i>yirmu(m)</i>	<i>yefukku(m)</i>	<i>yerabbu(m)</i>
Imper. Sing. m.	<i>irmi</i>	<i>fukk</i>	<i>rabbi</i>
f.	<i>irmi</i>	<i>fukki</i>	<i>rabbi</i>
Plur.	<i>irmu</i>	<i>fukku</i>	<i>rabbu</i>

Arabic Numerals.

1 (١) — <i>wāḥed</i> , fem. <i>wahḍeh</i> ;	the first — <i>el-auwel</i> , fem. <i>el-auwaleh</i> or <i>el-ûla</i> .
2 (٢) — <i>etnên</i> , - <i>tintên</i> ;	the second — <i>tâni</i> , fem. <i>tâniyeh</i>
3 (٣) — <i>telâteh</i> , - <i>telât</i> ;	the third — <i>tâlet</i> , - <i>tâlleh</i>
4 (٤) — <i>arba'a</i> , - <i>arba</i> ;	the fourth — <i>râbe'</i> , - <i>râb'a</i>
5 (٥) — <i>khamseh</i> , - <i>khams</i> ;	the fifth — <i>khâmis</i> , - <i>khâmseh</i>
6 (٦) — <i>sittah</i> , - <i>sitt</i> ;	the sixth — <i>sâdis</i> , - <i>sâdseh</i>
7 (٧) — <i>sab'a</i> , - <i>seba'</i> ;	the seventh — <i>sâbe'</i> , - <i>sab'a</i>
8 (٨) — <i>temânyeh</i> , - <i>temân</i> ;	the eighth — <i>tâmin</i> , - <i>tâmneh</i>
9 (٩) — <i>tis'a</i> , - <i>tisa'</i> ;	the ninth — <i>tâse'</i> , - <i>tâs'a</i>
10 (١٠) — <i>'ashara</i> , - <i>'asher</i> ;	the tenth — <i>'âshir</i> , - <i>'âshreh</i>
11 — <i>ḥadâsher</i> 40 — <i>arba'in</i> 600 — <i>suttemîyeh</i>	
12 — <i>etnâsher</i> 50 — <i>khamûn</i> 700 — <i>sub' amîyeh</i>	
13 — <i>telattâsher</i> 60 — <i>sittîn</i> 800 — <i>tummemîyeh</i>	
14 — <i>arbaṭtâsher</i> 70 — <i>sab'in</i> 900 — <i>tus'amîyeh</i>	
15 — <i>khamstâsher</i> 80 — <i>temânîn</i> 1000 — <i>elf</i>	
16 — <i>sittâsher</i> 90 — <i>tiš'in</i> 2000 — <i>elfên</i>	
17 — <i>sab'atâsher</i> 100 — <i>mîyeh</i> ; before nouns, 3000 — <i>telatt âlâf</i>	
18 — <i>temantâsher</i> 200 — <i>mîlên</i> [mîl. 4000 — <i>arbaṭt âlâf</i>	
19 — <i>tiš'atâsher</i> 300 — <i>tultemîyeh</i> 5000 — <i>khamast âlâf</i>	
20 — <i>'ashrîn</i> 400 — <i>rub'amîyeh</i> 100,000 — <i>mîl elf</i>	
30 — <i>telâtîn</i> 500 — <i>khumsemîyeh</i> 1,000,000 — <i>milyûn</i>	
once — <i>marra wahda</i> , <i>marra</i> , a half — <i>nusṣ</i>	
twice — <i>marratên</i> [or <i>nôba</i> a third — <i>tult</i>	
thrice — <i>telât marrât</i> a fourth — <i>rubâ'</i>	
four times — <i>arba' marrât</i> three-fourths — <i>nusṣ u ruba'</i>	
five times — <i>khamṣ (khamas) marrât</i> a fifth — <i>khums</i>	
six times — <i>sitt (sittah) marrât</i> a sixth — <i>suds</i>	
seven times — <i>seba' marrât</i> a seventh — <i>subâ'</i>	
eight times — <i>temân marrât</i> an eighth — <i>tumn</i>	
nine times — <i>tisa' marrât</i> a ninth — <i>tusâ'</i>	
ten times — <i>'asher marrât</i> a tenth — <i>'oshir</i>	

The substantives following numerals above ten are used in the singular; thus: 4 piastres, *arba' kurûsh*; 100 piastres, *mîl kirsh*. When the substantive begins with a vowel the numerals from 3 to 9 usually take the following forms: *telatt*, *arbaṭt*, *khamast*, *sitt*, *sab'at*, *temâniyet*, *tiš'at*, *'ashart*; e.g. *arbaṭt âlâf*, four thousand.

Arabic Vocabulary.

About (concerning), <i>'ala</i> , <i>'al</i> (with suffixes, see p. clxxi).	After, <i>ba'd</i> , afterwards, <i>ba'dên</i> .
Above, <i>fôk</i> .	Afternoon, <i>'asr</i> .
Add, to, <i>zâd</i> (n). Add a little more (i.e. bid a little higher).	Air, <i>hawa</i> .
<i>zâd shwayyeh</i> .	All, <i>elkull</i> , all people <i>kull ennâs</i> (lit. the total of the people).
	Always, <i>dâiman</i> or <i>tamalli</i> .

- America, *amêrika*. American, *amêrikânî*, *malekânî*.
 Anchorage, roads, *mersa*.
 Apricots, *mishmish*.
 Arabia, *bilâd el'arab*. Arabian, *râgîl 'arabî*, pl. *ûlâd el'arab*.
 Arm, *dirâ'*.
 Army, *'askar*.
 Aunt, *'amma* (paternal a.), *khâla* (maternal a.).
 Autumn, *kharîf*.
 Back, *dahr*.
 Bad, *ttâl*.
 Baker, *'abbâz*.
 Bananas, *'z*.
 Barber, *hall*. *mozeiyin*.
 Bark, to, *nabâh* (a). The dog barks, *elkelb beyinbah*.
 Basket, *kuffa*, pl. *kufaf*.
 Baths, *hammâm*.
 Bazaar, see Market.
 Be, to. The copula 'is' (are) is not translated; comp. p. clxxii.
 Beans. Broad beans, *fûl*. Lupins, *lûbiyeh*.
 Beard, *dakn* or *leh'yeh*. Moustache, *sheneb*.
 Beat, to, *darab* (a). Beat him, *idrabuh*.
 Beautiful, *kuwaiyis* or *gamîl*.
 Beduin, *bedawi*, pl. *bedwân*, *'arab* or *'orbân*. Beduin shékhs, *shêkh el-'arab*.
 Bee, *nahla*, pl. *nahl*.
 Beer, *bîra*.
 Before, *kabl* (time), *kuddâm* (place).
 Below, *taht*.
 Better, *aḥsan*, *khêr*.
 Between, *bên*.
 Bird, *têr*, pl. *ṭiyûr*. Singing-bird, *'asfûr*, pl. *'asâfir*.
 Bite, to, *'add* (P). It (she) has bitten me, *'addetnî*; it (she) will bite, *te'uddî*.
 Bitter, *murr*.
 Black, *iswid*.
 Blue, *azrak*.
 Blind, *a'ma*.
 Blood, *dam*.
 Boil, to. The water is boiling, *elmôyeh tighli*. Boiled, *mas-lûk*.
 Book, *kitâb*, pl. *kutub*. Bookseller, *kutbi*.
 Boot, *gezma*, pl. *gizam*.
 Bottle, *kizâza*, pl. *kazâiz*. Earthenware bottle, *kulla*, pl. *kulal*.
 Box, *ṣandûk*, pl. *ṣandûk*.
 Boy, *weled*, pl. *ûlâd*.
 Brandy, *'araki*.
 Bread, *'esh*. Loaf of bread, *raghîf*, pl. *arghîfeh*.
 Break, to, *kasar* (a), trans.; *inkasar* (h), intrans. Broken, *maksûr*.
 Bride, *'arûs*. Bridegroom, *'aris*.
 Bridge, *kantara*.
 Bridle, *ligâm*.
 Bright, *sâfi*.
 Bring, to, *gâb* (u). Bring the eggs, *gîb elbêd*.
 Broad, *'arûd*, *wâse'*.
 Brother, *akh* (before suffixes and genitives *akhû*, as *akhûna*, our brother), pl. *ikhwân*.
 Brown, *asmar* or *aḥmar*.
 Bucket, *gardal*, pl. *garâdel*; *saṭl*, pl. *saṭûl*.
 Buckle, *abzîm*, pl. *abâzîm*.
 Bug, *baḳka*, pl. *bakk*.
 Burn, to. The fire burns, *ennâr beyûla'*. The sun burns me, *eshshems* (or *essem*) *yîhraknî*.
 Burn up, to, *ḥarak* (a).
 Bury, to, *dafan* (pf. a; pres. b). They have buried him, *dafanûh*.
 — Burial, *dafn*.
 Butcher, *gezzâr*.
 Butter, *zibdeh*.
 Buy, to. What do you wish to buy, *'ûuz tishtîrî ê?* Have you bought the eggs, *inteh ishtîrêṭ elbêd?*
 — See also p. 38.

Cab, 'arabîyeh. Cabman, 'arbagi.

He is hailed with the expression *ušta*.

Café, see Coffee.

Calf, 'egl, pl. 'egûl.

Call, to, *nadah* (a). Call the cook, *indahli ettabbâkh*.

Call to = to name, see Name.

Camel, *gemel* (masc.), pl. *gimâl*; *nâka* (fem.), pl. *nâkât*. Riding camel, *hegin*.

Candle, *shem'a*, pl. *shema'*. Candlestick, *sham'addn*.

Cape (promontory), *râs*.

Carob, *kharrûb*.

Carpet, *siggâda*; *busât*.

Carriage, 'arabîyeh (also a railway-carriage).

Carriage, *gîfeh*.

Castle, *kasr*, pl. *kuşûr*; *serâyeh*, pl. *serâyât*.

Cattle, *baqar*. See Ox, Cow. Calf.

Cave, *maghâra*.

Cemetery, *maqbara*.

Chair, *kursi*, pl. *kerâsi*.

Change, to. Change me a sovereign, *uşruflî ginê*. Have you changed the sovereign, *inteh şaraft elginê?*

Cheap, *rakhîs*.

Cheese, *gibn*.

Cholera, *hawâ el'aşfar* or *kûlêra*.

Christian, *nusrânî*, pl. *naşâra*.

Cigar, *sigâra* (also cigarette). Cigarette-paper, *warakat sigâra*.

Cistern, *şahrîg* or *hód*.

Clay, *tin*.

Class. 1st class (railway or steamer) *brîmo*; 2nd class, *sekondo*.

Clean, *nadîf*.

Clean, to. Clean the room, *naddaf el'ôda*. I have not cleaned the room yet, *lissa mâ naddaftsh el'ôda*.

Clothes, *lib*; *hudûm*. — The Arab costume includes: Fez, *tarbûsh*; skull-cap, *tâkîyeh*; felt cap, *libdeh*; head-shawl, *kuffîyeh*; cord for fastening the kuffîyeh, *'ôkâl*; turban, *'emneh*; trousers (wide), *shirwâl*; women's trousers, *shintyân*; cloak, *'abâyeh*; dressing-gown, *kuff-tân*; loose blouse, *gallâbiyeh*; girdle, *hezâm*; leathern belt, *kemer*; shoe, *markûb* or *şarma*; slipper, *bâbüg*; wooden shoe, *kubkâb*; stocking, *shurâb*. — See also Coat, Trousers.

Coat (European), *sitra*, pl. *sitar*.

Coffee, *kahwa*. Boy, bring a cup of coffee, *hât fîngân kahwa, yâ weled*. — Café, *kahwa*, Café-keeper, *kahwegi*. Coffee-beans, *bunn*; coffee-pot, *bakarag*.

Cognac, *kunyâk*.

Cold, *bârid*, fem. *bardeh*. Cold (noun), *berd*. It is very cold early in the morning, *fîşşubh elberd kawî*.

Colour, *lôn*, pl. *alwân*. Coloured, *mulawîn*.

Come (to). I came (perf.), *gît* or *gêt*; he came, *ga*; she came, *gat*; we came, *gêna*; they came, *gû* or *gum*. (In the present: *agi*, *yigi*, *tigi*, *nigi*, *yigu*.) Imper. Come, *ta'âla* (masc.), *ta'âli* (fem.), *ta'âlu* (plur.). Come here, *ta'âla heneh* (masc.).

Confectioner, *şalawânî*.

Content, *mabsût*.

Consul, *konşul*. Consulate, *konşulât*. Consular servant, *Kavass*, *kauwâs*. [tekkiyeh.

Convent, *dêr*. Dervish convent,

Cook, *ţabbâkh*.

Cook, to. Cook me a fowl, *uţbukhli farkha*.

Cost, to. What does this cost, *da bikâm?*

- Cotton, *koṭn*.
 Country (fatherland), *bilād*.
 Cow, *baḡara*, pl. *baḡarāt*.
 Crocodile, *timsāh*.
 Cup, *fiṅān*, pl. *fanāyīn*.
 Cut, to, *kaṭa* ^(a).
 Dagger, *khengar*, pl. *khanāgar*.
 Dance, *raḡṣ*.
 Dark, *ʿetim*. Dark-coloured, *ghā-mik*.
 Dates, *balāh*. Date-palm, *nakhla*, pl. *nakhli(āt)*.
 Daughter, *bint*, pl. *benāt*.
 Day, *yōm*, pl. *ayām*; *nehār*, pl. *nehārāt*. Daily, *kull yōm* or *kull nehār*. By day, *binnehār*. To day, *ennehār-da*. Yesterday, *embāreh*. Day before yesterday, *auwal embāreh*. Day after to-morrow, *bād bukra*. — Days of the week, see Week.
 Dead, *meiyit*.
 Deaf, *aṭrash*.
 Dear, *ghālī*. That is very (too) dear, *da ghālī ketīr*.
 Deceitful, *khāin*.
 Deep, *ghamīk* or *ghawīt*.
 Delicate, *rafī*.
 Desert, *khala*. The Sahara, *eṣṣaḡra*.
 Diarrhœa, *is-hât*.
 Die, to, *mât* ^(m).
 Dirt, *wasākha* or *wasakh*. Dirty, *wisekh*.
 Dismount, to, *nizil* ^(b). We shall dismount here, *ninzil heneh*. Dismount, *inzilu*.
 Do, to. He did, *ʿamal* (perf. according to ^a). He will do or he does, *yaʿmil*. Do not do it, *mâ ta ʿmilûsh*.
 Doctor, see Physician.
 Dog, *kelb*, pl. *kilâb*; *kelbeh* (fem.), pl. *kelbât*.
 Donkey, *ḡomâr*, pl. *ḡamîr*. Donkey-boy, *ḡammâr*.
 Door, Gate, *bâb*, pl. *bibân*.
 Door-keeper, Concierge, *bauwâb*.
 Dragoman, *turḡemân* (see p. xxii).
 Drink, to, *shirib*. Pres. *ashrab*, *tishrab*, etc. ^(b and a). Drink coffee, *ishrab ḡahwa*. Why do you drink nothing, *ʿashshân ʿi mâ belishrabsh ḡāga?*
 Driver, see Cabman.
 Dry, *nâshif* or *yâbis*.
 Duck, *baṭṭa*, pl. *baṭṭ*.
 Each, *kull wâhed*; fem., *kull wahdeh*. Each man, *kull insân*. Each town, *kull medīneh*.
 Early, *bedri*.
 East, *sherḡ*. Eastern, *sherḡi*.
 Eat, to. I ate or thou atest, *kalt*. I wish to eat, *biddi âkul*. We wish to eat, *biddina nâkul*. Eat, *kul*.
 Egg, *bêda*, pl. *bêd*. Boiled eggs, *bêd maslûk*. Baked eggs, *bêd makli*.
 Egypt, *bilâd maṣr*. Egyptian, *maṣri* or *reʿiyet maṣr*.
 Embankment, *gisr*.
 Empty, *khâli*; *fâdî*.
 England, *bilâd elingiliz*. Englishman, *ingilizî*.
 Enough, *bikeṣî* or *bess*.
 Entrance, *dukhûl*.
 Europe, *bilâd elferang* or *elferank*.
 European, *ferangi* or *afranki*, pl. *ferang* or *afrank*.
 Evening, *ashîyeh*. Sunset *maghreb*.
 Eye, *ʿen*; the eyes (dual), *elʿénʿen*. My eyes, *ʿneiya*.
 Fall, to. I have fallen, *wikīʿt*. Do not fall, *mâ tûḡaʿsh*.
 Far, *baʿid*.
 Father, *ab*, but before suffixes and genitives *abû*; e.g. *abû Hasan*, father of Hassan.
 Fatherland, *bilâd*.
 Fear, to. Do not fear, *mâ te-khâfsh*. I did not fear him, *khuft minnuh*.
 Feather, *risha*.

Fee, *bakhshîsh*.
 Fever, *homma*; *sukhâna*.
 Figs, *tîn*.
 Fine, *kuwaiyis* or *gamîl*.
 Fire, *nâr*. Conflagration, *harîka*.
 Fish, *semak*, pl. *semak*.
 Flag, *bandêra*.
 Flea, *barghût*, pl. *barâghût*.
 Flee, to. He has fled, *harab*. Do not flee, *mâ tohrobsh*.
 Fly, *dubbâna*, pl. *dubbân*.
 Flower, *zahr*, pl. *ashâr*.
 Food, *akl*; *tabîkh* (cooked dishes).
 Bring the dinner, *gîb el'akl*.
 Take the dinner away, *shîl el'akl*.
 Foot, *rigl* (also Leg). The feet (dual), *erriglên*. His feet, *riglêh*.
 Forbidden, *mamnûa'*. Entrance forbidden (i.e. no admission), *eddukhûl mamnûa'*. — Forbidden by religion, *harâm*; e.g. Wine is forbidden by God, *ennebid harâm*. (The opposite is *halâl*, permitted.)
 Fortress, *ka'a*. [dation].
 Fountain, *sebil* (a pious fountain).
 Fowl, *farkha*, pl. *firâkh*. In Upper Egypt *farkha* means a young pigeon. Hen, *farrûga*, pl. *farârîg*; cock, *dîk*, pl. *diyûk*; chicken, *kakût*, pl. *katâkût*.
 Friend, *habîb*, pl. *habâib*; *sâheb*, pl. *ashâb*.
 Fruit, *fak-ha*, pl. *sawâkih*.
 Garden, *genêna*, pl. *genênât*.
 Gardener, *genâini*.
 Garlic, *tûm*.
 Gate, *bâb*, pl. *bibân*.
 Gazelle, *ghazâl*, pl. *ghuzlân*.
 Gift, *bakhshîsh* (also fee, reward).
 Give, to. He gave, *ada*. She gave, *adet*. He gives or will give, *yidi*. I give or shall give, *adi*. I give you five, *adilek khamseh*.
 Give me the money, *hât elfulûs* (*hât* = give).

Glass, *kizâz*. Drinking-glass, *kubbâyeh*, pl. *kubbâyât*.
 Go, to, *râh* ^(m). Go, *rûh*! I went out, *ruht*. Whither is he gone, *hûwa râh fên?* Go on, *yalla*! Does this train go to Cairo, *elkatr da râih 'almasr?* See Travel.
 Gold, *dahab*. Goldsmith, *sâigh*.
 Good, *ṭaiyib*.
 Grandfather, *gidd*. Grandmother, *gidda* or *sitt*.
 Grapes, *'unab*; *'enab*.
 Grave (tomb), *ḡabr*, pl. *ḡubûr*.
 Grease, *semm*.
 Great, see Large.
 Green, *akhḡar*. [p. clxxxviii].
 Greeting, *salâm* (see also Grove, *ghêt*).
 Guide, to. Guide me, *waddîni* or *khudni*. Unless you guide me alone I shall give you nothing, *tewaddîni* (or *tâkhudni*) *waḡdi*, *willa mâ badîksh ḡageh*.
 Gunpowder, *bârûd*.
 Hair, *sha'r*. A single hair, *sha'ra*.
 Half, *nuss*.
 Halt, *ûkaf* or *'andak*! He halted, *wikîf*. We shall halt, *nûkaf*. See also Dismount.
 Hand, *id* or *yedd*. The hands (dual), *elidên*. Their hands, *idêha*. Right hand, to the right, *'alyemîn*. Left hand, to the left, *'ashshemâl*. Fist, *ḡabḡa*. Palm of the hand, *keff*.
 Harbour, *mîna*.
 Hasten, to, *ista'ḡil* ^(k). Hasten (pl.), *ista'ḡilu*!
 Have (to) is expressed with the aid of the preposition *'and*; e.g., I have a dog (= with me is a dog) *'andi kelb*. See p. clxxi.
 Head, *râs*, pl. *rûs*.
 Healthy, *salîm*; *sâḡh salîm*; *ṭaiyib*; *biṣṣaḡha*; *mabsût* (*mabsût* also means contented).

- Hear, to. He heard, *simi'* (b). He will hear, *yisma'* (a). Hear (listen), *isma'*.
 Hedgehog, *kumfud*, pl. *kanâfid*.
 Here, *heneh*. Come here, *ta'âla* (fem., *ta'âli*) *heneh*. Go away from here, *rûh min heneh*.
 High, *'âli*.
 Hill, *tell*, pl. *tulûl*.
 Hold, to, *misik* (b). Hold the stirrup, *imsik errikâb*.
 Home, *bilâd*. Is the master at home, *el-khawâga gâwa?*
 Honey, *'asal*.
 Horse, *hoşân*, pl. *khêl*. Stallion, *fahl*; mare, *faras*; foal, *muhr*.
 Horseshoe, *na'l*.
 Hospital, *isbitâliyah*.
 Hot, *sukhn* (of food, liquids, etc.), *harr* (of weather).
 Hour, *sâ'a*, pl. *sâ'ât*. Two hours, *sâ'atên*; three hours, *telâteh sâ'ât*.
 House, *bêt*, pl. *biyût*.
 How? *ezai?* How much, *kâm?* For how much, *bikâm?* How many hours, *kâm sâ'a?*
 Hungry, *g'ân*.
 Ice, *telg* (also snow).
 Ill, *'aiyân*; *marîd*. Illness, *'aiya*; *marad*.
 Intoxicated, *sakrân*.
 Iron, *hadîd*.
 Island, *gezîreh*, pl. *gezâir*.
 Jar, *kidra*, pl. *kidar*; *kulla*, pl. *kulal* (an earthenware bottle); *dôrak*, pl. *dawâreh*. See also Bottle.
 Jew, *yehûdi*, pl. *yehûd*.
 Journey, to, *sâfir* (e). See Start.
 Judge, *kâdi*.
 Key, *muftâh*, pl. *mafâtîh*.
 Khedive, *efendîna* (lit. 'our lord').
 Kill, to. He has killed, *mauwit*. I have killed him, *mauwittuh*. Kill him, *mauwittuh*.
 Kindle, to. He has kindled the fire (or kindle the fire), *walla' ennâr*.
 Kiss, *bôsa*. To kiss, *bâs* (m). Kiss me, *busni*.
 Knife, *sikkineh*, pl. *sakâkîn*.
 Know, to, *'irif* (a). I know him, *ba'rafuh*. I do not know you, *mâ ba'rafaksh*.
 Lame, *a'rag*.
 Lamp, *lamba*, pl. *lambât*.
 Land, *barr*.
 Lane, *zukaâk*.
 Language, *lisân*.
 Lantern, *fânûs*, pl. *fawânîs*.
 Large, *kebîr*; *'azîm*.
 Late, *wakhri*. You are late, *it-'akhhart*. Do not be late, *mâ tît'akhhkharsh*. Later, afterwards, *ba'dên*.
 Lay, to, lay down, to, *hatt* (p). Lay the book there, *hatt el-kitâb henâk*. I have laid it down, *hattêtuh*. I have not laid it down, *ma hattêtûsh*.
 Lazy, *keslân*.
 Lead, *rusâs*. Lead-pencil, *qalam rusâs*.
 Leave, to. Leave me (in peace), *khallîni*.
 Leech, *'alaka*, pl. *'alak*.
 Left, *'ashkemâl*. Go to the left, *rûh ashshemâlak*.
 Leg, see Foot.
 Lemon, *lâmûna*, pl. *lâmân*.
 Letter, *maktûb* or *gawâb*, pl. *makâtîb* or *gawâbât*, *agwibeh*. Are there any letters for me, *fîh gawâbât 'ashshânî?*
 Lie, to, *kidîb* (b). Thou hast lied, *inteh kidibt*.
 Lie down, to (to sleep), *rakad* (a). He is lying down, *yurkud*. Lie down, *urkud*.
 Light, *nûr* or *dau*. — A light (glowing embers) for a cigarette is asked for in a café with the word *başsa* or *wîla*.
 Light, to. Bring lights, *gîb ed-dû!*

- Little (adj.), *ṣughaiyar*. Little (adv.), *shuwaiyeh* or *shwaiyeh* (also too little).
- Lizard, *seḥṭiyeh*, pl. *saḥāli*.
- Load, to (a horse). Load up, *shiddu*. Have you loaded (the pack-animals), *shaddētu?*
- Lock (of a door), *kālūn*, pl. *kawālin*. Padlock, *kiṣṭ*, pl. *akfāl*.
- Locomotive, *wābūr* or *bābūr*.
- Long, *ṭawīl*.
- Loose, to, see Untie.
- Lose, to. I have lost my book, *ḍaiya't kitābi*. He will lose it, *yedaiya'uh*.
- Low, *wāṭi*.
- Lower, see Below. The lower road, *ettarīk ettaḥṭāni*.
- Louse, *ḥamla*, pl. *kaml*.
- Luggage, 'afsh. Luggage-ticket, *bolīseh*.
- Mad, *magnūn*. Madhouse, *burustān*.
- Man, *rāḡil*, pl. *rigaleh*. Human being, *insān*, pl. *nās* (people) or *beni ādam* (children of Adam).
- Market or Bazaar, *sūk*, pl. *aswāk*.
- Marriage, 'urs.
- Marsh, *baṭiḥa*; *ghadīr*.
- Mat, straw-mat, *ḥaṣīra*.
- Match (light), *kabrīta*, pl. *kabrīt*.
- Matter, to. That matters nothing to me (thee), *ana mā-li (inteh mātāk)*. What does that matter to me, *we-ana mā-li?* That does not matter (I hope it does not matter), *ma 'alēsh*.
- Meat, *lahm*.
- Medicine, *dawa*. (Peruvian bark, *kīna*; quinine, *melḥ elkīna*; laudanum, *aftūn*; aperient, *mus-hīl*).
- Melons. Musk-melons, *kāwūn* or *shemmām*. Water-melons, *baṭṭikkh*.
- Midday, *duhr*. Midnight, *nusṣellēl*.
- Milk, *leben*. Sweet milk, *ḥalīb* or *leben ḥalīb*. Sour milk, *leben ḥāmed*.
- Minaret, *mādnēh*, pl. *mā'ādin*.
- Mohammedan, *muslim*, pl. *muslimīn*.
- Money, *fulūs* (see also p. xv). I have no money, *mā 'andīsh fulūs*. Money-changer, *ṣarrāf*.
- Month, see p. clxxxiii.
- Moon, *ḥamar*. New moon, *hilāl*. Full moon, *bedr*.
- More, *aktar*. More than 100 piastres, *aktar min miyet ḥirsh*. One more, *tani wāḥed*, *ghēr*. Still more, *kamān*.
- Morning. Early morning, *ṣubḥ* or *ṣabāḥ*. Forenoon, *ḍaḥa*.
- Mosque, *gāme'*, pl. *gawāme'*.
- Mother, *umm*.
- Mount (a horse), to, *rikib*, pres. *arkab* (^b & ^a). We have mounted, *rikibna*.
- Mountain, *gebel*, pl. *gibāl* (also a mountain-chain).
- Moustache, *sheneb*.
- Mouth, *fumm*.
- Musket, *bundukiyeh*.
- Name, *ism*. What is your name, *ismak ē?* My name is Hassan, *ismi ḥasan*. What is the name of that in Arabic, *ism da ē bil'arabiyeh?* — Some Arabic personal names: Abraham, *Ibrāhīm*; Solomon, *Islēmān*; Moses, *Mūsa*; Jesus, *Seyid-na'īsa* (among Mohammedans), *Yesū' el-Mesīh* (among Christians); John, *Hanna*; Gabriel, *Gebrāil*, *Gabriāl*, or *Gubrān*; Mary, *Maryam*.
- Names of Towns: Cairo, *Maṣr*; Damascus, *Eshshām*; Jerusalem, *Elkuds*; Algiers, *Elgezāir*; Constantinople, *Is-tambūl*; London, *Londra*; Paris, *Bārīs*.

Nationalities. France, *Feransa*, French, *feransâwi*; Germany, *Alemânia*, German, *alemâni*; Austria, *Bilâd Nemsâ*, Austrian, *nemsâwi*; Greece, *Rûm* or *Bilâd errûm*, Greek, *rûmi*; Italy, *Bilâd Itâlia*, Italian, *italiâni*; Russia, *Bilâd el-Moskof*, Russian, *moskûfi*; Syria, *Eshshâm*, Syrian, *shâmi*; Turkey, *Bilâd et-Turk*, Turk, *turki*. See also America, England, Egypt, Arab, etc. — The names for the peoples are used adjectively also, e.g. *alemâni* = both a German and German.

Narrow, *ḍaiyik*.

Near, *kuraiyib*.

Necessary, *lâzim*. It is necessary that I seize him, *lâzim amsikuh* (b). Unnecessary, *mush lâzim*.

Neighbour, *gâr*, pl. *gîrân*.

Never, *abadan*, with the negative of verbs, e.g. I never smoke, *ana mâ ashrahsh eddukhkhân abadan* (lit. I never drink tobacco).

New, *gedid*.

Night, *lêl*. By night, *bellêl*; midnight, *nuss ellêl*.

Nile, *baḥr ennîl* or simply *elbaḥr*.

No, *lâ*. No, I will not, *lâ, mâ 'aux* ('*âuxa*, if a woman speaks).

Month, *shehr*; 2 months, *shehren*; 3 months, *telatt ushur*. — Instead of the Arabic names of the months used in Syria, the Egyptians employ the Coptic (ancient Egyptian) names of the solar months, which, however, are always about nine days behind the European months. Each Coptic month has thirty days, and in order to complete the year five or six intercalary days are added at the end (in the beginning of September). The European names, however, are gradually coming into general use.

English	January	February	March	April	May	June
Syrian	<i>kânân et-tâni</i>	<i>shobât</i>	<i>adâr</i>	<i>nîsân</i>	<i>eyâr</i>	<i>ḥazirân</i>
European	<i>yanair</i>	<i>febrâir</i>	<i>mâres</i>	<i>abrîl</i>	<i>mâya</i>	<i>yânîa</i>
Coptic	<i>tâba</i>	<i>amshîr</i>	<i>baramhât</i>	<i>barmâdeh</i>	<i>bashens</i>	<i>baâna</i>
English	July	August	September	October	November	December
Syrian	<i>tamâz</i>	<i>âb</i>	<i>êlâl</i>	<i>tishrîn el-auwal</i>	<i>tishrîn et-tâni</i>	<i>kânân el-auwal</i>
European	<i>yûlia (lâtiya)</i>	<i>aghostôs</i>	<i>september</i>	<i>oktôber</i>	<i>nowember</i>	<i>dezember</i>
Coptic	<i>ebib</i>	<i>misra</i>	<i>tât</i>	<i>bâba</i>	<i>hâtâr</i>	<i>kidhik</i>
The intercalary days (which come after Misra) are called <i>ayyâm en-nesi</i> .						

The MUSLIM months form a lunar year only (comp. p. lxxv). Their names are: *Moharrem*, *Safar*, *Rabî' el-Auwal*, *Rabî' et-Tâni*, *Gemâd el-Auwal*, *Gemâd et-Tâni*, *Regeb*, *Shabân*, *Ramadân*, *Shauwâl*, *Dhil-Ki'deh*, *Dhil-Higgeh* (month of the pilgrimage).

- North, *shemâl*. Northern, *shemâli* or *bahri*.
 Not, *mush* or *mâ-sh* (see p. clxxii).
 Nothing. There is nothing, *mâ fish*. What do you wish? Nothing (answer), *biddak ê?* *Hâga* or *shêh*.
 Now, *dihwaqt*.
 Number, *numro*.
 Oath, *ard*.
 O'clock. What o'clock is it, *essâ'a kâm?* It is 3 o'clock, *essâ'a telâteh*. It is $\frac{1}{2}$ past 4, *essâ'a arba' unuss*. It is $\frac{1}{4}$ to 5, *essâ'a khamseh illa ruba'*.
 Oil, *zêt*.
 Old. An old castle, *kaşr kadîm* (or *kaşr 'atîk*). An old man, *râgil kebir*.
 Olives, *zêtân*.
 On! *yalla!*
 Onion, *başala*, pl. *başal*.
 Open, to, *fatah* (a). Open your box, *iftah şandûkak*.
 Oranges, *bortukân*.
 Otherwise, *willâ*.
 Out, outside, *barra*.
 Out, to go. He went out, *tîlî* (b). He will go out, *yîlla'* (a), with or without *barra*.
 Ox, *tôr*, pl. *tîrân*.
 Pain, *waga'*.
 Pander, *me'arraş*.
 Paper, *warak*.
 Para, *faḍḍa*; pl. the same.
 Parents, *wâlidên* or *ab u umm* (lit. father and mother).
 Passport, *teskereh* or *bassabôrto*. Here is my passport, *âho elbas-sabôrto* (or *etteskereh*) *betâ'i*.
 Pay, *dafa* (a). Thou hast not yet paid, *lissa mâ dafa'tsh*. Is hall pay, *adfa'*.
 Peaches, *khôkh*.
 Pen, *rîsha*. Penholder, *ḡalam*.
 Pepper, *filfil*.
 Perhaps, *belki*, *yumkin* or *yimkin*.
 Physician, *hakîm*, pl. *ḡukama*.
 Piastre, *ḡirsh*, pl. *ḡurûsh*.
 Pig, *ḡhanzîr*, pl. *ḡhanâzîr*. Wild swine, *ḡallâf*, pl. *ḡalâlîf*.
 Pigeon, *ḡamâma*, pl. *ḡamâm*.
 Pilgrim (to Mecca), *ḡagg*, pl. *ḡegâg*.
 Pistachio, *fustuk*.
 Pistol, *ḡabanga*, *fard*.
 Place, to, see Lay.
 Plain, *sahl*; *wata* (low ground).
 Plate, *ḡahḡn*, pl. *ḡuḡhân*.
 Plums, *berkûk*.
 Poison, *simḡ*.
 Policeman, *bolis* or *shawwâsh*.
 Police, *bolis*.
 Pomegranate, *rummân*.
 Pond, *birkeh*, pl. *birak*.
 Poor, *maskîn*, pl. *masâkîn*.
 Porter, *ḡammâl*, pl. *ḡammâlîn*; *sheiyal*, pl. *sheiyâlîn*.
 Pot, *ḡidra*, pl. *ḡidar*. See Jar.
 Poultry, *fîrâkh*. See Fowl.
 Prayer, *ḡalâ*, pl. *ḡalâwât*. Caller to prayer, *mu'eddin*.
 Pretty, *ḡurâiḡis*; *ḡamîl*.
 Previously, *ḡabl*.
 Privy, *kanîf*. Where is the privy? *elkanîf fên?*
 Promontory, *râs*.
 Prophet, *nebi* or (applied to Moḡammed) *rasûl*.
 Protection, *ḡemâyeḡ*. My servant is under the protection of the English consul, *ḡhaddâmi fîḡemâyet ḡonşul ingilizî*, or *ḡh. tahteh ḡ. i*.
 Pulpit, *mimbar* or *mambar*.
 Put, to. Put it here, *ḡibuh*. Put it above, *talla'uh*. Put it below, *nezsiluh*. See Send, Lay.
 Quick! *yalla!*
 Railway, *sikket elḡadîd*. Railway station, *maḡaḡḡa*. Railway-train, *ḡatr*. Goods-train *ḡatr elbudâ'a*. Railway-carriage, *'arabîyeḡ*.
 Rain, *naḡara*.
 Razor, *mûs*.

- Ready, *hâder*. We are ready, *ehna haðrîn*.
 Red, *aðmar*.
 Rein, *sêr*, pl. *siyûr*.
 Reliable, true, *amîn*.
 Religion, *dîn*.
 Remain, to, *dâm* (m). How long (i. e. how many days) will you (sing.) remain here? *tedûm heneh kâm yôm?*
 Rest, to. I have rested, *istiraiyaht*. I wish to rest for half-an-hour, *biddi astiraiyaht nuṣṣ sâ'a*.
 Rice, *ruzz*.
 Rich, *ghani*.
 Ride, to. Will you (sing.) ride, *biddak tirkab?* See also Mount.
 Right, *'alyemîn*. Turn to the right, *rûh 'alyemînak*.
 Rise, to, *kâm* (m). Rise up, *kûm*.
 Roast, to, *shawâ* (o). I have roasted the meat, *shawêt el-laḥm*. Roasted, *mashwi*. Roast meat, *rosto*.
 Robber, *harâmi*, pl. *harâmîyeh*.
 Roof, *sath*, pl. *suṭûh*.
 Room, *ôda*, pl. *urâd*.
 Rope, *habl*, pl. *hebâl*.
 Ruins, *kharâbeh*, *khîrbeh*. Ruined temple, *birbeh*.
 Sabre, *sêf*, pl. *siyûf*.
 Saddle, *serg*, pl. *surûg*. Pack-saddle, *barda'a*, pl. *barâde'*.
 Saddler, *surûgi*. Saddle-bag, *khurg*.
 Sailor, *bahri*, pl. *bahrîyeh*.
 Saint (Mohammedan), *wali*, *weli*.
 St. George (Christian), *Girgis el-kaddîs* or *mâr Girgis*.
 Salt, *melh*.
 Satisfied, *shab'ân*.
 Say, to, *kâl* (m). Say to him he must come, *kulbuh yigi*.
 Scholar, *'âlem*, pl. *'ulama*.
 School. Elementary school, *kut-tâb*. Secondary school, *medreseh*, pl. *madâris*. Schoolmaster, *fikî*.
 Scissors, *makass*.
 Scorpion, *'akrâba*, pl. *'akâreb*.
 Sea, *bahr*.
 See, to, to look, *shâf* (m). We saw the Khedive, *shufna efendîna*. Do you not see him, *mâ teshâf-ûsh?*
 Send, to, to forward. Send the luggage off, *khud el'afshor waddi el'afsh*. See Convey.
 Serpent, *ta'bân*, pl. *ta'âbîn*; *haiyeh*, pl. *haiyât*.
 Servant, *khaddâm*, pl. *khaddâmin*.
 Set, to, see Lay, to.
 Shave, to, *halak* (a).
 Sheep, *kharûf* (masc.), *na'ga* (fem.). Sheep (plur.) *ghanam*.
 Ship, *merkeb* or *markab*, pl. *marâ-kib*. Steamship, *wâbûr* or *bâbûr*.
 Shoot, to = to strike, if necessary with the addition *birruṣâs*, i. e. with the lead.
 Short, *kuṣaiyar*.
 Shut, to. Shut the door, *akfil elbâb*. The door is shut, *elbâb makfûl*.
 Silk, *harîr*.
 Sit, to. He has sat down, *ka'ad*.
 Sit (take a seat), *ukûd*.
 Silver, *fadda*.
 Silent, to be. He was silent, *sikit* (perf. according to b). Be silent, *uskut!*
 Sing, to. He sang, *ghanna*. He will sing, *yeghannî*. Sing, *ghannî*!
 Singly (one after the other), *wâhed wâhed* (masc.); *waḥda waḥda* (fem.).
 Sir, *khawâga* or *efendî*.
 Sister, *ukht*, pl. *ukhwât*.
 Sky, *sema*.
 Sleep, to. I slept, *numt* (perf. according to m). He sleeps, *binâm*.
 Sleep (imperat. pl.), *nâmu!* I cannot sleep, *mâ bakdarsḥ anâm*. To go to sleep (lie down), *raḳad* (a); see Lie down.

- Slowly. Go slowly, *shwaiyeh*, *shwaiyeh*, or *'ala mahlak*.
 Small, *sughaiyar*. [*ed-dukkhân*.
 Smoke tobacco, to, *shirîb* (*lit. drink*)
 Snow, ice, *telg*.
 Sofa, *dîwân*.
 Soldier, *'askari*, pl. *'askariyeh*.
 Military, *'askar*.
 Son, *ibn* or *weled*, pl. *ûlûd*.
 Soup, *shurba*.
 Sour, *hâmed*.
 South, *kibla*. Southern, *kibli* or *kubli*.
 Speak, *ikellim* (f). Do you speak Arabic, *betikellim bil'arabi*?
 Spoon, *ma'laka*, pl. *ma'âlik*.
 Spring (of water), *'ain*, pl. *'eyûn*.
 Spring (season), *rabi'*.
 Star, *nigm*, pl. *nugûm*. Falling star, *nigm zârik*.
 Start (on a journey), to, *sâfir* (°).
 When wilt thou start, *biddak tesâfir emta*? When will you start, *tesâferu emta*? to-morrow morning, *nesâfir bukra badri* (at sunrise, *ma'ashshems*; an hour before sunrise, *sâ'a qabl eshshems*). When does the steamer start, *elbâbûr yesâfir emta*?
 Stay, to, see Remain.
 Steamboat, *bâbûr elbahr* or *wâbûr elbahr*. *Elbahr* is frequently omitted.
 Stick, *'asâyeh*, pl. *'asâyât*.
 Still. Still more, *kamân*. Still another, *tâni wâhed*, *ghêr*.
 Stinking, *menattin*.
 Stirrup, *rikâb*, pl. *rikâbât*.
 Stone, *hagar*, pl. *hegâra*. Stone-slab, *balât*. Stone (of a fruit), *nakâyeh*.
 Stop, to, see Halt.
 Straight on, *dughri*.
 Strange, *gharîb*.
 Street or road, *tarik*; *darb*; *sikkeh*.
 Main street (of a town) *shâre'*.
 Strike, to, see Beat.
- Strong, *kawi* (also violent).
 Stupid, *ghashîm* (also awkward).
 Sugar, *sukkar*. Coffee with sugar, *kahwa bissukkar*. Coffee without sugar, *kahwa minghêr sukkar* or *sâdeh*.
 Summer, *sêf*.
 Sun, *shems* (or *sems*). Sunrise, *tulû'eshshems*. Sunset, *maghreb*.
 Sun-stroke: he has had a sun-stroke, *eshshems darbettuh*.
 Sweat, *'arak*. Sweating, *'arkân*.
 Thy horse sweats freely, *elhôşân betâ'ak 'arkân ketîr*.
 Sweep out, to. I have swept the room out, *kanast el'ôda*. Sweep the room, *uknus el'ôda*.
 Sweet, *helu*.
 Table, *suфра*; *tarabêzeh*.
 Tailor, *khaiyât*.
 Take, to. He has taken, *khad*.
 Take, *khud*. He will take, *yâkkhud*.
 Take away, to, *shâl* (n). Take it away (or up), *shûluh*.
 Taste, to. Taste the soup, *dûk eshshurba*!
 Tax, *gumrukgi*.
 Teacher, *mo'allim*.
 Telegraph, *teleghraf* (also tele-gram). Telegraph-wire, *silk*.
 Telegraph-official, *teleghrafgi*.
 I wish to telegraph, *ana adrub etteleghraf*.
 Telescope, *naddâra*.
 Temple-ruin, *birbeh*.
 Tender, *rafî*.
 Tent, *khêma*, pl. *khiyam*. Tent-pole, *'amûd*. Tent-peg, *watad*.
 Beduins' tent, *'eshsha* or *bêl*.
 There, *henâk*. There he is, *âho*.
 There she is, *âhi*. Is there bread there, *fi'h 'esh*? Is there water here, *fi'h elmôyeh*? There is none, *mâ fish*.
 Thicket, *ghêt*.
 Ticket, *teskereh*, pl. *tazâker*.

- Tie, to. I have tied, *rabatt*. Tie it, *urbutuh*. It is tied (on), *marbût*.
- Time, *wakt*. See O'clock.
- Tired, *ta'bân*.
- Tobacco, *dukhkhân*. See p. xxx.
- Water-pipe, *shîsheh*. S. Smoke.
- To-day, *ennehâr-da* (*nehâr* = day).
- To-morrow, *bukra*.
- Tongue, *lis in*.
- Too much, very, *ketîr*. Too little, *shuwaiyeh* or *shwaiyeh*.
- Torch, *mash'al*, pl. *mash'âl*.
- Tortoise, *zihlîfeh*. Turtle, *tîrsa*.
- Towel, *fûta* (also table-napkin).
- Town, *medîneh*, pl. *medâin*. Quarter of a town, *hâra*. For some names of towns see under Name.
- Travel, to, is expressed by the word for go, with the addition of *bil'arabîyeh*, by carriage; *bilfelûka*, by boat; *bilmerkeb*, by ship, etc.
- Tree, *shagara*, pl. *ashgâr* (also shrub).
- Trousers (European), *bantalûn*. See Clothes.
- Truthful, *amîn*.
- Ugly, *wîhesh*.
- Uncle, 'amm (paternal u.); *khâl* (maternal u.).
- Understand, to, *fîhim* (3). I have understood you, *fîhimtak*.
- Untie, to, *hall* (P). You must untie the reins, *lâzim tehull essêr*.
- Untruthful, *kaddâb*.
- Upper, *fôk*. The upper route, *e'ttarîk elsfôkânî*.
- Valley, *wâdî*.
- Very, *ketîr*.
- Village, *beled*, pl. *bilâd*. Village chief, *shêkh el-beled*.
- Vinegar, *khall*.
- Violent, *kawî*.
- Vulture, *nîsr*. Carrion-kite, *rakhama*.
- Wages, *kîreh*. Monthly wages, *shahrîyeh*.
- Wait, to. Wait a little, *istanna shwaiyeh*. Why did you not wait, 'ashshân ê mâ istannêts'h?
- War, *harb*.
- Wash, to. I wish to wash my hands, *biddi aghsil îdeiya*. Wash my clothes, *ighsil hudâmi*. The washing, *ghasîl*. How much does the washing cost, *temen elghasîlkâm*? Washerwoman, *ghassâla*.
- Watchmaker, *sââtî*.
- Watchman, *ghafîr*, pl. *ghufara*.
- Water, *mâyeh*.
- Weak, *da'îf*.
- Weather, *hawa* (also atmosphere and wind).
- Week, *gum'a*. Fortnight (2 weeks), *gum'atên*. Three weeks, *telâtêh gum'ât*. — Days of the week: Sun. *yôm elhadd*; Mon. *yôm eletnên*; Tues. *yôm ettelât*; Wed. *yôm elarba*; Thurs. *yôm elkhamîs*; Frid. *yôm elgum'a*; Sat. *yôm essebt*. *Yôm* (day) is frequently omitted.
- Well, *bîr*, pl. *abyâr*. Public fountain, *sebîl*.
- West, *gharb*. Western, *gharbi*.
- Wet, *mablûl*.
- Wheel, 'agala.
- When, *emta*?
- Whence, *min ên*? Whence comest thou, *inteh gâi min ên*? If a woman is addressed, *enti gâyeh min ên*?
- Where, *fên*? Where is he, *hûwa*.
- Whip, *kurbâg*; *sôt*. [*fên*?
- White, *abyad*.
- Whither, *fên*? Whither goest thou, *inteh raih fên*? or (if a woman be addressed), *enti raiha fên*?
- Why, *minshân ê*? *alashân ê*? (*ashshân ê*?).

Wide, *wāse'*.
 Wind, *hawa*; *rîh*. Hot wind, *khamṣîn*; *samûm*.
 Window, *shibbāk*, pl. *shebâbîk*.
 Wine, *nebîd*.
 Winter, *shiteh*.
 Wish, to, is expressed by *bidd*, a wish, with suffixes. I wish to go, *biddi arûh*. Do you wish to go, *biddak terûh*?
 Within, *guwwa*.
 Woman, *mar'a*, or *hurmeḥ*; pl. *ḥarîm* or *niswân*.
 Wood, fire-wood, *ḥatab*. Timber, *khashab*.

Write, to. He wrote, *katab* (perf. according to ^a). He will write, *yiktib* (pres. according to ^b). Write what I tell you, *iktib elli akullak*.
 Year, *sana*. Two years, *sanatên*. Three years, *telâteh sinîn*. This year, *essanâ-di*. Last year, *'âmenaurwal*.
 Yellow, *aşfar*.
 Yes, *eiwa*. Certainly, *na'am*.
 Yesterday, *embâreh*.
 Yet, *lissa*. He has not yet arrived, *lissa mâ gâsh*.
 Youth, Fellow, *geda'*, pl. *gid'ân*.

SALUTATIONS AND PHRASES. Health (peace) be with you. *Es-salâm 'alêkum*. Answer: And with you be peace and God's mercy and blessing. *U 'alêkum es-salâm waraḥmet Allâh wabarakâtu*. These greetings are used by Muslims to each other. A Muslim greets a Christian with—Thy day be happy. *Nehârak sa'id*. Answer: Thy day be happy, blessed. *Nehârak sa'id wemubâarak (umbâarak)*. Thy day be white as milk. *Nehârak leben*.

Good morning. *Ṣabâḥkum bil-khêr*, or *ṣabâḥ el-khêr*. Answer: God grant you a good morning. *Allâh iṣabbeḥkum bil-khêr*.

Good evening. *Misâkum bil-khêr*, or *messikum bil-khêr*. Answer: God vouchsafe you a good evening. *Allâh yimessikum bil-khêr*; or *messâkum Allâh bil-khêr*. — May thy night be happy. *Lêltak sa'id*. Answer: *Lêltak sa'id* *wemubâraka (wumbarka)*.

On visiting or meeting a person, the first question after the usual salutations is: How is your health? *Ezeiyak*, or *kêf ḥâlak (kêf kêfak)*? Thanks are first expressed for the enquiry: God bless thee; God preserve thee. *Allâh yibârek fik*; *Allâh yîḥfazak*. Then follows the answer: Well, thank God. *El-ḥamdu lillâh, ṭayyib*. — Beduins and peasants sometimes ask the same question a dozen times.

After a person has drunk, it is usual for his friends to raise their hands to their heads and say: May it agree with you, sir. *Han'an, yâ sidi*. Answer: God grant it may agree with thee. *Allâh yehannîk*.

On handing anything to a person: Take it. *Khud* (Syrian *dûnak*). Answer: God increase your goods. *Kattar Allâh khêrak*, or *kettar khêrak*. Reply: And thy goods also. *Ukhêrak*.

On leaving: Good-bye. *'Al Allâh*. Or: To God's protection. *Fi amân Illâh*. Or: Now let us go on. *Yalla bina*. — The person leaving usually says nothing, unless when about to start on a long journey, in which case he says: Peace be with you. *Ma'as-salâma*.

(On the route : Welcome. *Ahlan wasahlan*, or *marhaba*. Answer : Twice welcome. *Marhabtên*.)

I beg you (to enter, to eat, to take). *Tafaddal* (*tefaddal*, *itfaddal*); fem. *tafaddâli* (*itfaddâli*); plur. *tafaddâlu* (*itfaddâlu*, *tefaddâlu*). — Will you not join us (in eating)? *Bismillah* (literally 'in God's name'). Answer : May it agree with you, *Bilhâna*.

Take care; beware. *Ûka*; fem. *ûki*.

I am under your protection; save me. *Fardak* (*f'ardak*). — My house is thy house. *Bêtî bêtak*. — Be so good. *Emîl ma'rûf*.

What God pleases ('happens', understood). *Mâshallah* (an exclamation of surprise). — As God pleases. *Inshallah*. — By God. *Wallâh*, or *wallâhi*. — By thy head. *Wahyât râsak*. — By the life of the prophet. *Wahyât en-nebi*. By the life of the father. *Wahyât-abûk*. — God forbid. *Staghfir Allâh!* — Heavens! *Ya salâm!*

XII. Works on Egypt.

The traveller who desires more than a mere superficial acquaintance with the land of the Pharaohs should of course before leaving home read some of the standard works on the subject, and also select a number of others for reference or entertainment during the journey. This is all the more necessary if the traveller is entirely ignorant of the ancient and modern languages of the country, in which case he will find it difficult, if not impossible, to institute independent enquiries as to its manners, literature, and art. From the appended list, which might easily be extended, the traveller may make a selection in accordance with his individual taste.

A very complete bibliography of Egypt will be found in *Prince Ibrahim Hilmy's* Literature of Egypt and the Soudan from the earliest times to the year 1885 inclusive; 2 vols. fol., London, 1886-87. Among the leading foreign authorities on Egypt are *Lepsius's* 'Denkmäler aus Ägypten und Äthiopien', *Champollion's* 'Monuments de l'Égypte et de la Nubie', *Rosellini's* 'Monumenti dell' Egitto e della Nubia', and the 'Description de l'Égypte' published by the members of the French expedition.

The Arabian historians are mere chroniclers, who narrate a series of facts and traditions, and are entirely deficient in method and the faculty of criticism. The following are the most important writers on the general history of Egypt: — *El-Mas'ûdî* (d. 956), of Fostât; *Ibn el-Athîr* (d. 1232), of Mossul in Syria; *Ibn Khaldûn* (d. 1406), one of the most learned of Arabian authors, a philosophical historian, and chiefly famous for the preface to his history, which was printed at Bûlâk, in seven volumes, in 1868; *Abulfidâ* (d. 1331), prince of Hama in Syria. The following are authors of important works on limited epochs of Egyptian history and of valuable descriptive works: — *El-Makrizî* (d. 1442, at Cairo), the author of a geographical, physical, historical, and political description of Egypt, and of Cairo in particular, printed at Bûlâk in 1854; *Abul-Mahâsin* (d. 1469), the author of a detailed history of Egypt from the Arabian conquest nearly down to the time of his death; *Es-Siyûtî* (d. 1506), of Assiût in Upper Egypt; *El-Manâfi* (d. 1624); *Abu Shâma* (d. 1224), who wrote the history of Nûreddîn and Salâheddîn; *Bahâeddîn* (d. 1234), who for many years was a

follower of Saladin; *Abdellatif* (d. 1232), a physician at Baghdâd, the author of a very important and interesting description of Egypt.

Classical scholars should provide themselves with the 2nd book of *Herodotus*, the 17th book of *Strabo*, and the 1st book of *Diodorus Siculus*.

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1. Approaches to Egypt.

The time-tables and handbooks of the various steamship companies (see below) give full information both as to the direct sea-routes from England and as to the steamers from Mediterranean ports. Particulars of the overland routes (see p. 2) from England to the Mediterranean will be found in *Bradshaw's Continental Railway Guide* (2s.), the advertisement pages of which also contain some shipping information. The 'P. & O.' Co. issues tickets for the sea-route out and the overland route home, or *vice versa*. Heavy baggage should in all cases, if possible, be sent round by steamer. — Travellers from the United States may sail direct from New York to Naples or Genoa by German steamer (first-class only) and proceed thence by one of the steamers mentioned at pp. 2-4.

Travellers who desire to return from Egypt by one of the larger mail lines should secure a berth as soon as possible by applying to the shipping offices in Cairo (p. 26), as these steamers are apt to be crowded from February to April inclusive. Information as to available accommodation is telegraphed from Aden to Cairo. The days and hours given below for the arrival and sailing of the steamers are approximate only, except in the case of the terminal ports. At intermediate ports the steamers are sometimes behind itinerary time, and not unfrequently a day or two in advance. In either case they proceed at once on their voyage.

Alexandria, the chief seaport of Egypt, is regularly visited by British, French, Austrian, Italian, Russian, Greek, and Egyptian steamers. *Port Saïd*, on the Suez Canal, is touched at by the vessels of the great Australian, Asiatic, and East African lines. — *Cairo* may be reached by rail in 3½ hrs. from Alexandria, and in 7 hrs. from Port Saïd. The railway from Port Saïd is a narrow-gauge line as far as Ismaïliya, where carriages must be changed (p. 164; 1 hour's halt).

Alexandria is almost 30° E. of Greenwich, and its time is 1 hr. 59 min. in advance of Greenwich time; that of Cairo is 2 hrs. 5 min. and that of Port Saïd 2 hrs. 10 min. in advance of Greenwich. 'Central Europe' time (observed on German and Italian railways, etc.) is 1 hr. in advance of Greenwich.

Owing to the advance in the price of coal, a surtax of 10 per cent is at present charged on sea-passage fares to Egypt.

a. Steamers from England direct.

1. Steamers of the PENINSULAR AND ORIENTAL STEAM NAVIGATION Co. ('P. & O.'), leaving London (Royal Albert Docks) every Thurs., Frid., or Sat., sail via Gibraltar and Marseilles, or via Gibraltar and Malta (see p. 2), in 12 days to *Port Saïd* (fares 1st. cl. 20*l.*, 2nd cl. 12*l.*). Steamers of the same company occasionally call at *Alexandria* during the Egyptian season (same fares as to Port Saïd). Return-tickets to Egypt are not issued by this line, but a reduction of one-third is allowed for the return-voyage if made within four months (20 per cent if made within six months).

2. Steamers of the ORIENT-PACIFIC LINE, leaving London (Tilbury Docks) every alternate Frid., sail via Plymouth, Gibraltar, Marseilles, and (9 days) Naples to *Port Saïd* and *Ismaïliya* (fares and return-voyage allowances as above).

3. Steamers of the NORTH GERMAN LLOYD ('Norddeutscher Lloyd'), for Australia or China, leaving Southampton fortnightly, sail via Genoa and Naples to *Port Saïd* and *Ismaïliya* (fares from London, 20*l.* 6*s.*, 12*l.* 6*s.*; return-tickets 32*l.* 11*s.*, 19*l.* 10*s.*). Thence to *Cairo* by rail (fares from London, 21*l.*, 12*l.* 13*s.* 6*d.*; return tickets 34*l.*, 20*l.* 5*s.*). Return-tickets are available for six months.

4. Steamers of the *Papayanni* (fare 14*l.*), *Moss*, and *Ellerman Lines* sail from Liverpool to Alexandria every fortnight; those of the *Prince Line* every 10 days (fare 8*l.* 10*s.*-13*l.*). — Steamers of the *Bibby* and *Hall Lines* sail from Liverpool to Port Saïd every fortnight; and those of the *City* and *Anchor Lines* at irregular intervals (fare ca. 14*l.*).

b. Steamers from Mediterranean Ports.

OVERLAND ROUTES FROM LONDON TO MEDITERRANEAN PORTS. *Brindisi* may be reached from London viâ Calais and Bâle in 58¼ hrs. by ordinary train (fare 12*l.* 1*s.* 4*d.* or 8*l.* 7*s.* 1*d.*); or in 44 hrs. by the 'P. & O. Brindisi Express', leaving London every Frid. at 9 p.m. (fare, including sleeping-car ticket, 16*l.* 11*s.* 8*d.*; tickets obtainable only from the 'P. & O.' Co., 122 Leadenhall St., E. C., or the International Sleeping Car Co., 20 Cockspur St., S.W.). — *Genoa* is 30¾ hrs. from London viâ Paris and Mont Cenis (fares 7*l.* 6*s.* 4*d.*, 5*l.* 0*s.* 8*d.*). — *Venice* is 30¼ hrs. from London viâ Bâle and the St. Gotthard (fares 8*l.* 8*s.* 4*d.*, 5*l.* 18*s.* 2*d.*). — *Naples* is 50 hrs. from London viâ Paris, Mont Cenis, and Rome (fares 11*l.* 2*s.* 7*d.*, 7*l.* 14*s.*). — *Marseilles* is 22¼ hrs. from London (fares 6*l.* 13*s.* 11*d.*, 4*l.* 11*s.* 7*d.*). A 'Mediterranean Express' for Marseilles, etc., leaves Calais every Tues. and Thurs. and Paris every Sun., Mon., Wed., Frid., and Sat. in winter; passengers from Calais (London) by this train pay 2*l.* 15*s.*, in addition to the ordinary 1st class fare (places must be reserved in advance). — *Trieste* is reached in 50 hrs. from London viâ Ostend and Vienna (fares about 10*l.* 2*s.*, 7*l.* 7*s.*), or in 46 hrs. once weekly by the 'Ostend-Trieste Express' (fares 12*l.* 11*s.* 1*d.*; tickets obtainable only at 20 Cockspur St., London, see above), in connection with the Austrian Lloyd steamers to Alexandria (p. 3; through-fare to Alexandria 24*l.* 12*s.* 10*d.*, to Cairo 25*l.* 16*s.* 9*d.*).

The chief lines of **Steamers to Alexandria** are: —

1. From BRINDISI (Grand Hôtel International, first-class, R. 4-6, D. 5 fr.; Albergo Europa, R. 3 fr.; Alb. Centrale, R. 2-3 fr.). *Austrian Lloyd* steamer (Trieste boat, see p. 3) every Frid. at 2 p.m., reaching Alexandria on Mon. at 6 a.m. (fares 1st cl. 200 Kronen, 2nd cl. 140 K.); returning from Alexandria every Sat. at 3 a.m., reaching Brindisi on Tues. morning. — *Navigazione Generale Italiana* (Venice boat, see below) on the 14th and 29th of the month at 1 p.m., reaching Alexandria at the same hour on the 17th and 1st or 2nd (fares 180 fr. 60, 113 fr. 60 c., including wine); returning from Alexandria on the 7th and 22nd at 5 p.m., reaching Brindisi at 7.30 a.m. on the 13th and 31st (or 1st).

2. From NAPLES (Hôtel Bristol, Parker's, Britannique, West End, Grand Hôtel, Grande Bretagne, etc.). *Navigazione Generale Italiana* (Genoa boat, see p. 3; agent, Via Nicola Amore 16) every Wed. afternoon, reaching Alexandria on Sun. evening (fares 222 fr., 164 fr.); returning from Alexandria every Thurs. afternoon, reaching Naples on Mon. about noon.

3. From VENICE (Hôtel Royal Danieli, Hôt. de l'Europe, Grand Hôtel, Britannia, etc.). *Navigazione Generale Italiana* (agent, Via Ventidue Marzo 2413), on the 12th and 27th of each month at 8 a.m., arriving at Brindisi about midnight on the 13th and 28th (comp. above), and reaching Alexandria at 1 p.m. on the 17th and 1st or 2nd (fares 251 fr. 10, 164 fr. 10 c.); returning from Alexandria on the 7th and 22nd, reaching Venice at 7 a.m. on the 15th and 3rd (or 4th).

4. From GENOA (Grand Hôtel Savoie, Isotta, de Gênes, Eden

Palace, etc.). *Navigazione Generale Italiana* (agent near the main rail. station), every Sat., viâ Leghorn, Naples (see p. 2), and Messina, reaching Alexandria on the second Sun. following (fares 281 fr. 60, 193 fr. 10 c.); returning from Alexandria on Thurs. afternoon, reaching Genoa the following Thurs. morning.

5. From MARSEILLES (Hôtel du Louvre et de la Paix, Noailles et Métropole, Grand Hôtel, etc.). Steamers of the *Messageries Maritimes* (agent, Rue Cannebière 16) leave Marseilles every Thurs. at 4 p.m., reaching Alexandria on Tues. at 4 a.m. (fares 300 fr., 240 fr.); returning from Alexandria on Frid. at 4 a.m. Return-tickets, available for four months, at a reduction of 10 per cent. The India and China packets (p. 4) call also at Port Sa'ïd and Isma'îliya. — 'P. & O.' steamers (agents, Estrine & Co., Rue Noailles 7) leave occasionally for Alexandria during the season (fares 15*l.*, 9*l.*).

6. From TRIESTE (Hôtel de la Ville, Delorme, Europa). *Austrian Lloyd* steamers leave Trieste every Thurs. at 11.30 a.m., touching at Brindisi (see p. 2; arriving at 1 p.m. on Frid.), and reach Alexandria on Mon. at 6 a.m. (fares 237 K. or 161 K. 40 h. in gold); returning from Alexandria on Sat. at 3 p.m., reaching Trieste at noon on Wednesday. In March, April, May, and June the returning steamers call at Venice on Wed. morning.

ARRIVAL AT ALEXANDRIA (comp. Map, p. 18). The perfectly flat N.E. coast of Egypt, and even Alexandria itself, are not visible to the steamboat-passenger until very shortly before the vessel enters the harbour. We first observe the lighthouse. The steamer takes a pilot on board and is steered by him through a narrow, shallow, and rocky channel (*Bôghaz*) into the harbour. As the passage can only be effected by daylight, vessels arriving in the evening must ride at anchor outside until next morning. To the left, on the *Râs et-Tîn* ('Cape of Figs'), are the viceroy's palace and the arsenal. Most of the steamers lie alongside the quays.

As soon as the brief sanitary inspection is over, the porters and commissionnaires swarm wildly on deck, vociferating in half-a-dozen different languages, and with animated gesticulations precipitate themselves upon the travellers' luggage. The best plan, especially when ladies are of the party, is to secure the services of one of *Cook's* or *Gaze's* agents, who relieves the traveller of all trouble, assists in clearing luggage at the custom-house, and conducts the travellers to the special omnibuses for the hotels or railway-station. These agents are recognizable by the official caps, while the Arabs in the service of these firms bear large brass plates on their breasts. A sum of 15–20 piastres generally covers the total expenses of landing, etc., but a great deal of trouble is saved by procuring a landing ticket before leaving home. — The *Custom House Examination*, which takes place on shore, resembles the process in Europe.

The chief lines of **Steamers to Port Sa'ïd** are the following: —

1. From BRINDISI. Express-steamers of the 'P. & O.' Co., carrying first-cabin passengers only, leave Brindisi every Sun. night in

connection with the Brindisi Express (see p. 2), reaching Port Saïd on the following Wed. morning (fare 10*l.*), returning weekly.

2. From NAPLES. Steamers of the *Orient-Pacific Line* (Holme & Co., Via Flavio Gioia 2) leave Naples every second Sun. for Port Saïd and Ismaïliya (fares 10*l.*, 6*l.*; through-fares to Cairo, including railway 10*l.* 14*s.*, 6*l.* 7*s.*); returning from these ports on Wed. and reaching Naples on Sunday. — *North German Lloyd* (Southampton boat, see p. 1; agent, Strada Piliero 2) steamers, leaving Naples thrice monthly on Wed. evening, reaching Port Saïd on the following Sun. (fares 200 *M.*, 140 *M.*; to Ismaïliya 10 *M.* extra each class); and returning also thrice monthly. — The liners of the *German East African Steam-Packet Co.* (Kellner & Lampe, Vico Primo Piliero 1), leaving Naples every second Frid., reach Port Saïd on the following Wed. (fares 220 *M.*, 160 *M.*). — *Navigazione Generale Italiana* steamers on the 19th of each month to Port Saïd; see No. 4 on p. 3.

3. From GENOA. *North German Lloyd* steamers, thrice a month on Tues., viâ Naples (see above), reaching Port Saïd the following Sun. (fares 260 *M.*, 180 *M.*, to Ismaïliya 10 *M.* extra each class). — A steamer of the *Nederland Steamship Co.* (N. J. Tiedemann, Via Assarotti 36) leaves Genoa for Port Saïd every alternate Thurs. (fares 120 fl., 75 fl.). — *Navigazione Generale Italiana* steamers on the 18th of each month to Port Saïd; see under No. 4 on p. 3.

4. From MARSEILLES. Steamers of the *Messageries Maritimes* to Port Saïd viâ Alexandria (p. 3) leave Marseilles thrice monthly (fares 400 fr., 300 fr.). — The '*P. & O.*' boats for Port Saïd leave Marseilles every Frid. at noon (15*l.*, 9*l.*). — A steamer of the *Orient-Pacific Line* (Worms & Co., Rue Beauveau 16) leaves Marseilles every alternate Frid. for Port Saïd (fares 15*l.*, 9*l.*). — A steamer of the *Bibby Line* (Watson & Parker, Rue Beauveau 8) leaves Marseilles for Port Saïd fortnightly (12*l.*). — A steamer of the *Rotterdamse Lloyd* (Ruys & Co., Rue de la République 29) leaves Marseilles every alternate Thurs. for Port Saïd.

5. From TRIESTE. Steamer of the *Austrian Lloyd* thrice monthly.

ARRIVAL AT PORT SAÏD. As in the case of the approach to Alexandria, the low sandy coast is still out of sight for some time after the steamer meets the yellowish-green water opposite the Nile mouths. The lighthouse (175 ft. high) and the masts of the ships in port then come in sight and finally the huge breakwaters of the harbour. The entrance, marked by buoys, is $\frac{1}{2}$ M. wide, but the actual channel between the moles is only 100-160 yds. in width. The custom-house examination takes place on shore; luggage going on to Ismaïliya is not examined until that port is reached.

For the steamboat voyage on the Suez Canal to Ismaïliya, see pp. 169, 170. — Railway from Port Saïd and Ismaïliya to Cairo, see pp. 161-161.

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Comparative Table of English and Egyptian Money.

Egyptian			English			Egyptian			English			English			Egyptian		
£ E.	Pias.		£.	S.	D.	£ E.	Pias.		£.	S.	D.	£.	S.	D.	£ E.	Pias. & Mill.	
—	1	—	—	—	2½	21	—	—	21	10	9½	—	1	—	—	4,9	
—	2	—	—	—	48/4	22	—	—	22	11	3½	—	2	—	—	9,8	
—	3	—	—	—	7¼	23	—	—	23	11	3½	—	3	—	—	14,6	
—	4	—	—	—	5¾	24	—	—	24	12	4	—	4	—	—	19,5	
—	5	—	1	—	—	25	—	—	25	12	10	—	5	—	—	24,4	
—	6	—	1	—	2½	26	—	—	26	13	4	—	6	—	—	29,3	
—	7	—	1	—	5	27	—	—	27	13	10	—	7	—	—	34,1	
—	8	—	1	—	7½	28	—	—	28	14	4½	—	8	—	—	39,1	
—	9	—	1	10	—	29	—	—	29	14	10½	—	9	—	—	43,9	
—	10	—	2	—	½	30	—	—	30	15	4½	—	10	—	—	48,8	
—	11	—	2	—	3	31	—	—	31	15	10½	—	11	—	—	53,6	
—	12	—	2	—	5½	32	—	—	32	16	5	—	12	—	—	58,5	
—	13	—	2	—	8	33	—	—	33	16	11	—	13	—	—	63,3	
—	14	—	2	—	10½	34	—	—	34	17	5	—	14	—	—	68,3	
—	15	—	3	—	1	35	—	—	35	17	11½	—	15	—	—	73,1	
—	16	—	3	—	3½	36	—	—	36	18	5½	—	16	—	—	78	
—	17	—	3	—	6	37	—	—	37	18	11½	—	17	—	—	82,9	
—	18	—	3	—	8	38	—	—	38	19	6	—	18	—	—	87,8	
—	19	—	3	—	10½	39	—	—	40	—	—	—	19	—	—	92,6	
—	20	—	4	—	1¼	40	—	—	41	—	6	—	—	—	—	97,5	
—	30	—	6	—	2	41	—	—	42	1	—	—	2	—	—	95	
—	40	—	8	—	2½	42	—	—	43	1	—	—	3	—	—	92,5	
—	50	—	10	—	3	43	—	—	44	2	6½	—	4	—	—	90	
—	60	—	12	—	3¾	44	—	—	45	2	2	6½	5	—	—	87,5	
—	70	—	14	—	4	45	—	—	46	3	1	—	6	—	—	85	
—	80	—	16	—	5	46	—	—	47	3	7	—	7	—	—	82,5	
—	90	—	18	—	5½	47	—	—	48	4	1	—	8	—	—	80	
—	1	—	—	—	6	48	—	—	49	4	7½	—	9	—	—	77,5	
2	—	1	—	—	1½	49	—	—	50	5	5	—	10	—	—	75	
3	—	3	—	—	6½	50	—	—	51	5	7½	—	—	—	—	72,5	
4	—	4	—	—	2	60	—	—	61	10	9	—	11	—	10	70	
5	—	5	—	—	7	70	—	—	71	15	10½	—	12	—	11	67,5	
6	—	6	—	—	3	80	—	—	82	1	—	—	13	—	12	65	
7	—	7	—	—	3	90	—	—	92	6	2	—	14	—	13	62,5	
8	—	8	—	—	4	100	—	—	102	11	3½	—	15	—	14	60	
9	—	9	—	—	4	7½	—	—	—	—	—	—	16	—	15	62,5	
10	—	10	—	—	5	1½	—	—	—	—	—	—	17	—	16	57,5	
—	—	—	—	—	—	—	—	—	—	—	—	—	18	—	17	55	
—	—	—	—	—	—	—	—	—	—	—	—	—	19	—	18	52,5	
—	—	—	—	—	—	—	—	—	—	—	—	—	20	—	19	50	
11	—	11	—	5	7½	—	—	—	—	—	—	—	30	—	29	25	
12	—	12	—	6	2	—	—	—	—	—	—	—	—	—	—	—	
13	—	13	—	6	8	—	—	—	—	—	—	—	40	—	39	—	
14	—	14	—	7	2	—	—	—	—	—	—	—	50	—	48	75	
15	—	15	—	7	8½	—	—	—	—	—	—	—	60	—	58	50	
16	—	16	—	8	2½	—	—	—	—	—	—	—	70	—	68	25	
17	—	17	—	8	8½	—	—	—	—	—	—	—	80	—	78	—	
18	—	18	—	9	3	—	—	—	—	—	—	—	90	—	87	75	
19	—	19	—	9	9	—	—	—	—	—	—	—	100	—	97	50	
20	—	20	—	10	3	—	—	—	—	—	—	—	—	—	—	—	

2. Alexandria.

Railway Stations. *General Railway Station* (Pl. G, 5), near the Porte Moharrem Bey, for all lines except that to Ramleh. — *Ramleh Station* (Pl. G, 3), by the E. harbour.

Hotels (comp. p. xviii). *HÔTEL KHÉDIVIAL* (Pl. a; G, 4), Rue Chérif Pacha 33, near the principal station (see above); *HÔTEL ABBAT* (Pl. b; F, 4), in the Square Ste. Catherine. At these, 60 pias. daily for room and three meals; R. from 25, L. 2, A. 4, B. 6-8, dçj. 20, D. 20-25 pias. — Second class: *HÔTEL CONTINENTAL* (Pl. c; F, 4), Place Mèhémet Ali, pens. 10 fr.; *HÔTEL DU CANAL DE SUEZ*, Rue de la Poste 3 (Pl. F, 3, 4), pens. 10s.; *HÔTEL DES VOYAGEURS*, Rue de l'Eglise Ecossaise 4 (Pl. F, 3), moderate; *HÔTEL BONNARD*, Rue Champollion 7, R. 3, B. 1 fr.

Cafés. 'Café noir' in the European style, or 'café fort' in the Arabian, 1 pias. per cup. *Zarani*, opposite the Hôt. Khédivial; others in the Place Mèhémet Ali (Pl. F, 4), opposite the Rue des Sœurs. There are several cafés in side-streets near the sea, mostly kept by Greeks, with evening concerts (sometimes female orchestra). — **Restaurants.** *Firenze*, opposite the post-office (Pl. F, 3); *Universel*, Rue de l'Ancienne Bourse 6 (Pl. F, 4); *A. Fir*, Rue Champollion 3 (German, beer). — **Beer.** *Dockhorn*, Rue Champollion 5; *Delacovias*, Place Mèhémet Ali; *Falk*, Rue de l'Eglise Ecossaise (Pl. F, 3, 4); *Fink*, Rue Chérif Pacha 30. — **Bars.** *Spathis*, next door to the Restaurant Universel; *Monferrato*, Rue Chérif Pacha; *Pappa*, Rue Chérif Pacha 4 (also preserved meats, etc.). — **Confectioners.** *Zola*, Rue Toussoum Pacha 3; *Sault*, Rue Chérif Pacha 26.

Baths. *European*: at the hotels (see above). *Arabian* (comp. p. xxiv): in the Rue Râs et-Tin, opposite the Zabtîyeh (police-office). — *Sea Baths* (Bains Danubio; Pl. E, 3), at the E. harbour; better at San Stefano near Ramleh (see p. 19) and at Mex (p. 18).

Clubs. *Cercle Khédivial*, on the first floor of the Exchange (Pl. F, 4), handsomely fitted up, patronized by Europeans of all nations; introduction by a member necessary; after a week visitors must purchase a ticket of admission. *Cercle Mohammed Ali*, opposite the Hôt. Khédivial, similar. Numerous newspapers at both, and also in the reading-room of the Exchange.

Electric Tramways, focussing in the Place Mèhémet Ali, see Plan. Fares within the town, 1st class 10 mill., 2nd class 5 mill., entitling to one change of cars; to Mex 20 and 10 mill.

Cabs (comp. p. 27). *Within the town*: one-horse cab per drive not exceeding ½ hr. 2 pias., two-horse 3 pias.; per hour 4 and 5 pias., each addit. hr. 3 and 4 pias.; from the steamer to the rail. stations or vice versa 3 and 4 pias. *Outside the town*: per hour 6 and 8, each hr. addit. 4 and 6 pias. A bargain should always be made beforehand, especially for longer drives.

Commissionnaires are useful when time is limited or when the traveller's cabman speaks Arabic only. They charge 20-30 pias. per day, but may be hired for temporary purposes for 4-5 pias. Offers to escort the traveller to Cairo, and even up the Nile, should be disregarded, as the only suitable dragomans are to be found at Cairo (comp. p. 23).

Post Office (Pl. F, 3, 4), open from 7 a.m. to 9.30 p.m., except for two hours after noon. France has a post-office of its own (Rue de la Gare de Ramleh 2).

Telegraph Offices. *Egyptian* in the Exchange (Pl. F, 4); *English* (Pl. F, 4), Rue du Télégraphe Anglais 5.

Consulates (comp. p. xx). **BRITISH** (Pl. 6; G, 3), Rue de la Gare de Ramleh: consul-general, *Mr. E. B. Gould*; vice-consul, *Mr. A. D. Alban*. — **AMERICAN**, St. Mark's Buildings, Place Mèhémet Ali: consular agent, *Mr. Jas. Hewat*. — **FRENCH** (Pl. 8; G, 4), Rue Nabi-Daniel: consul, *M. Girard*. — **GERMAN** (Pl. 5; G, 4), Rue de la Porte de Rosette 16: consul, *Baron*

von Humboldt-Dachröden. — AUSTRIAN (Pl. 7; G, 4), Rue Nabi-Daniel: consul-general, *Herr von Ugron de Abránfalva*. — ITALIAN (Pl. 9; G, 4), Rue de l'Eglise Copte 20: consul, *Cav. Cesare Romano*. — BELGIAN, Rue de Constantinople 20 (Pl. G, 4): consul, *M. Prosper Rémy*. — DUTCH (Pl. 10; G, 4), Rue Nabi-Daniel: consul, *M. Rémy*. — RUSSIAN (Pl. 11; I, 3), Rue de la Porte de Rosette: consul, *M. Iwanow*. — SWEDISH, Rue du Télégraphe Anglais (Pl. F, 4): *Mr. Barker*. — DANISH, Rue Chérif Pacha 6: vice-consul, *M. Kahla*.

Steamboat Offices. *Peninsular & Oriental Co.*, Rue de la Gare de Ramleh (Hasselden & Co.; 'Box 153'); *Orient-Pacific Line*, Rue du Télégraphe Anglais (Mass & Co.); *Messageries Maritimes*, Rue de la Gare de Ramleh 4 (Jul. Ricard); *Austrian Lloyd*, Rue de l'Eglise Debbane 5 (Pl. F, G, 4; H. Pitner); *Navigazione Generale Italiana*, Rue Tewfik Pacha 6 (Capt. Fel. Baldovino); *North German Lloyd*, Bilonaki House, behind the Rue de la Gare de Ramleh (Schöeller); *Compagnie Russe*, Rue de la Poste 4; *German Levant Line*, Rue Noubar Pacha 14 (Ad. Stross); *Khedivial Mail Steamship Co.*, Rue de l'Antienne Bourse 2 (B. F. Hornsy). — *Lloyd's Agent*, L. Muller, Rue Tewfik Pacha.

Tourist Agents. *Thos. Cook & Son*, Rue Chérif Pacha 22; *H. Gutz & Sons*, Place Ste. Catherine; *Ugo Orvieto's Agenzia d'Arrivi*.

Bankers. *Banque Impériale Ottomane*, Place Méhémet Ali 5; *Bank of Egypt*, Rue Tewfik Pacha 4; *Anglo-Egyptian Bank*, Rue Chérif Pacha 7; *Crédit Lyonnais*, Rue Chérif Pacha. — **Money Changers.** *G. Brach & Co.*, Rue Pirona Okella, opposite the Tribunal Indigène.

Physicians. *Dr. Mackie*, *Dr. Morrison*, English; *Dr. Varenhorst Pasha*, *Dr. Goebel* (surgeon; see below), *Dr. Kanzi*, *Dr. Gottschlich*, *Dr. Pecnik*, *Dr. Schiess Bey*, *Dr. Walther* (skin and ear diseases), German; *Dr. Kärtz*, Greek. — **Dentists:** *Dr. Love*, American; *Dr. Keller*, Swiss. — **Oculist**, *Dr. Osborne*, Austrian. — All the addresses may be obtained at the chemists' (see below).

Chemists. *Huber*, Rue Chérif Pacha 35; *Ruelberg*, Rue de l'Antienne Bourse 1.

Hospitals. *Deaconesses' Institute* (Pl. H, 5), Avenue de Moharrem Bey, an admirable establishment, managed by Dr. Goebel; *European Hospital* (Pl. F, 4, 5), Boulevard Ismail Pacha; *Egyptian Hospital & Foundling Asylum* (Pl. H, 3), near the Ramleh Station, an admirable institution, with modern appliances, managed by Dr. Schiess.

Booksellers, in the Rue Chérif Pacha, on the S.W. side of the Exchange. Photographs and knickknacks in the same street. — **Photographs.** *Reiser*, *Lassave*, Rue de l'Antienne Bourse 6 and 4; *Fiorillo*, Rue du Général Earle 3; *Fettel & Bernard*, Rue Toussoun Pacha.

Shops for all kinds of European articles are to be found in the Rue Chérif Pacha and the Place Méhémet Ali. — Ready-made clothing: *Stein*, *Goldenberg*, Place Méhémet Ali. Music and musical instruments, *Hugo Hackh*; watches and clocks, *Franz Neumann*; reproductions of ancient Egyptian ornaments, *Stobbe*, all in the Rue Chérif Pacha. — *Cigars and Cigarettes* at *H. C. Flick's*, Rue de l'Antienne Bourse 1. — The Arabian bazaar presents no attraction.

Churches. *English* (Pl. F, 4), Place Méhémet Ali, *Rev. E. J. Davis*; service on Sundays at 11 and 3 o'clock. — *Presbyterian* (Pl. F, 3), Rue de l'Eglise Ecosaise, *Rev. Wm. Cowan*; service at 11. — *Protestant Church* (Pl. F, 3), Rue de la Poste; German or French service 9.45 a.m. — *Roman Catholic*: St. Catherine's (Pl. F, 4) and Lazarist Church (Pl. F, 4). — Two *Greek Churches*. — Several *Synagogues*, etc.

Theatres. *Abbas Hilmi Theatre* (Pl. F, 4), an attractive new building in the Place Méhémet Ali; frequent operas and operettas. — *The Zizania Theatre* (Pl. G, 4), in the Rue de la Porte de Rosette, is frequently closed; Italian and French operas are given; after Jan. 1st alternately in Alexandria and Cairo. — VARIETY THEATRES (also comedies and operettas), all with gardens: *Champs Elysées*, in the park of that name (Pl. L, 5); *Alhambra* (Pl. G, 4); *Alcazar*, adjoining the German consulate (Pl. 5; G, 4).

DISPOSITION OF TIME. Though few travellers bound for Cairo spend much time in Alexandria, a stay of 1½-2 days may profitably be devoted

to the latter semi-Oriental town, which has much developed since the events of 1882. It is unadvisable to postpone the inspection of Alexandria until the return, for by that time the traveller is saturated with other impressions. — 1st Day. In the morning walk or drive through the town and bazaar, by the *Rue Chérif Pacha* and the *Place Méhémet Ali* to the *Rue Râs el-Tin* and its side-streets, including, if time permit, a visit to the *Palais Râs el-Tin* (p. 14); in the afternoon go by rail (p. 18) or carriage (p. 5) to *Ramleh* (p. 19), with its villas. Drivers may return via the *Mahmûdiyyeh Canal* and the *Villa Antoniadès* (p. 17). — 2nd Day. In the morning visit the *Græco-Roman Museum* (p. 15) and devote the afternoon to the *Rue Ibrahim, Minet el-Bassal, Gabbari* (p. 18), the *Mahmûdiyyeh Canal, Pompey's Pillar*, and the *Catacombs* (p. 12).

Alexandria, called *Iskanderieh* by the Arabs and Turks, the second town of Egypt, and one of the most important commercial cities on the Mediterranean, is situated at the W. extremity of the Nile-delta, on the narrow sandy strip separating Lake Mareotis from the sea, in E. long. $29^{\circ}58'30''$, and N. lat. $31^{\circ}13'5''$. It contains (1897) a population of 320,000, of whom about 46,000 are Europeans (Franks), chiefly Greeks and Italians, but including also some French and Austrians, and a few British, Germans, etc. The Mohammedans live almost exclusively in the N. and W. quarters of the city, the Europeans in the E. quarter, and at *Ramleh* (p. 19).

Alexandria has two HARBOURS. The *Port Est*, or E. harbour, known in antiquity as the 'Great Harbour' and then sheltered by a massive mole, is now accessible only for fishing-boats. The *Port Ouest*, or W. harbour (originally named *Eunostos* after the son-in-law of Ptolemy I.), was not freely used until the time of the later Roman emperors. Under the Arabs it was the chief haven, and afterwards came to be called (erroneously) the 'Old Harbour'. Since 1871 it has been enlarged by the addition of an *Outer Harbour*, about 1800 acres in area. This is protected by a breakwater nearly 2 M. in length, constructed of solid masses of masonry. The broad horizontal surface is 10 ft. above the level of the water at low tide. A second pier, or Molo, nearly 1000 yds. in length, protects the *Inner Harbour*, which is about 475 acres in area and on an average 27 ft. deep. From the beginning of this pier a series of new quays extends along the whole E. side of the harbour to the Arsenal (p. 14). The port is entered and cleared annually by upwards of 2000 steamers, more than half of which are under the British flag. The *Mahmûdiyyeh Canal* (p. 11), which connects Alexandria with the Nile, enters the inner harbour by several locks (Pl. C, 6). The chief exports are cotton, grain, cotton-seed, beans, rice, sugar, onions, etc.

1. HISTORY AND TOPOGRAPHY OF ANCIENT ALEXANDRIA.

Alexandria was founded in B.C. 332 by *Alexander the Great*, and forms a magnificent and lasting memorial of his Egyptian campaign. He conceived the plan of founding a new and splendid seaport town in Egypt, both to facilitate the flow of Egypt's wealth towards Greece and the Archipelago, and to connect the venerable

kingdom of the Pharaohs with that widely extended Greek empire which it was his great ambition to found. The site chosen was opposite the island of Pharos, near the ancient Egyptian village of *Rhakotis*, between the Mediterranean Sea and the Mareotic Lake (p. 21), which was connected with the Nile by several navigable channels. The choice was both judicious and far-seeing. For the older, and apparently more favourably situated, harbours at the E. end of the Delta, close to the Red Sea, were exposed to the danger of being choked by the Nile mud, owing to a current in the Mediterranean, beginning at the Strait of Gibraltar, which washes the whole of the N. African coast. *Deinocrates*, the architect, was entrusted with the planning and building of the new city. After Alexander's death, when his empire was divided among his generals, *Ptolemy I. Soter* (323-286 B.C.) came into possession of Egypt. During his wise and upright reign Alexandria became a great resort of artists and scholars, including Demetrius Phalereus, the orator, who suggested the foundation of the famous library, Apelles and Antiphillus, the painters, Euclid, the mathematician, and Erasistratus and Herophilus, the physicians. A history of Alexander the Great written by Ptolemy himself has unfortunately been lost. This Ptolemy also founded the Museum (p. 9), a splendid pile dedicated to science and poetry, in which scholars dwelt as well as studied and taught. Comp. p. lxxxvii.

Notwithstanding the continual dissensions among the Ptolemies with regard to the succession to the throne (p. lxxxvii), which seriously disturbed the peace of the city, the fame of Alexandria, as the greatest centre of commerce in the world and the chief seat of Greek learning, steadily increased, and in B.C. 48, when the Romans interfered in the quarrels of *Cleopatra* and her husband and brother *Ptolemy XIV.*, had reached its zenith. After the murder of Pompey at Pelusium, *Caesar* entered Alexandria in triumph (p. cvi), but was attacked by the citizens and the army of Ptolemy XIV., and had considerable difficulty in maintaining himself in the Regia (see p. 9). *Cæsar* was afterwards conquered by the charms of the Egyptian queen, but *Antony* fell more fatally into her toils, and spent years of revelry with her at Alexandria (42-30). *Augustus* enlarged the city by the addition of the suburb of *Nicopolis* (p. 18). At this prosperous period Alexandria is said to have numbered more than half-a-million inhabitants. The Greek element predominated, next in importance to which was the Egyptian, while a numerous, but exclusive, Jewish community was settled here as early as the 4th cent. B.C.

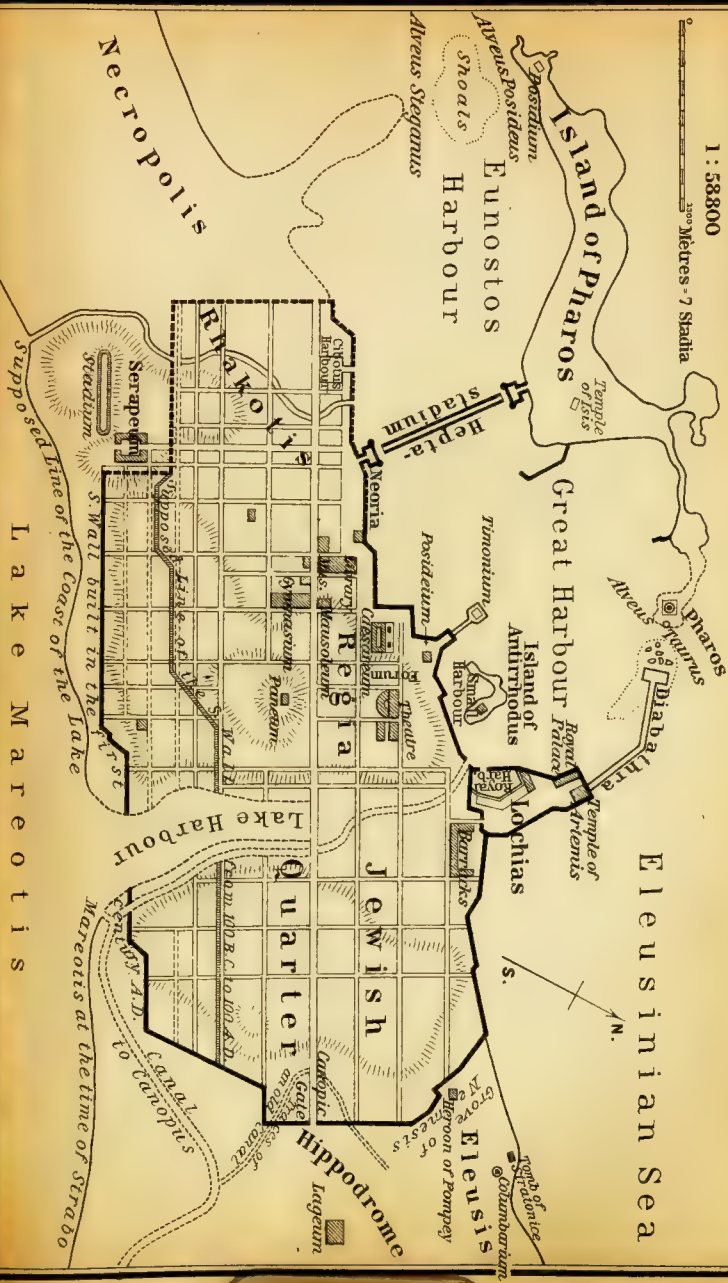
The Greek scholar and traveller *Strabo* (B.C. 66-24) describes Alexandria as it was in the decades immediately before the beginning of our era, in the 17th Book of his Geography. The former island of *Pharos* had been united to the mainland by an embankment known as the Heptastadium (see p. 9), and on the E. extremity of the island rose the famous lighthouse built by Sostratos, the Cnidian, in the reign of Ptolemy II. Philadelphus, which was regarded by the ancients as one of the wonders of

ALEXANDRIA

from 100 B.C. to 100 A.D.

1 : 58800

1000 Mètres - 7 Stadia

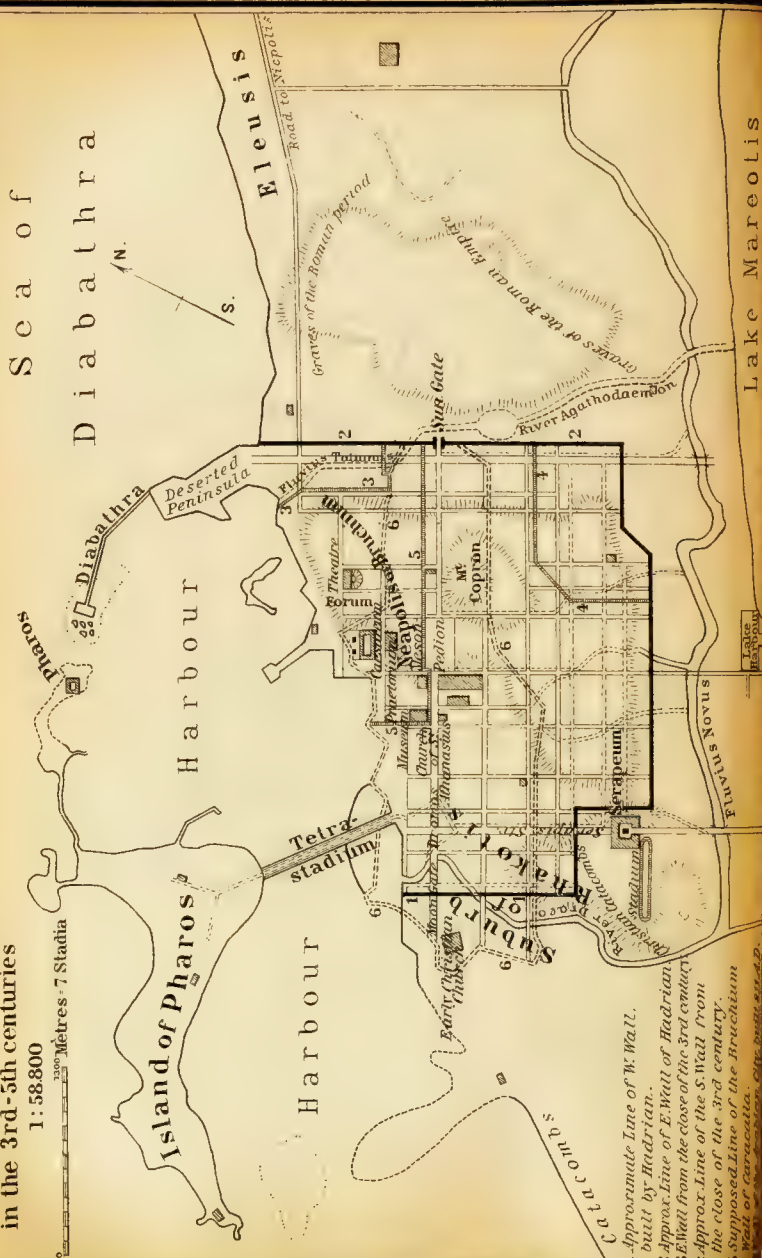


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Approximate Line of W. Wall.

built by Hadrian.

Approx. Line of E. Wall of Hadrian.

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the world, and gave its name of 'Pharos' to all lighthouses afterwards erected. Its original height is said to have been 400 ells (590 ft.), and though even in antiquity it threatened more than once to collapse, part of the ancient tower still stood erect after the great earthquakes of 1303 and 1366. This was overwhelmed by the sea a little later, and the present fortifications ('Fort du Phare' or 'Fort Kait-Bey') were erected near its site in the 15th century. The *Heptastadium*, a vast embankment seven stadia (1400 yds.) in length, as its name imports, was constructed by Ptolemy Soter, or his son Philadelphus. It was pierced by two passages, bridged over, and before Cæsar's time served also as an aqueduct. Having since that period been artificially enlarged by debris from the ancient city, thrown into the sea, as well as by natural deposits, it has attained a width of more than 1600 yds, and now forms the site of a great part of the modern city.

Among the PRINCIPAL QUARTERS of the ancient city Strabo particularly mentions the *Necropolis* or city of the dead, at the extreme W. end, 'where there are many gardens, tombs, and establishments for embalming bodies'; *Rhakotis*, 'the quarter of Alexandria situated above the ships' magazines', chiefly inhabited by Egyptians (comp. p. 8); the *Royal City* (*Regia*; afterwards called *Bruchium*), which was subsequently walled in, and contained the palaces and public buildings, on the mainland between the Lochias and the Heptastadium; the *Jews' Quarter*, situated to the E. of the Lochias. Outside the Canopic gate, on the E., lay the hippodrome, and farther to the E. was the suburb of *Nicopolis* (p. 18), 30 stadia from Alexandria, which possessed an amphitheatre and a race-course.

The town was regularly built, with streets intersecting each other at right angles. The main artery of traffic seems to have been the long street beginning at the Canopic gate (comp. p. 15).

Of the PRINCIPAL BUILDINGS of ancient Alexandria the scanty relics of only a few can be identified (p. 12). The *Paneum* is doubtless identical with the modern Kôm ed-Dik (p. 15). The *Gymnasium* probably lay to the W. of this point.

The theatre, the Sema, and the Museum were situated in the 'Royal City' (see above), which originally occupied a fifth and afterwards a fourth or even a third part of the whole extent of the city. The Alexandrian Theatre lay opposite the island of Antirrhodus, so that the spectators had a view of the sea in the background. The Sema was an enclosed space, within which were the tombs of Alexander the Great and of the Ptolemies. Adjoining the tomb of Queen Cleopatra stood a temple of Isis, remains of which have been discovered at the intersection of the Rue Nabi Daniel and the Rue de l'Hôpital Grec. This discovery should go far to settle the site of the eagerly-sought tomb of Alexander.

The Museum probably stood on a site to the E. of the church of St. Athanasius. According to Strabo, it contained 'a hall for walking, another for sitting, and a large building with the refectory of the scholars residing at the Museum.' Connected with the Museum was the famous *Alexandrian Library*, which contained 400,000 scrolls as early as the reign of Ptolemy II. Philadelphus, while in Cæsar's time, when it was burned, the number had risen to about 500,000. The library lay to the N. of the Museum, near the harbour. Besides the revenues enjoyed by the Museum in its corporate capacity, a yearly salary was paid to each of the members, whose number in the time of the first Ptolemies has been estimated at one hundred at least.

The site of the *Serapeum*, or great temple of Serapis, may be approximately determined by the fact that Pompey's Pillar (p. 12) stood in the midst of it. The god to whom it was dedicated was introduced by the Ptolemies, and the temple is said to have been surpassed in grandeur by no other building in the world except the Roman Capitol.

In A.D. 69 *Vespasian* was proclaimed emperor by the Alexandrians, his election having been to a great extent due to the

influence of the philosophers then resident at the Museum. In *Trajan's* reign (98-117) the Jews, who constituted one-third of the whole population, caused sanguinary riots. *Hadrian* (117-138), who visited the city twice, held public disputations with the professors at the Museum. *Marcus Aurelius* (161-180) attended the lectures of the grammarians Athenæus, Harpocration, Hephæstion, Julius Pollux, and others. Lucian also lived at Alexandria at this period, in the capacity of secretary to the prefect of Egypt. In 199 *Severus* (193-211) visited Alexandria, and established a new municipal constitution. A disastrous visit was that of *Caracalla* (211-217), who revenged himself for the derision of the citizens by a bloody massacre and also caused the academy to be closed. Still more disastrous were the contests between the Palmyrenes and the Imperialists (p. xci), in which a large part of the population was swept away by the sword, pestilence, and famine.

Christianity early found its way to Alexandria. According to tradition, the Gospel was first preached to the Alexandrians by St. Mark (whose bones were removed to Venice in 828). The first great persecution of the Christians, which took place in the reign of *Decius* (250), was a terrible blow to the Alexandrians. The city had for a considerable time been the seat of a bishop, and had since 190 possessed a theological school, presided over by Pantænus and Clement of Alexandria, who endeavoured to combine Christianity with the Neo-Platonism which sprang up about this period at Alexandria and was taught by Ammonius Saccas, Herennius, Plotinus, and others. A second persecution took place in 257, during the reign of *Valerian*; and shortly afterwards, in the reign of *Gallienus*, the plague carried off a large portion of the population.

Christianity, however, still continued to gain ground, and Alexandria was even regarded as the chief seat of Christian erudition and of the orthodox faith under Athanasius. Alexandria was meanwhile soon obliged to yield to Constantinople its proud position as the centre of Greek thought and science. The sanguinary quarrels between the Athanasian party and the Arians under their unworthy bishop Georgius further contributed to the rapid decline of the city. On the accession of *Julian the Apostate* (361-363) the pagans of Alexandria again instituted a persecution of the Christians. In the reign of *Theodosius* (379-395), however, paganism received its death-blow, and Theophilus, the patriarch of Alexandria, displayed the utmost zeal in destroying the heathen temples and monuments. The famous statue of Serapis was burned and most of the temples were converted into churches. The material prosperity of the city also fell off so greatly that the municipality was no longer able to defray the cost of cleansing the Nile and keeping the canals open. The revenues of Alexandria were still farther diminished by the proceedings of the patriarch Cyril, who led the armed mob against

the synagogues and expelled the Jews from the city; and in 415 the learned and beautiful pagan Hypatia, daughter of the mathematician Theon, was cruelly murdered by an infuriated crowd. Under *Justinian* (527-565) all the still existing heathen schools were finally closed.

In 619 Alexandria was captured by *Chosroes*, King of Persia, but the Christians were left unmolested. Ten years later Heraclius succeeded in recovering possession of Egypt, but the troops of the *Khalif* 'Omar soon afterwards invaded the country and took Alexandria after a prolonged siege. In December, 641, 'Amr Ibn el-Âs, 'Omar's general, entered the city; but by order of his master, he treated the inhabitants with moderation. The decline of Alexandria now became rapid in the same proportion as the growing prosperity of the newly-founded capital on the Nile, the modern Cairo, and its commerce received a death-blow by the discovery of America and of the sea-route to India round the Cape of Good Hope.

The decay of the once powerful seaport, which contained only 5000 inhab. in 1800, was at length effectually arrested by the vigorous hand of *Mohammed 'Ali* (p. xcix), who improved the harbours and constructed several canals. The chief benefit he conferred on Alexandria was the construction of the *Maḥmûdiyyeh Canal* (begun in 1819), which was so named after the reigning Sultan Maḥmûd. By means of this channel the adjoining fields were irrigated anew, and Alexandria was again connected with the Nile and the rest of Egypt, the products of which had long found their only outlets through the Rosetta and Damietta mouths of the river. The subsequent viceroys also made great efforts to improve the position of the town. The town suffered severely during Arabi's rising in 1882 (p. cii), and a great part of the European quarter was laid in ashes; but the traces of this misfortune have disappeared, and the town is distinctly prosperous in spite of the recent rivalry of Port Saïd (comp. p. 168).

2. MODERN ALEXANDRIA.

The great centre of European life is the **Place Méhémet Ali** (Pl. F, 4), about 575 paces long and 100 paces broad, which is embellished with trees. In the centre rises the *Equestrian Statue of Mohammed 'Ali* (Pl. 3; see above), the founder of the reigning dynasty of Egypt, designed by *Jaquemart*, and cast in Paris. The statue is 16 ft. in height, and stands on a pedestal of Tuscan marble 20 ft. in height. This square was the principal scene of destruction in 1882. It is once more surrounded by handsome new buildings. On the N.E. side stands the *English Church*, adjoined by *St. Mark's Building*, belonging to the British community and used as a school and for official purposes; on the E. side is the *Exchange*, on the

S.W. are *Law Courts*. These are the only buildings which escaped the fury of the natives in 1882. Beside St. Mark's Building is a bust of *General Earle*, who fell at Birbekan in 1885. — From the E. side of the square runs the busy *Rue Chérif Pacha*, with its attractive shops; from the S. side the *Rue des Soeurs*, prolonged by the long and straight *Rue Ibrâhîm* (electric tramway), constructed through an old and crowded Arab quarter, leads to the *Mahmûdiyyeh Canal* (p. 11).

On both sides of the canal, in the S.W. of the city, is a quarter known as *Minet el-Shargawieh* (Pl. D, E, 7) and *Minet el-Bassal* (cotton-market; Pl. D, E, 6), occupied by wholesale dealers in grain, cotton, sugar, onions, etc. Visit in the morning interesting, especially with an introduction to a cotton exporter.

From the S. corner of the square we reach the triangular *Square Ste. Catherine* (Pl. F, 4), the name being derived from the Roman Catholic church of *St. Catherine* situated here. The *Rue Abou Dardah* (electric tramway) leads hence to the S., passing the *Sidi Amr Mosque* (Pl. G, 6), to the old *Porte de la Colonne* or *Porte du Nil*, now occupied by the Salesians as a school of art and industry.

A little farther to the S. we pass a large Arabian cemetery, lying on the right, and soon reach an eminence covered with rubbish and fragments of ruins, on which rises ***Pompey's Pillar** (Pl. F, G, 7). The monument is composed of red granite from Assuân, and it is now the only important relic of antiquity in the city. The foundations, composed of several blocks (one with the name and figure of Sethos I., p. lxxii) which once belonged to other buildings, are much damaged. The height of the column, together with the rectangular pedestal and the Corinthian capital, is 89 ft.; the shaft is 69 ft. high, and is about 9 ft. in diameter below, and not quite 8 ft. at the top. The pillar was raised by the Egyptian prefect Maximus as a landmark for sailors, and afterwards bore a statue of the Emp. Diocletian erected in 302 A.D. by a Roman prefect named Posidius. The present name of the pillar is due to the mediæval belief that it marked the tomb of Pompey the Great.

Following the wide road (*Rue Karmouss*) a little farther, and diverging to the right by the *Rue de l'Usine à Gaz*, we reach (10 min.) an ****Egyptian Burial Place**, hewn in the rocky S. slope of the *Kôm esh-Shukâfa* ('hill of potsherds'; now a quarry) and forming the largest extant catacomb of ancient Alexandria. The main chambers seem to have belonged to an Egyptian grandee, while round about are the smaller and simpler vaults of his suite and dependents. The tomb probably dates from the 2nd cent. A.D. and is an admirable example of the characteristic Alexandrian fusion of the Egyptian and Græco-Roman styles. The chambers lie in several stories one above another, and the lower are now filled with water and inaccessible. The burial-place was discovered in 1900 and was excavated under the superintendence of Dr. Schiess-Bey (p. 6) and Dr. Botti

We now enter the SEPULCHREAL CHAPEL (Pl. K). The sarcophagi containing the remains stand in niches (Pl. a-c) and are hewn, like their lids, out of the solid rock. The fronts are adorned, after the Greek fashion, with festoons, masks, heads of Medusa, bucrania, and bunches of grapes. On the middle one is a reclining figure of the deceased. The walls of the niches are decorated with Egyptian representations of religious import.

CENTRAL NICHE (a). *Rear Wall*: On a bier supported by lions' feet rests the mummy, surrounded by Horus, Thoth, and Anubis, the three gods of the lower world; below the bier are three canopic vases. *Left Wall*: A priest of the dead, wearing a panther-skin, rears from a roll; goddesses sacrifice in front of an altar. *Right Wall*: similar scene. — RIGHT NICHE (b). *Rear Wall*: King sacrificing an Apis bull, with a winged goddess, with a feather, in the background. *Left Wall*: Royal sacrifice to Osiris. *Right Wall*: Two gods with long staves. — The representations in the LEFT NICHE (c) are similar. — To the right and left of the door are representations of the jackal-headed Anubis and the crocodile-headed Sobk, each with the armour, shield, and lance of a Roman soldier.

Round the sepulchral chapel runs a GALLERY (L), entered from the vestibule, with two rows of shelf-tombs (91 in all). Each of these contained at least three mummies. The names and ages of the deceased, in red paint, are still visible on some of the slabs. — Adjoining the corridor are four LATER ROOMS (N-Q), with shelf-tombs and sarcophagus-niches. At the back of the corridor is a SARCOPHAGUS CHAMBER (Pl. M), with three tomb-niches and plain pillars. We leave the burial-place here by a breach in the wall.

Farther to the W. lie some other previously known tombs, of less interest.

The main portion of the Arab quarter lies on the ancient Heptastadium (p. 9), between the E. and the W. harbours. Its chief thoroughfare is the RUE DE FRANCE, with its prolongations the Rue Masguid Terbana and Rue Râs et-Tîn (Pl. E, 3), which begins at the N.W. corner of the Place Méhémet Ali (p. 11). The Arab quarter is adjoined by the Turkish quarter (Pl. D, E, 2), on what was formerly the island of *Pharos* (p. 8), with less narrow streets and handsome houses and gardens. Both these quarters present interesting scenes of Oriental life. The Rue Râs et-Tîn ends at the vice-regal —

Palace of Râs et-Tîn (Pl. A, B, 3), a name signifying 'promontory of figs'. The palace, which was built by Moḥammed 'Alî and restored by Isma'îl, is uninteresting. The balcony, however, commands a fine view of the extensive harbour. (Admission by ticket procured at the consulate.) The *Harem*, a separate building, facing the sea, is built on the model of the seraglio at Constantinople. — A visit to the neighbouring *Lighthouse* (Pl. A, 4) is interesting, especially in the early morning, but admission is granted only to those provided with an order to be obtained through the consulate. — The *Naval Arsenal* (Pl. C, D, 3) is not worth visiting.

The RUE DE LA PORTE DE ROSETTE (Pl. F-I, 4), leading to the E. from the centre of the city, is another important thoroughfare.

It corresponds with the E. half of the ancient main street (p. 9), and the *Porte de Rosette* (Pl. K, 4), at its E. extremity, occupies the site of the ancient *Canopic Gate*. — On the top of the *Kôm ed-Dîk* (Pl. H, I, 4; 115 ft.; comp. p. 9), to the S. of the Rue de Rosette, is the reservoir of the water-works opened in 1860. The water is pumped up from the Farkha Canal, a branch of the Maḥmūdīyeh Canal.

In the Rue Nabi-Daniel, to the S. of the Rue de la Porte de Rosette, is a picturesque *Mosque* (Pl. H, 4), with the interesting tombs of Saʿīd Pasha, Prince Hassan, and other members of the viceregal family. The mosque is supposed to cover the grave of Alexander the Great (p. 7). — In the Rue d'Allemagne, opposite No. 46, is a fine old *Nabih*, or cistern (key at the Museum, see below).

In the Rue du Musée, which diverges to the N. from the Rue de la Porte de Rosette, near the Municipal Buildings, rises an edifice in the Greek style, accommodating the ***Museum of Græco-Roman Antiquities** (Pl. H, 3). This museum is the practical outcome of the united efforts of the Athenæum Society, the municipal authorities, and the directors-in-chief of Egyptian Antiquities, supported by the present Khedive. The museum is open daily, except Wed., 9-12 and 3-5.30 (adm. 2 piastres; free on Frid.). French catalogue by the curator, *Dr. Botti* (1901). The arrangement followed below is subject to alteration.

Vestibule. *Colossal marble statue of Hercules; two capitals with basket-work ornamentation from the old church of St. Mark at Alexandria.

Room I. *Case A:* Cinerary urns from the necropolis at Ḥaḍra (p. 16), apparently, to judge from the inscriptions, of Greek mercenaries (others in *Case HH*). — *On Pedestal B:* 10. Marble head of a youth. — *Case C:* Marble heads; *29. Small herma of Alexander the Great (an excellent portrait); 35. Small head of Alexander (comp. p. cliv). — *Pedestal D:* 105. Head of Zeus. — *Case F:* Graceful heads of women and other marble heads. — *Pedestal F:* 206. Youth of a Semitic type. — *Case G:* Terracotta figures of deities (Hercules, Bes, etc.); below, leaden cinerary vessels from Kôm esh-Shukāfa (p. 12). — *Cases J and K:* Harpocrates (identified by his side-locks and the finger on his lips) riding on a camel, ram, goose, or horse. — *Pedestal J:* 327. Female head with rose-studded diadem and veil. — *Case M:* 681 et seq., Zeus with and without the eagle, with a sceptre, etc.; 637 et seq., Serapis; 707 et seq., Demeter with a serpent's body and torches; Isis in different shapes. — *Case O:* 812 et seq., Cupid; 819 et seq., Venus; 831 et seq., Theatrical figures, including 852. Frog playing on a lyre and seated on a fish (burlesque of Arion on the dolphin); 865-78. Charioteers, etc. — *Case R:* Mummy of a Roman soldier from Rubayât (Fayûm), with a portrait on wood (2nd cent. A.D.). — *Pedestal S:* 1016. Woman of a coarse type. — *Case X:* Heads of Venus (1155-65 in marble, the others in terracotta); statuettes of Venus; below, oval sarcophagus from a Jewish necropolis. — *Cases BB and DD:* 1016 et seq., Early Ptolemaic terracottas from the necropolis of Ḥaḍra. The *Figures of Girls are distinguished by delicacy of execution and colouring, and some of them (e.g. 1436, 1435, with the lute) rival the best Tanagra 'figurines'. — *Case FF:* Statuettes in bronze and marble, terracottas, Greek vases of the 6th and 5th cent. B.C.; in the show-case fragment of a red glazed plaque with the head of 'Africa' and gladiators fighting with wild beasts. — *Case HH:* Cinerary urns from Ḥaḍra (see *Case A*). — *Pedestal II:* 1792. Bust of an elderly man; 1795. Portrait of a Roman lady. — *Central Show Cases:* KK, Greek and Roman lamps, terracotta statuettes. LL, Figures and other carvings in ivory and bone. NN, Weights and measures; 2312. Helmet; 2313. Sword-hilt, etc. PP, Roman

glass from the Fayûm and from Thebes. *QQ*, Mummy masks of painted plaster from the Fayûm (2nd cent. A.D.); 2349. Beautiful head of a youth from Gabbari (middle of 2nd cent. A.D.). *RR*, Bronze mirrors, objects in gold and silver, cut stones, glass. — Then, *TT*, Three mummies from the Fayûm, in wooden coffins (2nd cent. A.D.); the narrow bandages are arranged in tasteful patterns. *VV*, Colossal marble arm, probably from the honorary statue of an emperor, from Benha (Athribis; p. 23); *AAA*, *BBB*, Sleeping Cupids or Genii of Death; *DDD*, Painted stucco doorway of a tomb.

Room II. In the middle, Colossal seated marble statue of Zeus Serapis. — *D*, Apollo on the Omphalos; *E*, Bellerophon upon Pegasus. — This and the following three rooms contain also the *Collection of Alexandrian Coins* from the time of Alexander the Great to the conquest of Alexandria by the Arabs, and the *Collection of Stamps from Greek Amphorae*, with the names of the manufacturers.

Room III (to the right of R. II). Tombstones resembling Attic steles of the 4th cent., some painted, others with reliefs, some merely with the names in red paint. — Cast of the Rosetta Stone (p. 20). — We return through Room II. to —

Room IV. O 185. Colossal figure of a woman seated beside a standing youth (tomb-monument). — Marble heads. — F 176 Limestone tomb-relief of a boy holding a goose with one arm and playing with a dog. — To the right: *R 188. Base of candelabrum, a fine specimen of archaistic work.

Room V. In the middle: *G*, Head of a young warrior, with helmet; *K*, Colossal head of one of the Ptolemies with the Egyptian headgear; Limestone relief dedicated to Demeter, Serapis, Hercules, Isis, and Osiris (the last represented as a serpent with the double crown of Egypt, and Isis as a serpent with the solar disk and the sistrum). To the right, Colossal bust of Isis. — Returning through *RR*. I and II, we proceed to —

Room VI. Pedestals, memorial stones, and tombstones bearing Greek or Latin inscriptions from the Ptolemaic period down to the reign of Constantine. Tombstones of Roman soldiers. 109-208. Coptic tombstones from Upper Egypt, with peacocks, palms, and other decorations; the inscriptions often close with the words 'be not sad; no one on the earth is immortal'. — In the centre: *370. Lifesize figure of Apis in granite, with dedication to Serapis by Emp. Hadrian (on small pillar below); 369. Large pink granite scarabæus, found beside Pompey's Pillar; 373. Ramses II. kneeling and holding a vase; 376. Osiris placing his hands on the shoulders of Ramses II. — The *Table Cases* contain papyri of the Ptolemaic, Roman, and Byzantine periods.

Room VII. In the centre: Colossal pink granite statue, with the names of Ramses II. and his son Merenptah; at the side, his consort; from Abukir.

Room VIII (to the left of R. VII). Mummies of a late period in wooden coffins. Rude stone coffins. — *3. Fine bas-relief of the Saitic period, with a man in a flowing robe, a harper, and six singing-women.

Room IX. 9. Seated figure of the lion-headed goddess Sekhmet, dedicated by Amenophis III. in the temple of Mut at Karnak (p. 259); 32. Sacrificial tablet; 18, 27. Remains of two granite figures of Ramses II. — Two wooden mummy-cases from Dêr el-bahri.

Room X. *Case C.* Above: bronze, wooden, and fayence figures of gods, goddesses, and sacred animals (Isis with the infant Horus; Osiris; Harpocrates; Apis; Thout; Nephthys; Anubis; baboon). — *Case D.* Sacred cats and hawks; gilt Uræus-snakes. — *Case E.* Bronze and fayence figures of gods and animals. Hieratic and demotic papyri. — *Case H.* Figures of the dead in green and blue glazed fayence. — *Case J.* Alabaster vessels. — *Case L.* Bronze figures (Harpocrates, Ammon, Isis, King praying, sacred fish). — *Table Case O.* Armlets, necklaces, rings, fillets, scarabæi, and amulets in fayence. — *Table Case P.* Gold ornaments of the Ptolemaic, Roman, and Byzantine periods.

Room XI. Limestone sarcophagi from Abukir, Haḍra, and Kôm esh-Shukāfa. The stiff seated and standing figures of basalt representing priests, are partially named (Pete-âsis, Ptolemy, Irenæus). *33 Bearded

ead in black basalt. — In frames on the right wall: 18-22. Remains of wall-paintings found near Pompey's Pillar, interesting as forerunners and analogies of the Pompeian style; 8. Tomb-paintings from Gabbari, showing mixture of the Greek and Egyptian styles.

Room XII. In the middle: 3. Marble statue of Emp. Antoninus Pius, dressed in the armour added in the Christian period and again effaced as far as possible; 7. Julia Soëmias, a good portrait. — *Case G.* Coptic cloth from Akhmîm. — *Case F.* Small altars in limestone, and cinerary urns in abaster. — *Case B.* 'Menas flasks', for holding the consecrated oil from the tomb of St. Menas the martyr; wooden tickets for attaching to mummies, with name of deceased; below, Coptic ostraca.

Room XIII. 1. Statue of an emperor; '3. Small temple-tomb from Hadra. — 4-7. Draped statues (No. 5 from Gabbari).

Room XIV. To the left, sepulchral vases from Gabbari. The large clay vessels from Hadra served as coffins; they were covered with lids and lay horizontally in the earth. — To the right, portrait-heads of the Roman period.

Room XV. 1. Recumbent tomb-figure of a corpulent Roman, from Gabbari. — 29, 50. Frescoes from tombs at Gabbari. — Fine architectural ornaments and altars from Gabbari, all in the soft limestone of Meks. — '3. Coloured capitals from a Ptolemaic palace, No. 3 showing a mixture of the Greek and Egyptian styles.

Room XVI (from left to right). Cinerary urns and coloured architectural ornaments from Hadra and Gabbari. Tombstones from the same places, with figures of women, etc. — 9. Granite capital of the Ptolemaic period. — *D. Marble head of Antoninus Pius. — *H. Marble torso from Gabbari. — *J. Marble head of Hercules, with hair separately worked. — L. Fine dark-blue glass, with veins of yellow and white. — In the middle: 4. Colossal head of a Ptolemy with the Egyptian double crown (in red granite, from Ramleh). — Green-glazed fayence from a tomb at Gabbari. — 7. Votive inscription to Isis by an Alexandrian military official, mentioning the unicipal Quarter B.

In the **Garden** are a number of larger monuments, including limestone and porphyry sarcophagi, fragments of Greek columns, a red granite group of Ramses II. and his daughter (from Abuķir), etc.

Mr. Eduard Friedheim, in the British consulate-building, Rue de Gare de Ramleh 27, possesses a collection of ancient and modern paintings, water-colours, and engravings, and also a few ancient heads in marble, which he courteously shows to strangers on previous application. — **Mr. Constantine Sinadino**, near the Porte de Rosette, also owns a fine collection of small works of ancient art.

3. ENVIRONS OF ALEXANDRIA.

A pleasant **Drive** (carr., p. 5) may be taken as follows. Turning to the right outside the Porte de Rosette (Pl. K, 3), leaving the European cemeteries to the left, and avoiding the road which leads in a straight direction to Ramleh, we pass the water-works on the left at the Rond-Point (Pl. K, 3), cross a small mound of ancient rubbish, and reach the *Mahmûdiyyeh Canal* (p. 11). We turn to the left and drive along the canal to the fine garden belonging to *Sir John Antoniadès*, a rich Greek merchant, which is open to the public. Here is a rock-tomb in the part of the garden behind the house; the tomb-chambers, with three rows of coffin-niches in their walls, are reached by a long staircase. — Retracing our steps, and following the bank of the canal, which lies on the left, we observe on the right long succession of villas and gardens, including the viceregal

château *Nimreh Telâteh* ('Number Three'; Pl. N. T.) and the château and garden of *Moharrem-Bey*.

The EXCURSION TO MEKS (Mex) may be made by railway, by boat from the Marina, by the electric tramway (p. 5), or by carriage (p. 5). By rail we start from the principal station (Pl. G, 5), pass the stations of *Hadra* and *Nuzha*, cross the *Mahmûdiyyeh* Canal, and then turn towards the W., passing *Gabbari*, *Phare*, and *Shefekhane* (comp. Pl. E, F, 8). The station for Meks is at (10 M.) *Manazel*. The road (Pl. D, C, 8) traverses the hilly ancient *Necropolis* of the Ptolemaic period (p. 9). Between the road and the railway are the gardens and palace of *Gabbari*, which have been converted into a *Quarantine* or *lazzaretto*. In the friable limestone of the coast-hills are a number of tomb-chambers, called *Baths of Cleopatra*; but most of them have been destroyed by the inroads of the sea, and are now covered up. Farther on, to the right, is the large *Slaughter House*, built in 1898. On the beach of *Meks* are a casino, sea-baths, and several restaurants and cafés. To the S.W., close to the sea, is the *Bâb el-'Arab* ('Beduin Gate'), the extremity of a line of fortifications extending between the sea and Lake Mareotis (p. 24). The quarries of Meks (p. lii) supplied the material for the new harbour-works.

RAMLEH is connected with Alexandria by a road beginning at the Porte de Rosette and by two railways. On one of the railways, however (Abukîr-Rosetta line, p. 19, starting from the principal station, Pl. G, 5), there are only two trains daily to Ramleh.

The station of the DIRECT RAILWAY TO RAMLEH lies to the N.E. of the town (Pl. G, 2); trains every $\frac{1}{2}$ hr. (1st cl. return-fare, 4 piâs.).

The so-called *Roman Tower* (Pl. G, 3), $\frac{1}{4}$ M. to the E. of the station, seems to be an early-Arab erection. — To the W. of the station stood, down to March, 1880, the famous obelisk called *Cleopatra's Needle*, dating from the time of the Pharaohs, and erected in front of the *Cæsareum*. It was presented to the city of New York by the Khedive Isma'il, and now forms one of the prominent features of the Central Park there. — A companion obelisk, that lay prone in the sand by the side of *Cleopatra's Needle* until 1877, now adorns the Thames Embankment at London.

Projecting into the sea, to the left, soon after the departure, is the small *Fort Silseleh* (Pl. H, 1). We here obtain a retrospect of the sickle-shaped S.E. side of the town.

The railway then traverses the rubbish-heaps of the ancient *Nicopolis*, the large E. suburb of Alexandria founded by Augustus on the site of his final victory over the adherents of Antony. Near *Ibrâhîmîyeh*, the first station, are a Greek-Orthodox Church, numerous villas, and the finely situated British *Sporting Club*, with its race-course. Beside the next station, *Sidi Gâber* or *Mustafa*, is the tomb of a highly revered Mohammedan saint, with a neighbouring mosque built by the present Khedive. On an eminence to the left is a ruined viceregal château, built by Isma'il Pasha, now accommodating the greater part of the British garrison, the remainder being under canvas close by (Camp Moustapha). In the vicinity are the remains of the

ENVIRONS ALEXANDRIA (ISKENDERIYEH)

1:150,000

Depth of 3 fathoms.

MEDITERRANEAN

SEA



Environ.

and the chie.

by railway.

5), or by canal.

2) (Pl. G. 3), p.

3) (Pl. G. 3), p.

4) (Pl. G. 3), p.

5) (Pl. G. 3), p.

6) (Pl. G. 3), p.

7) (Pl. G. 3), p.

8) (Pl. G. 3), p.

9) (Pl. G. 3), p.

10) (Pl. G. 3), p.

11) (Pl. G. 3), p.

12) (Pl. G. 3), p.

13) (Pl. G. 3), p.

14) (Pl. G. 3), p.

15) (Pl. G. 3), p.

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17) (Pl. G. 3), p.

18) (Pl. G. 3), p.

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38) (Pl. G. 3), p.

39) (Pl. G. 3), p.

40) (Pl. G. 3), p.

Kaṣr el-Kayâsereh ('Castle of Cæsar'), which provided material for the château. — The train now passes a series of villas and gardens full of luxuriant vegetation. The villas of Ramleh begin at *Bulkeley*, the next station, which has an English church. It is named, like the following stations, after one of the promoters of the railway.

Ramleh (*i.e.* 'sand') is a modern place, consisting chiefly of numerous country-houses, with water-works of its own and excellent sea-bathing. It is a fashionable summer-resort from Alexandria and Cairo, and is visited also in winter. — From *Bulkeley* a branch-line runs *viâ Zizinia* to *San Stefano* (see below) and the palace of the Khedive's mother (see below). The main line runs on *viâ Fleming* (**Hôtel Miramare*), *Bacós, Seffer*, and *Schutz* (*Hôtel de Plaisance*, pens. 8-12 fr.) to its terminus at *San Stefano*. *Bacós*, the central part of Ramleh, has a bazaar, a mosque, and a Roman Catholic church and school. Close to the terminus are the **Hôtel Casino San Stefano* (pens. from 12s.), with garden, theatre, concert-rooms, and card-rooms, and its dépendance the *Hôtel Bagdad*. To the E., by the sea, is the *Hôtel Beaurivage*, another dépendance. — On the way to the sea are various Græco-Roman remains. On the beach, $1\frac{1}{2}$ M. to the N.E., is a new château built by the mother of the present Khedive (no admission; rail. station, see above).

4. EXCURSION TO ABUKÎR AND ROSETTA.

$44\frac{1}{2}$ M. RAILWAY in 45 hrs. (fares 34 or 17 pias.); two trains daily. Trains start from the Principal Station (p. 5). Provisions should be taken.

The RAILWAY skirts the coast, from which have vanished the famous towns that lay on it in antiquity. As far as *Sîdi Gâber* (see p. 18), the train runs parallel with the railway to Cairo, which then diverges to the right, while our line follows a N.E. direction. Stations: *Zahrîyeh (Dahrîeh)*, *Sûk, Gabriel*, and *Ramleh* (see above; the station lies $\frac{1}{2}$ M. to the E. of the town). The line crosses the desert. $9\frac{1}{2}$ M. *El-Mandara*; 10 M. *Montaza*, with a viceregal château. The train now skirts the edge of the fertile region. $12\frac{1}{2}$ M. *Charaba*.

$14\frac{1}{2}$ M. **Abukîr**, an insignificant village with a shallow harbour, famous for the naval battle of 1st Aug., 1798, in which the British fleet under Nelson signally defeated the French, destroying thirteen of their seventeen vessels. On July 25th, 1799, Bonaparte repulsed the Turkish army here; and on March 8th, 1801, Sir Ralph Abercromby defeated the remnants of the French army, and compelled the evacuation of Egypt.

Abukîr is probably the ancient *Bukiris*. — In the vicinity lay the ancient city of **Canopus**, a favourite resort of the Alexandrians, who there celebrated the wildest orgies. The temple of Serapis was largely visited by pilgrims in search of health. Excavations begun in 1893 were highly successful, the rich results being now in the Museum at Alexandria. The resemblance of the name to that of Canopus, the helmsman of Menelaus, gave rise to the Greek tradition that that pilot was interred here.

On the shore of the semicircular bay of Abukîr are several small forts, and on the promontory rises a lighthouse. The train continues

to traverse the narrow neck of land between the Lake of Abuḳīr and *Lake Edku* beyond it, on the right, and the Mediterranean on the left. — 20½ M. *El-Ma'adiyeh*, near the former Canopic mouth of the Nile. — 28½ M. *Edku*, a village situated on a sand-hill to the right. — From (36 M.) *Bussili* a branch-line runs to (8 M., in ½ hr.) *Etfinēh*, a village on the Rosetta arm of the Nile.

44½ M. **Rosetta** (*Hôtel du Nil*, kept by Christo), Arabic *Reshīd* (a Coptic name), with 14,300 inhab., almost exclusively natives, lies at the mouth of the Rosetta arm of the Nile (*far' el-gharbi*), the ancient Bolbitinic arm (p. lii). During the middle ages and in more recent times its commercial prosperity was considerable, until the construction of the Maḥmūdīyeh Canal (pp. 14, 18) diverted its trade to Alexandria. The streets contain many small but substantial houses in a peculiar, half-European style, with projecting stories and windows towards the outside. The many gardens yield excellent fruit. Numerous columns from edifices of the heathen and Christian periods, some of them of granite and some of marble, are seen lying in various open spaces, particularly in one of considerable size near the river, and a number of others are built into the houses. The spacious *Mosque of Sakhlūn* is also embellished with many ancient columns. The hill of *Abu Mandūr*, to the S. of the town, which commands a fine view, is supposed by some topographers to have been the site of the ancient *Bolbitine*, but it is more likely that this lay to the N. of Rosetta. — The fortifications to the N. of the town are not shown except by permission of the commandant.

In 1799 M. Bouchard, a French captain of engineers, discovered in *Fort St. Julien* the celebrated *Rosetta Stone* (p. civ), which afforded European scholars a key to the language and writing of the ancient Egyptians, which had been lost for nearly 14 centuries.

From Rosetta to *Damiatta* viâ the *Lake of Burlus*, see p. 161; viâ the Nile to *Atf* and *Kafr ez-Zaiyât*, see p. 22.

3. From Alexandria to Cairo.

129 M. RAILWAY (comp. p. xvii). Express train in 3¼-3¾ hrs., fares £E 1. 5 pias. or 52 pias.; ordinary train in 7 hrs., fares 88, 44 pias.; return-tickets, available for a week, £E 1. 32 pias. or 66 pias. — Travellers should engage the commissionaire of the hotel or an agent of Cook or Gaze (p. 6) to assist in booking their luggage. — The Alexandria and Cairo line, the first railway constructed in the East, was made under Sa'īd Pasha in 1855.

The railway to Cairo traverses gardens towards the N.E., and beyond *Ḥaḍra* and *Sīdi Gāber* (first halt of the express) diverges to the right from the line to Rosetta (see above). To the left is the ruin of the *Ḳaṣr el-Ḳayāsereh* (p. 19). It then crosses the *Maḥmūdīyeh Canal* (p. 11) and skirts its S. bank. Three unimportant stations are passed. To the right lies *Lake Mareotis* (*Behêret Maryût*), the water of which washes the railway-embankment at places during the period of the inundation.

The Lake Mareotis, or *Mareia*, as it was also called in ancient times, bounds Alexandria on the S. side. In Strabo's time it was filled from the Nile by means of numerous canals, both from the S. and E., which brought great traffic to this inland harbour, while the sea-harbour was more important for the export trade. The lake, which lies 8 ft. below the sea-level, was once surrounded by a luxuriantly fertile tract of country, yielding excellent white wine, which has been extolled by Horace and Virgil. During the Arabian and Turkish régime the waters of the lake gradually subsided, but in 1801, during the siege of Alexandria, the English cut through the neck of land between the lake and the sea, a little to the W. of Abukîr, thus laying an extensive and fertile region under water and destroying about 150 villages. Mohammed 'Ali did all in his power to repair the damage and to improve the environs of Alexandria, but 100,000 acres of cultivable land are said still to be covered by the sea. The water is now evaporated for the sake of its salt.

At (17 M.) *Kafr ed-Dawâr* the first cotton-fields appear (on the right).

A narrow-gauge loop-line diverging here (three trains daily) serves the villages of *Sîdî Ghazî*, *Kôm el-Hanash*, *Abu el-Matâmîr*, *Hôsh Issa* (2200 inhab.), and *Nadîba*, and rejoins the main line at Damanhûr (see below).

Several Arab villages are seen from the lofty railway-embankment.

38½ M. **Damanhûr** (*Railway Hotel*), the second station at which the express stops (reached in 1 hr.), and the capital of the province of *Behêreh*, with 22,400 inhab., was the ancient Egyptian *Timê-en-Hor* (city of Horus), and the Roman *Hermopolis Parva*. The town lies on an eminence and contains some tolerably substantial buildings. Among them are several manufactories for the separation of the cotton from the seeds, and above them tower several minarets. The Arabian cemetery lies close to the railway.

FROM DAMANHÛR TO MEHALLET RÛH, 46 M., railway in 4 hrs. (fares 36, 18 pias.). — Beyond *Sanhûr* and *Rahmânîyeh* the train crosses the Rosetta arm of the Nile. — 13 M. **Desûk**, a town with over 7000 inhab., on the right bank of the Rosetta arm. — Farther on we cross several canals. At *Kalîn* (*Kellîne*) diverges the branch-line for Shirbîn (p. 159). — Several small stations. — 46 M. *Mehallet Rûh* lies on the railway from Tanja to Mansûra (p. 159). — Damanhûr is also the starting-point of several LIGHT RAILWAYS: 1. To *Teh el-Bârûd* (see below) viâ *Ettehad* (branch to *Kôm Ferên*) and *Delîngat* (branch to *Tôd*). — 2. To *Teh el-Bârûd* viâ *Shubrakhît* (2746 inhab.), on the Rosetta arm of the Nile (branch to *Minîet Salâmeh*) and *Shandîd* (see below). — 3. To *Zarkân* and 'Aïf' (p. 22). — 4. To *Kafr ed-Dawâr* (see above).

48 M. *Saft el-Melâk*. About 3 M. to the S.E., near the modern *Nebîreh* (*Nebeirah*), on the ancient Canopic arm of the Nile, lie the ruins of *Nauweratis*, a Greek commercial city, founded by Aahmes. The ruins, discovered by Prof. Flinders Petrie and excavated in 1885, do not repay a visit.

53½ M. *Teh el-Bârûd*, a village with a large mound of ruins, is the junction for a branch-line skirting the W. coast of the Nile delta. None of the express-trains stop here.

This branch-line is an alternative route to Cairo, but is of no importance to tourists. There are only two trains daily (in 3½ hrs.). The stations are insignificant. The last one is *Embâbeh* (p. 76), beyond which the line crosses the Nile by an iron bridge and enters Cairo (p. 24).

LIGHT RAILWAYS run to *Damanhûr* viâ *Delîngat* or *Shubrakhît* (see above) and to *Kafr 'Awdneh* viâ *Shandîd* (see above).

The cultivated land becomes richer, and we pass villages and groups of trees, including tamarisks. Beyond Tewfikijeh the train crosses the broad Rosetta arm of the Nile (fine view to the left) and enters the station of —

64 M. **Kafr ez-Zaiyât** (third station at which the morning-express stops; the afternoon-express does not stop here). The town, which carries on a busy trade in grain, cotton, and other products, lies on the right bank of the river.

FROM KAFR EZ-ZAIYÂT TO 'AṬF, mail-steamer on Tues., Thurs., & Sat., in 6½ hrs., by the Rosetta arm of the Nile. — Near *Sâ el-Hagar* (comp. also p. 23), the fourth station, lie the ruins of the ancient *Sais*, the residence of Psammetikh and the kings of the 26th Dyn. (p. lxxxv) and the centre of the worship of the goddess Neith. The ruins do not repay a visit. — The twelfth station is *Desûk* (p. 21). — At 'Aṭf the *Mahmûdiyyeh Canal* (p. 11) diverges from the Nile, affording a means of access to Alexandria for trading craft and small steamers. The machinery for impelling the water in the direction of Alexandria is worth inspecting. 'Aṭf is a station on the light railway to Damanhur (p. 21), and the traveller will also easily find an opportunity of descending the Nile to Rosetta.

A LIGHT RAILWAY, to the N. of the main line, runs from Kafr ez-Zaiyât to Tanta viâ *Dalgamân*, *Ebiâr*, *Bermâ* (9000 inhab.; p. 23), and *Meḥallât Marḥûm*.

75 M. **Tanta** (2 hrs. from Alexandria, 1½ hr. from Cairo).

Hotels. HÔTEL DES PYRAMIDES; HÔTEL DE GRÈCE; PENS. FRANÇAISE, ca. 40 piastres. The hotels send dragomans to meet the trains.

CONSULAR AGENTS. British, *Mr. Jos. Inglis*; German, *R. S. Dahan*; French, *A. Naaman*.

Tanta, the thriving capital of the province of *Gharbîyeh*, which lies between the Rosetta and Damietta arms of the Nile, with a population estimated at 57,000, possesses large public buildings, bazaars, and an extensive palace of the Khedive.

The *Mosque of the Seiyid el-Bedawi* is a modern building of no special interest. The court contains the basin for ablutions.

Seiyid Ahmed el-Bedawi, probably the most popular saint in Egypt, was born in the 12th cent. at Fez, and settled at Tanta after a pilgrimage to Mecca.

Travellers may generally visit the mosque without an attendant, but must not omit to deposit their shoes at the door. During the fair, however, which attracts among other visitors a number of fanatical Mohammedans from countries rarely visited by Europeans, it is advisable to procure the escort of the shêkh of the mosque, to whom an introduction may be obtained through the consular agent (fee 1-2 fr.).

The catafalque of the saint is covered with red velvet adorned with embroidery, and is enclosed by a handsome bronze railing. The dome is still unfinished. One large and two small schools are connected with the mosque. The *sebîl*, or tank, with the small *medreseh* (school) above it, in the space adjoining the mosque, is older.

The most important of the three annual FAIRS OF TANTA is that of the 'môlid' (nativity) of the saint in August, when upwards of half-a-million persons congregate here from all the Eastern countries bordering on the Mediterranean, and from the Mohammedan part of Africa. The streets are lined with booths and stalls, and singers.

dancers, jugglers, and showmen of every kind crowd the town. A number of European merchants are also to be met with.

From Tan̄ta to *Mehallet Râh*, *Manṣûra*, and *Damietta*, see pp. 159, 160.

A branch-line runs from Tan̄ta to the S. viâ *Shibîn el-Kôm*, a small town on this side of the Rosetta branch of the Nile, to (26 M.) *Mentûf*, the central point of the *Mentûfiyeh*, one of the most fertile regions in the Delta, and to (38½ M.) *Ashmûn*.

Tan̄ta is also the starting-point of several LIGHT RAILWAYS: — 1. Viâ *Bermâ* (p. 22) and *Basyûn* (9000 inhab.; 3 M. to the S.E. of *Sâ el-Hagar* and the ruins of *Sais*; comp. p. 22) to *Shîn* (*Chine*), and thence viâ *Sakha* and *Nemret el-Basal* to *Mehallet el-Kobra* (*Mehallet el-Kebîr*; p. 159). — 2. Viâ *Damat* to *Kotîr*, whence it is to be prolonged to *Mehallet el-Kobra* (p. 159). — 3. To *Kafr ez-Zaiyât* (see p. 22).

Beyond Tan̄ta the train traverses a fertile tract, and beyond (87 M.) *Birket es-Sab'a* (branch-line to Zifteh, see p. 159) crosses a small arm of the Nile. A number of cotton-cleaning mills afford an indication of the wealth of the country. Beyond *Kuesna*, near Benha, on the Damietta arm of the Nile, is a large viceregal palace, where 'Abbâs I. died in 1854 (probably by violence). — The train crosses the Damietta branch of the Nile.

101 M. **Benha** (railway to Zakâzîk and the Suez Canal, see p. 161), or *Benha'l-Asal*, i.e. 'Benha of the honey', is famous for its blood-oranges and mandarins, which are much esteemed at Cairo. Excellent grapes are also produced here.

To the N.E. of Benha, not far from the town, and intersected by the railway, are the insignificant ruins of the ancient *Athribis*, now named *Kôm el-Atrib* and *Atrib* or *Etrib*. *Athribis* was founded under the Pharaohs, and appears to have enjoyed its maximum importance in the Græco-Roman period of Egyptian history. — A short branch-line (trains daily) leads to (7 M.) *Mit Berah*, and a light railway runs to *Manṣûra* and the *Barrage du Nil* (see p. 158).

Near (109 M.) *Tûkh* the mountains enclosing the Nile higher up become visible in the distance. The outlines of the pyramids then begin to loom in the distance on the right. — Stat. *Kaha*

120½ M. **Kalyûb** (*Caloub*) is the junction of a branch-line to *Zakâzîk* (p. 161) and of another to the (5½ M.) *Barrage du Nil* (p. 111).

The Libyan chain becomes more distinctly visible, and we also observe the Moqattam range with the citadel, and the mosque of Moḥammed 'Alî with its slender minarets. The scenery now becomes more pleasing. Gardens and villas come in sight. To the left lie the site of the ruins of Heliopolis (the obelisk of which is not seen from the railway), Maṭariyeh with its sycamores, Kubbeh, the usual residence of the Khedive, and the large barracks of 'Ab-bâsiyeh, while on the right we perceive the beautiful avenue leading to Shubra (p. 76). About ¾ hr. after leaving Benha the train enters the principal station of (129 M.) **Cairo** (p. 24).

4. Cairo.

PLAN OF CAIRO. The European names of the streets used formerly to be written up in French only, so far as they were written up at all; but since the British occupation the Arabic names have been used, transliterated on a careless and inexact system (p. clix). Our plan follows this transliteration in general, correcting, however, the more obvious defects (e.g. the English 'ee' is represented, as in the text, by 'i'). Some of the French names have been retained.

a. Railway Stations. Hotels and Pensions. Restaurants and Cafés.

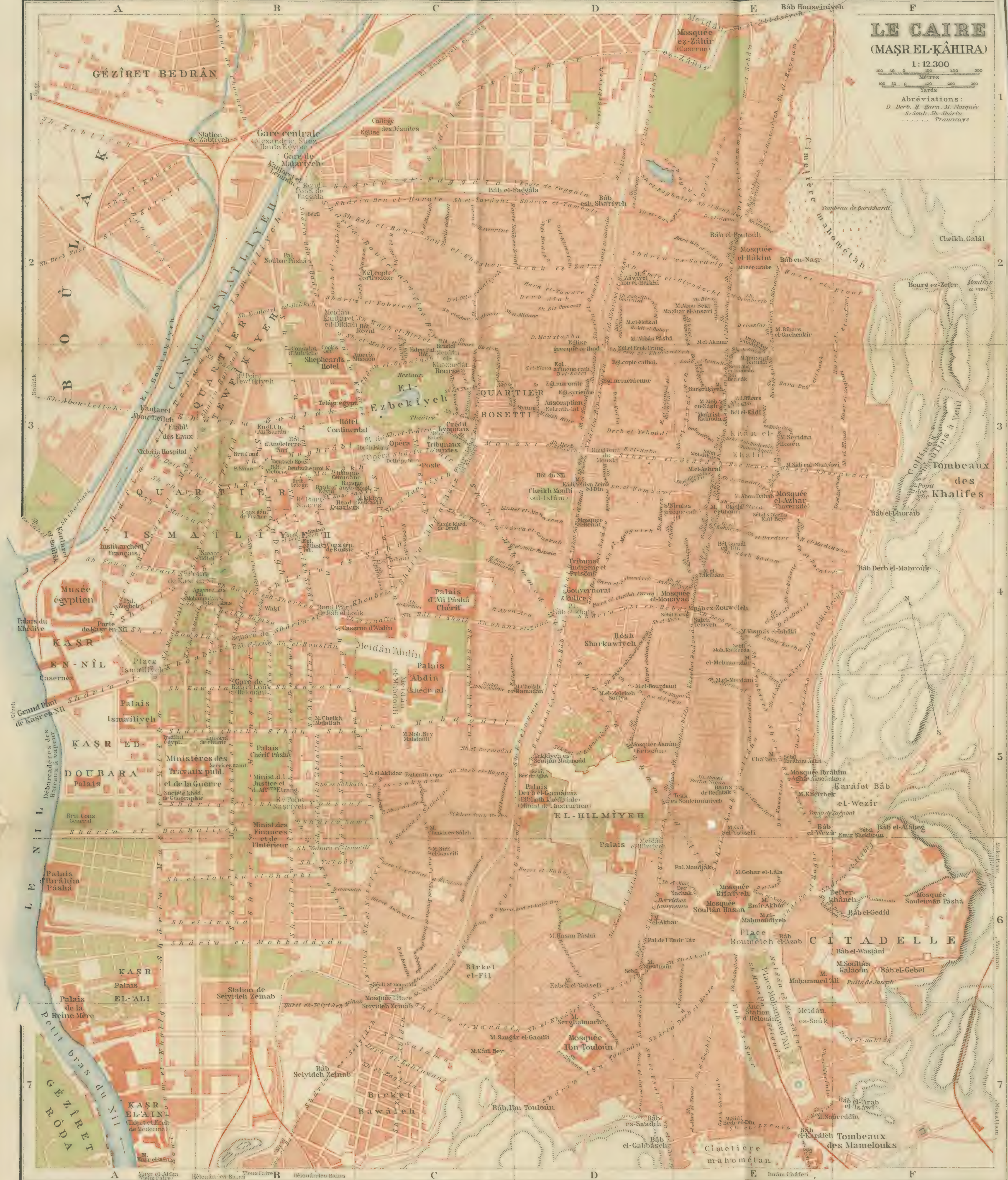
Railway Stations. 1. **PRINCIPAL STATION** (Pl. B, 1), to the N.W. of the town, beyond the Isma'iliyeh Canal, here crossed by the Kantaret el-Lâmûn, for *Alexandria*, *Isma'iliya*, *Suez*, the whole of the *Delta*, and for *Upper Egypt*. — 2. **MATARIYEH STATION** (Pl. B, 1), on the E. side of the Isma'iliyeh Canal, for *Abbâsiyeh*, *Kubbeh*, *ez-Zeitûn*, *Matariyeh* (*Heliopolis*), and *el-Merg*. — 3. **HELWÂN STATION** (Pl. B, 5), in the S.W. part of the town.

The hotel-commissionnaires, with their omnibuses, and representatives of the tourist-agents await the arrival of the fast trains and take charge of luggage. Small baggage may also be entrusted to the Arab porters, with numbered metal tickets on their arms, who will conduct the traveller to the hotel-omnibus or procure a cab for him (tariff, see p. 27). Heavy luggage is sent on to the hotel in special vehicles.

Hotels. The leading hotels at Cairo are excellent, and even those of the second class are well fitted up, nearly all having electric light, baths, etc.; children and servants pay half-price; comp. p. xviii. As all the hotels frequently are full, especially in Jan., Feb., and March, it is a wise precaution to telegraph for rooms from Alexandria or Port Saïd.

In the Town: ***SHEPHEARD'S HOTEL** (Pl. B, 3; owned by the Compagnie Internationale des Grands Hôtels), Shâri'a Kâmel, Ezbekiyyeh, with a large terrace overlooking a busy street, with 400 beds, separate suites for families, restaurant, lift, Anglo-American bar, post & telegraph office, steam-laundry, etc., pens. from 60 pias., electric light 2 pias., patronised by English and American travellers. — ***SAVOY HOTEL** (Pl. B, 4; owned by the George Nunkovich Co. Ltd.), at the Rond-Point Kasr en-Nîl, a fashionable and luxurious house, with 180 rooms and a good restaurant, frequented by British officers and officials, pens. from 80 pias. — ***HÔTEL CONTINENTAL** (Pl. C, 3; owned by same company as the Savoy), in the Place de l'Opéra, opposite the Ezbekiyyeh Garden, with terrace, 300 rooms (lately refitted), and restaurant, pens. 80 pias. — ***HÔTEL DU NIL** (Pl. D, 3), near the Muski, with a pleasant garden, terrace, and belvedere, good cuisine, mainly frequented by Germans, pens. from 50, in Oct. and May from 45, electric light 1 pias. — ***HÔTEL D'ANGLETERRE** (Pl. B, 3; same owner as the Savoy), Shâri'a el-Maghrâbi, in the new quarter of Isma'iliyyeh, with 100 rooms, terrace, garden, Anglo-American bar, etc.; pens. in Jan.-March 70-80, other seasons 60-70 pias. — **EDEN PALACE HOTEL** (Pl. C, 3), to the N. of the Ezbekiyyeh, with 145 rooms, lift and steam-heat, frequented by English and Americans, pens. from ca. 50 pias. — ***PRIVATE HÔTEL VILLA VICTORIA** (Pl. B, 3), Shâri'a el-Manâkh 13, a quiet house pleasantly situated near the Place de l'Opéra, with 46 rooms and garden, pens. Dec.-March 60, Apr.-Nov. 50 pias. — **HÔTEL BRISTOL** (Pl. C, 2, 3), Mêdân el-Khaznedâr, to the N. of the Ezbekiyyeh, with 120 beds, pens. from 50 pias. — **HÔTEL MÉTROPOLE** to the S. of the Ezbekiyyeh, with 40 rooms, well spoken of, pens. 50 pias. — **HÔTEL DE LONDRES**, opposite Shephard's and used for its overflow, pens. 50 pias. — **HÔTEL ROYAL** (Pl. C, 2), Shâri'a Wagh el-Birket, beside the Ezbekiyyeh Garden, patronized by French travellers, pens. 60 pias. — **HÔTEL DE BAVIÈRE** (*Fr. Schüller*), Mêdân Kantaret ed-Dikkeh (Pl. B, 2), near Shephard's, well spoken of, pens. 40-50 pias.

Outside the Town: ***GHEZIREH PALACE HOTEL** (same proprietors as Shephard's), in the former viceregal palace (p. 76) on a Nile-island, to the W. of the town, a huge and sumptuously fitted up house, with accom-



LE CAIRE (MAṢR EL-KĀHIRA)

1: 12.300

100 200 300
Mètres
100 200 300
Yards

Abréviations:
D. Derb, H. Hara, M. Mosquée
S. Souk, Sh. Shari'a
Tramways

modation for 350-400 guests, electric light, lifts, ball-room and theatre, large gardens, telegraph-office, lawn-tennis courts, and casino (daily concerts) open from Dec. to April, pens. from 60 pias. (four-horse drags every 1/2 hr. from the Ezbekiyyeh, running to Bülâk in connection with the motor-ferry-boat, when the Nile bridge is closed). — *HÔTEL ABBAS, to the N.E. of the town, in the 'Abbâsiyyeh (p. 77; tramway station), a German house with view-terrace, restaurant, café, and bar, pens. from 40 pias. — *MENA HOUSE HOTEL, near the Pyramids of Gizeh (reached by tramway, carriage, or donkey; see p. 112), an extensive establishment, with 180 rooms, swimming and other baths, stables, riding-track, carriages, sand-carts, dog-carts, and cycles for hire, lawn-tennis courts, library of 600 English books, etc., open from Nov. 1st to May 15th and recommended to invalids (p. xxvii; English physician in residence); pens. 60-90 pias. The restaurant (luncheon 20-25 pias., D. at 7.30 p.m. 30-35 pias.) and baths are also open to non-residents. Adjoining the hotel is an English Church (resident chaplain, *Rev. Mr. Biddulph*).

Pensions. *English Pension*, Shâri'a el-Genaineh 8, well spoken of; *Wesley House*, Shâri'a el-Maghrâbi; *Rossmore House* (Misses Frizell) adjoining the Hôt. d'Angleterre, pens. 8-10s.; *Pens. Sîma*, Shâri'a el-Maghrâbi 16 (Pl. B, 3); *Mme. Fink*, Shâri'a Maqr el-'Attika 48, pens. 9 fr.; *Mme. König*, between the Place de l'Opéra and the Shâri'a 'Abdin, pens. 8 fr.; *Pens. Suisse*, adjoining the Eden Palace Hotel, for commercial travellers, pens. 8-10 fr.; *Pens. Nationale*, Shâri'a Kaqr en-Nil, small.

Private Apartments are seldom to be obtained for a shorter period than six months, so that an arrangement at a pension or at one of the less expensive hotels will frequently be found almost as cheap. Information as to rooms may be obtained at the chief shops or from agents whose addresses may be best learned at the consulates. A sunny aspect should be chosen, and a detailed written contract invariably drawn up. A bargain as to food may be made with some neighbouring restaurant; for only those conversant with the language should attempt to keep house for themselves with native servants.

Restaurants. *Santi*, in the garden of the Ezbekiyyeh, déj. 3, D. 3 1/2 fr., full board for a month 130-180, partial board 75-80 fr.; *New Bar, Mahroussa Bar*, Place de l'Opéra; *Splendid Bar*, Shâri'a Kâmel; *Anglo-American Buffet & Grill Room* (*The St. James's*), Shâri'a el-Maghrâbi 26 (English bottled ale); *Café Kovats*, Shâri'a Wagh el-Birket 42, good Austrian cuisine.

Beer (Munich and Austrian beer). *August Gorff*, Shâri'a Wagh el-Birket (also hotel); *Bavaria* (*Schüller*), see p. 24; *Boehr*, Shâri'a Bâb el-Bahri, near the N. entrance to the Ezbekiyyeh Garden.

Cafés in the European style abound in and near the Ezbekiyyeh. Beer and other beverages are obtained at these establishments. None of them are suitable for ladies, and many of them have gaming-tables in separate rooms. — **CAFÉS CONCERTS** (for gentlemen only): *Café Egyptien*, opposite Shephard's Hotel, with female orchestra; *Trocadéro*, Shâri'a Kâmel, opposite Cook's office (p. 26); *Eldorado*, in the E. part of the Shâri'a Wagh el-Birket, under the colonnades. — The multitudinous ARABIAN CAFÉS (p. xxiii) are small and dirty, and hardly worth visiting. Coffee in the Arabian style is easily obtained elsewhere. — **BODEGAS.** In the *Hôtel Royal* (p. 24); *New Bodega*, next door to the Café Egyptien (see above), with good cuisine. *Opera Bar*, Place de l'Opéra; *Le Petit Maxim* (American bar), Shâri'a el-Manâkh. — **CONFECTIONERS.** *Gyss*, Place de l'Opéra; *Sault* (*Matheu*), Shâri'a el-Manâkh. — **BAKERS.** *Kienzle & Simonds*, in the Tewfikiyeh.

b. Consuls. Police. Banks. Post & Telegraph Offices. Tourist Agents.

Consulates (comp. p. xx). **BRITISH.** *Earl Cromer of Cromer*, consul-general and plenipotentiary, Kaqr ed-Dubbara, near the great Nile bridge (Pl. A, 5); *Mr. Raphael Borg*, consul, Shâri'a el-Maghrâbi 14. — **UNITED STATES.** *Mr. Long*, consul-general, Shâri'a el-Maghrâbi 4; *Mr. Hunter*, vice-consul, Shâri'a Gâmi'a esh-Sherkes. — **AUSTRIAN.** *Dr. von Velics*, plenipotentiary, Shâri'a Sulêman Pasha 41 (Pl. B, 3, 4); *Herr Pogacaw*, consul, Tewfikiyeh, behind Shephard's Hotel (Pl. B, 3). — **BELGIAN.** *M. Maskens*,

consul-general Shâri'fa el-Kenisel el-Gedideh 6 (Pl. B, 4); *M. Eid*, Shâri'fa es-Saha (Pl. B, C, 4). — **DANISH**, *Count Zogheb*, consul-general, Shâri'fa Kaşr en-Nîl (Pl. A, B, 4); *Hr. Dienesch*, consul, Rond-Point Suarès 2. — **DUTCH**, *Hr. Van der Does de Willebois*, consul-general, Kaşr ed-Dubbara (Pl. A, 5); *Hr. Brelschneider*, consul, Rue de l'Eglise Catholique du Mouski 21. — **FRENCH**, *M. G. Cogordan*, consul-general, Shâri'fa el-Madâbegh 6 (Pl. B, 4); *M. E. Bertrand*, consul, Shâri'fa Imâd ed-Dîn 18 (Pl. B, 3, 4). — **GERMAN**, *Hr. von Müller*, consul-general and plenipotentiary, Shâri'fa el-Hawiyati 18 (Pl. B, 4, 5); *Herr Anton*, consul, Shâri'fa el-Maghrâbi 17. — **ITALIAN**, *Sig. Tugini*, consul-general, Shâri'fa el-Manâkh 3; consul, *Cavaliere Toscani*, Shâri'fa el-Madâbegh 12 (Pl. B, 3, 4). — **RUSSIAN**, *M. Koyander*, consul-general, Shâri'fa Imâd ed-Dîn 16 (Pl. B, 4); *M. Schebunin*, vice-consul, Shâri'fa el-Maghrâbi 2 (Pl. B, 3). — **SPANISH**, *Don Larios*, consul-general, Shepherd's Hotel; consul, *W. Pelizaeus*, Shâri'fa el-Manâkh 13. — **SWEDISH & NORWEGIAN**, *Herr Östberg*, consul-general, Ghezireh Palace Hotel.

The **Police** (*Zabtiyeh*, Pl. D, 4; p. 49), an admirably organized force, consists of about 300 officials, including a number of Europeans (chiefly Italians), who are very efficient and obliging to strangers. Complaints against the police should be lodged with the complainant's consul.

Bankers (comp. p. xiv). *Crédit Lyonnais* (Pl. C, 3), Shâri'fa el-Bosta (office-hours 9-12 & 3-5); *Bank of Egypt*, Shâri'fa Kaşr en-Nîl 17; *Banque Impériale Ottomane* (Pl. B, 3), Shâri'fa el-Manâkh 19; *Anglo-Egyptian Bank*, Shâri'fa Kaşr en-Nîl 29; *Thos. Cook & Son*, *H. Gaze & Sons* (see below); *L. Müller*, agent of several European banks, Rue Eglise St. Pierre, in the Rosetti Garden (Pl. C, 3), a somewhat intricate quarter to the E. of the Ezbekiyeh; *National Bank*, Shâri'fa Kaşr en-Nîl; *Crédit Foncier Egyptien*, Shâri'fa Imâd ed-Dîn. — **MONEY CHANGERS** (comp. p. xv). The necessary small change can always be obtained from the money-changers in the streets or the hotel-portier, or in making purchases in the shops or at the post-office. The coins received should always be carefully scrutinized.

Post Office (Pl. C, 3; p. 40), at the corner of the Shâri'fa Tâhir and the Shâri'fa el-Baidak, open from 7.30 a.m. to 9.30 p.m. The office in the gallery of the inner court, for more important business, is open from 9 a.m. till 6.30 p.m. (with a short interruption about 12.30 p.m.), and again from 8.15 to 9.30 p.m. to suit the night-express to Isma'iliya. Lists of the mails by steamer to Europe, etc., are exhibited daily in the vestibule. The arrival of *Registered Letters*, etc., is intimated to the addressee by a notice, which must be produced, bearing the stamp of the hotel or the endorsement of a well-known resident, when the letters are applied for. There are branch-post-offices at Shepherd's, the Continental, and the Ghezireh Palace Hotels. The letter-boxes at all the hotels are cleared at the hours marked upon them.

Telegraph Offices. *Eastern Telegraph Co.* (Pl. B, 3; British), corner of the Shâri'fa Imâd ed-Dîn and the Shâri'fa el-Manâkh, to the W. of the Place de l'Opéra. — *Egyptian Telegraph* (Pl. B, 3), Shâri'fa Bûlâk. — Branch-offices at Shepherd's Hotel, the Crédit Lyonnais, and the Ghezireh Palace Hotel.

Tourist Agents. *Thos. Cook & Son* (Pl. B, 3), Shâri'fa Kâmel 6, to the N. of Shepherd's Hotel. — *H. Gaze & Sons*, in the Halim Building, adjoining Shepherd's Hotel. — *Carl Stangen*, in the Hôtel Continental. — *Tewfikieh Nile Navigation Co.*, Shâri'fa Kâmel 8. — *Anglo-American Nile Co.*, in the Hôtel Continental. — *North German Lloyd*, represented by *Otto Sterzing*, Shâri'fa Tâhir 3, near the Place de l'Opéra. — *Austrian Lloyd*, Rond-Point Suarès 2 (*C. Dienesch*). — *Navigazione Generale Italiana*, in a side-street off the Place de l'Opéra, adjoining the New Bar (*Elpidio Figari*). — *Peninsular & Oriental Steam Navigation Co. (P. & O. Line)*, represented by Cook (see above). — *Messageries Maritimes*, at Shepherd's Hotel. — Farther information, especially as to the departure of steamers, in the notice-frames at Cook's Office, the Hôtel du Nil, etc.

c. Tramways. Cabs. Donkeys. Dragomans.

Electric Tramways (uniform fare, 1st class 10 mill., 2nd class 5 mill.). The principal point of intersection is the Place *Atout el-Khatra* (Pl. C, 3),

to the S.E. of the Ezbekiyyeh (Pl. C, 3), whence the following lines run every 4-6 minutes. — 1. To the S.E. via the Shâri'a Mohammed 'Ali (with a station at *Bâb el-Khalk*) to the *Place Rumêleh (Citadel)*. — 2. To the S.W. via the Shâri'a 'Abdul Aziz, Shâri'a el-Khubri (branch to the left to the *Nasriyyeh*), and the *Square Bâb el-Lâk*, to the *Kasr en-Nil*, and thence to the left via the Shâri'a Maṣr el-'Atika to the *Fum el-Khalig* and *Old Cairo*. — 3. To the W., round the S. side of the Ezbekiyyeh, via the Shâri'a Bulâk to the bridge of *Abu L'eleh* (Abul-Ela) and to *Bulâk* (motor-ferry to the island of Gezireh, see p. 25). — 4. To the N., by the E. side of the Ezbekiyyeh and via the Shâri'a Clot-Bey, to the *Rond-Point de Faggâla*, where the line forks, the left branch running via the Limûn Bridge to the *General Railway Station*, the right branch running via the Shâri'a el-Faggâla and Shâri'a ez-Zâhir to the *'Abbâsiyyeh*. — A fifth line, starting at the *Fum el-Khalig* (beyond Pl. B, 7), runs to the N.E., intersecting the Shâri'a Mohammed 'Ali at the Place Bâb el-Khalk (Pl. D, 4) and following the Muski, to Fagâlla (Pl. D, 1). — To the *Pyramids of Gizeh*, see p. 112.

Cabs (comp. p. xvii), generally good victorias, with two horses, are always abundant in the quarters near the Ezbekiyyeh. Closed cabs (landaús) are usually to be obtained only on special order and at higher fares. The hirer should make a special bargain in every case, especially for drives of any length or to points not adequately provided for in the tariff. Fares should never be paid in advance.

CAB TARIFF for 1-3 pers. (each pers. extra 1 *pias.* and each piece of luggage beside the driver, 1 *pias.*).

1. **PER DRIVE**, within a radius of 2 kilomètres (1¼ M.) from the Government Buildings (Pl. D, 4; p. 49); 1 kil. 3 *pias.*, 2 kil. 4 *pias.* If the cab is dismissed beyond the radius 1 *pias.* more is charged for each kilomètre or fraction of a kilomètre. A stoppage of 5 min. is allowed free, but longer halts are charged for at the rate of 1 *pias.* per ¼ hr.
2. **BY TIME** (Arab. *Bis-sâ'a*) within the town: *a.* On ordinary days, per hr. or less 6 *pias.*, at night (midnight to 6 a.m.) 8 *pias.*; each additional ¼ hr. 1 *pias.*
b. On Frid. and Sun.: from 4 to 8 p.m., 10 *pias.* per hr.
- c.* Per day (8-3) 60 *pias.*

3. LONGER DRIVES.

		There and back.
<i>Ghezireh Palace Hotel</i> . . .	5 <i>pias.</i>	15 <i>pias.</i> incl. half of 1 hr.
<i>Shubra</i> (Kasr en-Nuzha) . .	7	10 - - ½
<i>Citadel</i>	7	15 - - 1
<i>'Abbâsiyyeh</i> (barrack) . . .	7	15 - - 1
<i>Fum el-Khalig</i> (island of Rôda)	6	12 - - 1
<i>Old Cairo</i>	8	16 - - 1
<i>Gizeh Museum</i>	10	20 - - 2 hrs.
<i>Tombs of the Khalifs</i> . . .	10	30 - - 3
<i>Matariyyeh</i> (Heliopolis) . .	20	40 - - 2
<i>Pyramids of Gizeh</i>	50	77 - - 3

Bakshish, 5-10 per cent of the fare. — *Complaints*, with the number of the cab and the time, should be lodged at the police-office (p. 26); but as a general rule the mere mention of the dreaded police ('*karakôl*') is sufficient to reduce the drivers to reason.

The **CARRIAGES** supplied by the larger hotels are better and cleaner but also dearer than the ordinary cabs.

Donkeys (comp. p. xviii), per short ride in the city 1-2, per hr. 3-4 *pias.*, half-a-day, 8-12, for a day's excursion 15-25 *pias.* As at Alexandria, donkeys are becoming less and less fashionable in Cairo; but they are still indispensable for those who wish to study Oriental life in the narrow streets of the Arabian quarters, with their bazaars and mosques. For visits to the Tombs of the Khalifs and the Mamelukes, to the view-points on the Windmill Hills and the Mokattam Hills, and similar excursions, donkeys offer this advantage over cabs, that they can go everywhere, while the bridle-paths are much less dusty than the carriage-roads. These

animals are to be found in great numbers at all the most frequented points; at night in front of the cafés; and the stranger who wishes to hire a donkey is sometimes well-nigh overwhelmed by the charge of light cavalry to meet his wishes. The donkey-boys of Cairo (preferable to older drivers) often possess a considerable fund of humour, and their good spirits react upon their donkeys. The traveller should sternly repress the first symptom of the usual cruel goading of the animals to quicken their pace. Galloping is forbidden within the town. The bakshish should be proportionate to the quality of the donkey and the behaviour of the donkey-boy.

Dragomans (comp. p. xxii). Only travellers who are pressed for time require a cicerone. The best (5-8 fr. per day) are to be had at the hotels, where also a list of the guides licensed by the police may be seen. If, however, the traveller knows a few words of Arabic, and is not in a hurry, he will soon find his way through every part of the city and the environs with the aid of his donkey-boy alone.

Cycles may be hired from *Moring & Co.*, Shâri'a Kaşr en-Nil (Round-Point Suarés).

d. Physicians. Chemists. Hospitals. Baths. Hairdressers.

Physicians. English: *Dr. Keatinge*; *Dr. Milton*; *Dr. Murison*; *Dr. Sandwith*; *Dr. Madden*. German: *Dr. von Becker*; *Dr. Engel*; *Dr. Hess*; *Dr. Amster*; *Dr. Wildt*. *Dr. Comanos-Pasha*, a Greek, who has studied in Germany; *Dr. Ambrosio* (Italian); *Dr. Heyman* (Hungarian); *Dr. Pfister* (Swiss); *Dr. Eid* (Belgian). — **Oculists:** *Dr. K. Scott* (English); *Dr. Fischer*; *Dr. Lansing*; *Dr. von Herff*; *Dr. Appel*; *Dr. von Schütz*. — **Aurists:** *Dr. von Hebenantz*; *Dr. Speyer*. — **Throat and Nose Specialists:** *Dr. Beddoe*; *Dr. Meyer*. — **Skin Diseases:** *Dr. Adam Scheuber*. — **Orthopædists:** *Dr. Kahleys*; *Dr. Conrath*. — **Dentists:** *Mr. Waller*, English; *Mr. Faber*, American; *Dr. Elsner*, *Dr. von Huenersdorff*, *Dr. Fellner*, all German. — The addresses may be obtained at the hotels and at Diemer's (see below).

Chemists (high charges). *German & English Dispensary*, opposite the Shâri'a el-Bawaki 11; *Pharmacie Anglo-Américaine* (*Dr. J. Küppers*), *Stephenson & Co.*, both in the Place de l'Opéra; *Myrialaki*, in the Halim Buildings, near Shephard's Hotel; *Nardi Apotheke* (German), in the Muski; *Ducros* (French), Shâri'a ez-Zaptiyeh; *Pharmacie Centrale*, Shâri'a Clot-Bey.

Hospitals. *German & English Victoria Hospital* (Pl. A, 3), Shâri'a Dér el-Benât, well fitted up, and managed by German Deaconesses, under the superintendence of *Dr. Murison* and *Dr. Wildt*. — *The European Hospital* (physician, *Dr. Adamidi*), in the 'Abbâsiyeh, is admirably fitted up, and under the supervision of the consuls. The patients are attended by sisters of mercy. The charges are 6-12 fr. per day, poor patients at lower rates. — *The Austrian Hospital*, in the 'Abbâsiyeh, is managed by *Dr. von Becker*. — The large *Kaşr el-'Ain* (Pl. A, 7), an Arab hospital with a school of medicine (p. 41), is under the superintendence of *Dr. Keatinge*.

Baths (comp. p. xxiv). *European Baths* at the hotels, and in the new bath-house (also hydropathic, etc.) in the Halim Buildings, near Shephard's Hotel (Pl. B, 3). The swimming bath at the Mena House Hotel (p. 25) is also available for the public. The *Arab Baths* are scarcely suitable for Europeans.

Hairdressers in the European style abound in the frequented quarters of the town; e.g. under the colonnades opposite Shephard's Hotel. Their charges are usually high. — *Arabian Barbers* (not for Europeans), see p. 37.

e. Shops.

Booksellers and Stationers. *Diemer (Librairie Internationale)*, at Shephard's Hotel (also photographs; Arabic literature); *G. G. Zacharia & Co.*, Shâri'a Kâmel; *The Tourist (Livadas)*, opposite Shephard's; *Librairie Centrale (Barbier)*, next the Hôtel Métropole. — *British & Foreign Bible Society*, Shâri'a Mohammed 'Ali. — Stationery, visiting cards, etc. *Boehme & Anderer*, in the Ezbekiyeh; *Diemer*, see above; *Hohl*, in the building of the Crédit Lyonnais (p. 26). — *Arabian Booksellers*, see p. 43.

Photographs. *Heyman & Co. (Dittrich)*, beside Shephard's Hotel (dépôt for Sebâh's photographs of Egyptian scenery and monuments); studio in

the Arab Buildings opposite Shephard's S. garden (Boulevard Halim); *Zacharia & Co.* (p. 28; agents for Bonfils' photographs); *Lekegian*, Shâri'a Kâmel, near Shephard's Hotel; *Diemer* (see p. 28). — *E. Brugsch-Bey*, the conservator of the Gîzeh Museum (p. 78), has caused a number of the objects in the museum to be photographed. The photographs may be purchased at the museum and at Diemer's (see p. 28).

Photographic Materials. *Zacharia & Co.* (see above); *Heyman & Co.* (p. 28); Kodaks at both; films supplied and plates developed.

European Wares. All the ordinary wants of the traveller may now be supplied at Cairo. Clothing, shoes, etc., chiefly for the use of travellers, are sold by *Davies, Bryan, & Co.*, Shâri'a el-Maghrâbi, *A. Mayer & Co.*, *S. Stein*, in the Muski, the *Cordonnerie Française*, in the Ezbekiyeh, *Karmann*, in the Muski and the Halim Building, and *Colvigópoulos*, near Shephard's Hotel. Ladies' requirements are sold by *Petot, Cécile*, and *Francès*. Household requirements may be obtained from *Paschal & Co.*, in the Ezbekiyeh. Good watchmakers and goldsmiths are *Buys-Badollet* and *Centonze*, both opposite Shephard's; *Süssmann, Kramer, J. Lattès*, in the Muski; *Alexakis, Zivv*, in the Halim Building. Rifles and ammunition, etc., may be obtained at *Bajocchi's*, in the Ezbekiyeh. Opticians, *Süssmann, Kramer*, in the Muski. Flowers at *Stamm's*, in the Hôtel Continental, and *Eggert's*, in Shephard's. These shops are not mentioned to the exclusion of many others equally good, but merely to give the traveller an idea of where to look for shops to suit him. As a rule the shops to the E. of the Ezbekiyeh and in the Muski are cheaper than those farther to the W., in the Shâri'a Kâmel; but the goods in the latter (fixed prices) are usually more modern and tasteful.

Wine, Preserved Meats, etc. *Walker & Meimarachi*, Shâri'a Wagh el-Birket; *Congdon & Co.*, Shâri'a Kaş en-Nîl; *Nicolas Zigadas*, near Shephard's Hotel; *E. J. Fleurent*, in the Halim Building; *Spathis*, in the Ezbekiyeh; *Ablitt's English Stores*, in the Muski.

Tobacco (comp. p. xv). Syrian tobacco (Korâni and Gebeli) is sold at a shop in the Gâmi'a el-Benât (Pl. D, 4), near the Muski, but had better be purchased in small quantities only. Turkish tobacco (Stambûli) and cigarettes are sold by *Nestor Giamachis*, Halim Buildings, beside Shephard's Hotel; *Dimitrino, Mantzaris, Cortesi*, in the Ezbekiyeh, opposite Shephard's; *Melachrino*, Shâri'a el-Maghrâbi 33; *E. Lagnado & Co.*, in the street beside the Club Khédivial; *G. Matossian*, Shâri'a el-Ezbek. — CIGARS at *Flick's* (Havana House), in the Hôtel Continental, and at *Mantzaris's*.

Arabian Bazaars, see pp. 38, 42. The most important for purchases is the *Khân el-Khalîl* (p. 42). But strangers are to be dissuaded from making purchases in these bazaars. Many so-called Oriental articles are manufactured in Europe and are to be obtained at home equally genuine and much cheaper. The prices demanded by the dealers for 'antiques' are absurd, though unfortunately many travellers are foolish enough to pay them, in spite of the notorious fact that most of the articles are forgeries (p. 234). A special permit from the museum authorities is required by law for the export of antiquities, but may perhaps be dispensed with in the case of small articles. Comp. p. 78.

Arabian Woodwork is sold by *Parvis*, an Italian, on the left side of a court near the entrance to the Muski (p. 41). Strangers should not fail to visit his interesting workshop, which they may do without making any purchase. Also, *Hatoun*, in the Muski; *Furino*, at Shephard's Hotel; *Malluk*, in the Muski, cheaper.

Oriental Embroidery. *D. Madjar*, near Shephard's Hotel; *K. Ispenian*, *A. Brimo*, Place de l'Opéra; *Joseph Cohen*, Khân el-Khalîl; *Pohoomull Brothers*, opposite Shephard's.

Carpets. *D. Madjar*, near Shephard's Hotel; and in the Khân el-Khalîl.

Goods Agents. *John B. Caffari, H. Crozier, H. Johnson & Sons*, all three in the Shâri'a Kâmel; *Congdon & Co.*, Shâri'a Kaş en-Nîl. Those who make purchases in Egypt to any considerable extent are recommended to send them home through the medium of a goods-agent, in order to avoid custom-house examinations, portorage, and various other items of expense and annoyance. The consigner should satisfy himself that the

packing is properly done, as subsequent complaints are generally futile. The post-office forwards parcels not exceeding 5 kilogrammes (11 lbs.) in weight for 9 piastres, with export duty of 1 per cent.

f. Theatres. Clubs. Churches. Schools.

Theatres. *Khedivial Opera House* (Pl. C, 3; p. 40); in the winter season a French or Italian opera company usually performs at this theatre, the arrangement and prices of which resemble those of Italian theatres. Box office open 8-12 and 2-5; boxes dear (evening-dress compulsory; closed boxes for Moslem ladies). — *Summer Theatre* (actors generally Italian), in the Ezbekiyeh Garden. — For performances at the *Arab Theatres*, see the newspapers.

Clubs. The *Geographical Society* (Pl. A, 5; p. 41), founded by Dr. Schweinfurth, the celebrated African traveller, possesses an extensive library, a reading-room, and a small ethnographical and geographical museum (open on Thurs.; curator, Dr. Bonola-Bey). — The *Club Khédivial*, Shâri'a el-Manâkh 22, in the Isma'iliyeh quarter, is fitted up in the English style. Strangers are not admitted without difficulty. — The *Turf Club*, Shâri'a el-Manâkh 12 (Pl. B, 3).

Churches. *English Church* (*All Saints*; Pl. B, 3), Shâri'a Bûlâk, in the Isma'iliyeh quarter (chief services at 10.30 a.m. and 6 p.m.). — *American Service* in the American Mission (Pl. B, C, 3), opposite Sheppard's Hotel (service at 6 p.m.). — *German Protestant Church* (Pl. B, 3), Shâri'a el-Magh-râbi 19; German service at 9.30 or 10 a.m., followed by a French service. — *Roman Catholic Church* (Pl. D, 3), Shâri'a el-Banadkia 2, in the Muski, with branch-churches in the Isma'iliyeh quarter and at Bûlâk. *Jesuit Church*, in Faggâla. *Church of the Mission of Central Africa* (*Eglise du Soudan*), Shâri'a Dîr el-Benât. — *Orthodox Greek Church* (Pl. D, 2, 3), in the Ham-zâwi (p. 46). — *Coptic Catholic Church* (Pl. D, 3) and *Coptic Orthodox Church* (Pl. C, 2); service on Sun. at 10 a.m., on Christmas Day and the Sat. of Holy Week at 10 p.m. — The *Jews* here are of two sects, the Talmudists and the Karaites, the former being by far the more numerous. Most of the synagogues are situated in the Jewish quarter (Derb el-Yehûdi; Pl. D, 3).

Schools. *St. Mary's English Schools*, Shâri'a Kasr en-Nîl 25. — The *German School* (adjoining the Protestant church, see above) is largely patronised by all nationalities and sects. — The *School of the American Mission* (Pl. C, B, 3) has its sphere of operations chiefly among the Copts. — The *Anglican Mission School* is in the Shâri'a el-'Atika (Pl. A, 3-6). Besides these, there are an *École des Sœurs du Sacré Cœur*, an *Institution des Dames du Bon Pasteur*, an *École de la Ste. Famille* (school of the Jesuits), and others. — Permission to visit the Egyptian schools may be obtained on application at the Ministry of Education in the Derb el-Gamâmiz (p. 56).

Arabic Teachers. *Ali Effendi Bahgât* (chief interpreter), at the Ministry of Education, Palais Derb el-Gamâmiz (p. 56); *Moḥammed Nassâr*, formerly a tutor in the University of Berlin.

g. Sights and Disposition of Time.

Tickets (2 piastres each) for a visit to the Arabian mosques and other monuments, the restoration of which has been taken in hand by a *Comité de Conservation des Monuments de l'Art Arabe*, and for the Arabian Museum of Art are obtained at the *Wakf* (Office for the management of secularized mosque-property; Pl. B, 4; closed on Frid.) and at Diemer's bookshop (p. 28). A fee of 1/2-1 piastre is also expected by the attendants at the entrances to the mosques, for supplying slippers.

1ST DAY. Forenoon: Tour of inspection in the immediate neighbourhood of the Ezbekiyeh (p. 39) and in the Ezbekiyeh Garden; then on foot or donkey-back to the *Muski* and the *Bazaars* (pp. 41-48). — **Afternoon** (by cab or on donkey-back): to the *Tombs of the Khalifs* (p. 64) and the *Citadel*, with the mosque of *Mohammed 'Ali* (*View of Cairo; p. 52), returning viâ the Shâri'a Moḥammed 'Ali (p. 49).

2ND DAY. Forenoon (cab or donkey): Mosques of *Sultan Hasan* (p. 49) and *Ibn Tulûn* (p. 53); *Bâb ez-Zuwlêh* (p. 48); streets to the S. of the Muski (pp. 41, 46); *Viceregal Library* (p. 56). — **Afternoon:** by railway (or drive

on the 'Abbāsiyeh road viâ Kūbbēh) to *Maṭariyeh* and **Heliopolis* (obelisk; ostrich-farm; pp. 106-108).

3RD DAY. Forenoon (on donkey-back): *Māristān Kaldūn* (p. 59); *Gāmī'a el-Ḥākīm* with the **Arabian Museum* (p. 61); **Bāb en-Naṣr* (p. 62). — *Afternoon* (on Frid. only, starting at 1 p.m.; by carriage): *Ḳaṣr el-'Ain* (Howling Dervishes, p. 41); then across the *Nile Bridge* (p. 75; closed for two hours daily) to *Gezīreh* (pp. 75, 76).

4TH DAY. Forenoon: **Museum of Gīzeh* (p. 78; closed on Mon. and Frid.; several visits advisable; note that the Nile Bridge is closed for two hours daily). — *Afternoon* (on donkey-back): Ascent of the **Moḳaṭṭam* (view of Cairo by sunset). Those who take the less common excursion to the *Spring of Moses* and the smaller *Petrified Forest* (p. 110), returning by the *Moḳaṭṭam*, must start early in winter.

5TH DAY. Forenoon: Mosques of **El-Azhar* (p. 43) and *Hosēn* (p. 42). The mosque of *El-Azhar* should not be visited on a Friday, as there is no teaching on that day, and the traveller would thus miss one of the chief attractions. Spare time may be spent in the *Bazaars* (p. 42). — *Afternoon* (by carriage or electric tramway): *Island of Rōḍa* (p. 69) and *Old Cairo* (p. 70), with the Coptic church of *Abu Sergeh* (p. 71) and the mosque of *Amr* (p. 73); also, if time permit, the *Imām Shāf'ī*, *Hōsh el-Bāsha*, and the *Tombs of the Mamelukes* (p. 68), after which we return by the Place *Méhémét-Ali* (p. 51).

6TH DAY (by carriage): **Pyramids of Gīzeh* (p. 112; which may be seen in the course of a forenoon, if necessary); a visit to *Shubra* (p. 76), which may be added in the afternoon by those provided with a permit, is scarcely worth while.

7TH DAY (by railway and on donkey-back; luncheon should be provided): *Memphis* and **Sakkāra* (p. 130). It is well worth while to ride viâ *Abusīr* (newly excavated sanctuary of the Sun, p. 129) to the *Mena House Hotel* and return thence to the town by electric tramway; but this must be arranged beforehand with the donkey-boys at *Bedrashēn*.

8TH DAY: *Barrage du Nil* (p. 111), either by railway (from the Principal Station; luncheon should be taken), or (preferable) by Cook's steamer, which plies twice a week (10s., luncheon not included in the fare).

The following places deserve repeated visits: — the *Museum at Gīzeh*; the *Citadel*, or the *Windmill Hills*, for the sake of the view; the *Tombs of the Khālifis*; the *Bazaars* (and street-traffic), on a Thursday.

For the *Mohammedan Festivals*, see p. lxxi. On account of the crowd ladies should not attend these except in a carriage. During the festivals special permission is necessary for admission to many of the mosques.

Cairo, el-Kāhira, or *Maṣr el-Kāhira*, or simply *Maṣr* or *Miṣr*, is situated in 30° 6' N. latitude, and 31° 26' E. longitude, on the right bank of the *Nile*, about 12 M. to the S. of the so-called 'cow's belly', the point where the stream divides into the *Rosetta* and *Damietta* arms. It has not inaptly been styled 'the diamond stud on the handle of the fan of the Delta'. On the E. side of the city, which covers an area of about 11 square miles, rise the barren, reddish cliffs of the *Moḳaṭṭam Hills* (p. 108), about 650 ft. in height, which form the commencement of the eastern desert. The city has extended so much towards the west of late years that it now reaches the bank of the river and has entirely absorbed *Būlāḳ* (p. 75), which was formerly its harbour.

Cairo is the largest city in Africa, as well as in the Arabian regions. It is the residence of the Khedive, and of the ministers and principal authorities. At the census of 1897 the population was returned as 565,187, or 570,062 with the suburb of *Helwān*. The number of resident Europeans was 35,385, including 8670 Italians,

9870 Greeks, 5124 French, 6727 British (including a garrison of 3000 men), 2262 Austrians, and 487 Germans. The mass of the population consists of Egypto-Arabian townspeople (p. xlv), Fellâh settlers (p. xxxvi), Berbers (p. xlv), Copts (p. xxxix), Turks (p. xlv), and Jews (p. xlvii), the last of whom number 5800 souls. Besides the natives and the European residents, the traveller will frequently encounter negroes of various races, Northern Africans, Beduins, Syrians, Persians, Indians, and other Oriental settlers.

HISTORY OF CAIRO. At a very remote period a city lay on the E. bank of the Nile, opposite the great pyramids, and was called by the Egyptians *Khere-ohé*, or 'place of combat', because Horus and Set were said to have contended here (p. cxx). The Greeks named it *Babylon*, probably in imitation of some Egyptian name of similar sound. The citadel of this town (p. 71) was fortified by the Romans, and under Augustus became the headquarters of one of the three legions stationed in Egypt. In A.D. 640 Babylon was captured by 'Amr ibn el-'Âs, the general of Khalif 'Omar, who subsequently established the new capital of the country here, in opposition to Alexandria (p. 14), which was not so free from the disturbing Christian element. A mosque was built on the site of the conqueror's tent, and the Arabic word for tent (*Fostât*) became the name of the new city. The latter gradually expanded towards the N., and was extended to the N.E. as far as the base of the citadel by *Ahmed ibn Tulûn*, who erected the new quarter of *el-Katâ'i*. Ahmed's splendour-loving son *Khumdrûyeh* embellished the town with lavish magnificence. The modern city of Cairo was founded by *Gôhar*, the general of the Fâtimites *Khalif Mu'izz*, after the conquest of Egypt in 969 A.D. He erected a residence for the Khalif and barracks for the soldiers commanded by him to the N. of *el-Katâ'i*. At the hour when the foundation of the walls was laid, the planet Mars, which the Arabs call *Kâhîr*, or 'the victorious', crossed the meridian of the new city; and Mu'izz accordingly named the place *Maşr el-Kâhîra*, or *Kâhîra*. *Maşr*, the ancient Semitic name of Egypt, was also applied to *Fostât*, the form *Maşr el-'Atîka* (Old Cairo) being only introduced at a later date for the sake of clearness. The new town extended rapidly. Bricks were easily made of the Nile mud, the Mokattam hills afforded excellent stone, while the gigantic ruins of the ancient Memphis on the opposite bank of the river were also used as a quarry. In 973 Mu'izz took up his permanent residence in the new city of Cairo. In 1166 the citadel which still commands the city was erected by *Şalâheddin Yûsuf ibn Eyyûb* (*Saladin*) on the slope of the Mokattam hills; and the same sultan caused the whole town, together with the citadel itself, to be enclosed by a wall, 29,000 ells in length. Under his luxurious and extravagant successors Cairo was greatly extended and magnificently embellished. At that period, however, Cairo was fearfully devastated by the plague, as it had been on two former occasions (in 1067 and 1295), and was also

several times subsequently. The town suffered severely in other ways also, and indeed its whole history, so far as recorded, like that of the sultans and the Mamelukes themselves, seems to have presented an almost continuous succession of revolutions, rapine, and bloodshed. As most of the Mameluke sultans who resided in the citadel died a violent death, so the reign of almost every new potentate began with bitter and sanguinary contests among the emirs for the office of vizier, while but few reigns were undisturbed by insurrections in the capital. During the third régime of *Moḥammed en-Nāṣir*, who had been twice deposed and as often recovered his throne, a persecution of the Christians took place at Cairo. The Christians, of whom great numbers resided in Cairo and throughout the whole of Egypt, were accused by the people of incendiarism. Their churches were closed or demolished, while they themselves were so ill-treated and oppressed, especially in the reign of *Sultan Ṣāleḥ* (1351-54), that many of them are said to have embraced Islamism. In 1366 and 1367, in the reign of *Sultan Sha'bân*, sanguinary conflicts took place in the streets of Cairo between hostile parties of Mamelukes, and in 1377 *Sha'bân* himself was tortured and strangled in the citadel. Even greater disorders attended the dethronement of *Sultan Barkûk* (1389), when the wildest anarchy prevailed at Cairo, the convicts escaped from their prisons, and in concert with the populace plundered the houses of the emirs and the public magazines. The following year another rebellion among the Mamelukes restored *Barkûk* to the throne. Scarcely, however, had he closed his eyes and been succeeded by *Farag* (1399), when the Mamelukes again revolted, and renewed conflicts took place for possession of the citadel, during which the city was partly plundered. Similar scenes were repeated on almost every change of government. The turbulence of the Mamelukes, who were always treated with too much consideration by the sultans, became more and more unbearable; they robbed the people in the markets, assaulted citizens in the public streets, and grossly insulted respectable women.

On 26th Jan., 1517, the Osman sultan *Selîm I.*, after having gained a victory in the neighbourhood of Heliopolis (p. 107), entered the city. *Tûmân Bey*, the last Mameluke sultan, was taken prisoner and executed (p. 48). *Selîm* caused the finest marble columns which adorned the palace in the citadel to be removed to Constantinople. Thenceforward Cairo became a mere provincial capital, and its history is almost an entire blank down to the period of the French expedition. — On 22nd July, 1798, after the Battle of the Pyramids, Cairo was occupied by *Bonaparte*, who established his headquarters here for several months, and quelled with sanguinary severity an insurrection which broke out among the populace on 23rd-25th September. At the beginning of the year 1799 *Bonaparte* started from Cairo on his Syrian expedition, and on his return to France, *Kleber* was left as commander-in-chief of the

French troops at Cairo, where he was assassinated on 14th June, 1800. In 1801 the French garrison under Belliard, being hard pressed by the grand-vizier, was compelled to capitulate. On 3rd August, 1805, *Mohammed 'Ali*, as the recognised pasha of Egypt, took possession of the citadel, which for the last time witnessed a bloody scene on 1st March, 1814, when the Mameluke Beys were massacred by Mohammed's order. The insurrection of 'Arabi in 1882 scarcely affected Cairo.

The ****Street Scenes** presented by the city of the Khalifs afford an inexhaustible fund of amusement and delight, admirably illustrating the whole world of Oriental fiction, and producing an indelible impression on the uninitiated denizen of the West. This Oriental life seems to feel the atmosphere of the newer quarters uncongenial, and it must therefore be sought for in the old Arabian quarters, which are still mostly inaccessible for carriages, in spite of the many new streets that have been constructed in Cairo of late years. Most of the streets in the old part of the town are still unpaved, and they are too often excessively dirty. Many of them are so narrow that there is hardly room for two riders to pass, and the projecting balconies of the harems with their gratings often nearly meet. The busy traffic in these streets presents an 'interminable, ravelled, and twisted string of men, women, and animals, of walkers, riders, and carts of every description. Add to this the cracking of the drivers' whips, the jingling of money at the table of the changers established at every corner of the street, the rattling of the brazen vessels of the water-carriers, the moaning of the camels, braying of donkeys, and barking of dogs, and you have a perfect pandemonium'. It is not, however, until the traveller has learned to distinguish the various individuals who throng the streets, and knows their different pursuits, that he can thoroughly appreciate his walks or rides. We may therefore give a brief description of some of the leading characteristics of the different members of the community.

From a very early period it has been customary for the Arabs to distinguish their different sects, families, and dynasties by the colour of their *Turbans*. And the custom still prevails to a certain extent. The 'Sherifs', or descendants of the prophet, now wear white turbans, though originally they wore green, the colour of the prophet. Green turbans are now frequently worn by the Mecca pilgrims. The 'Ulama, or clergy and scholars, usually wear a very wide, evenly folded turban of light colour. The orthodox length of a believer's turban is seven times that of his head, being equivalent to the whole length of his body, in order that the turban may afterwards be used as the wearer's winding sheet, and that this circumstance may familiarise him with the thought of death. The dress and turbans of the Copts, Jews, and other non-Muslim citizens,

are frequently of a dark colour, but in many cases are scarcely distinguishable from those of orthodox believers.

The Women of the poorer and rustic classes wear nothing but a blue gown and a veil. Their ornaments consist of silver, copper, or bead bracelets, earrings, and ankle-rings, while their chins, arms, and chests are often tattooed with blue marks. Similar tattooing is also common among the men. In Upper Egypt nose-rings are also frequently seen. The women of the upper classes are never so handsomely dressed in the streets as at home. When equipped for riding or walking, they wear a silk cloak, with very wide sleeves (*tôb* or *sableh*), over their home attire. They also don the *burko'*, or veil, which consists of a long strip of muslin, covering the whole of the face except the eyes, and reaching nearly to the feet. Lastly they put on the *habara*, a kind of mantle, which in the case of married women consists of two breadths of glossy black silk. Thus disguised, they look unnaturally broad and unwieldy, and not unlike bats. Young girls usually wear a white mantle. The wealthier ladies, who drive in their carriages attended by eunuchs, usually veil their faces up to their eyes with thin white gauze in accordance with the fashion of Constantinople. The figures of Egyptian women, in early life, are generally upright and graceful. They colour their eyelashes and eyelids dark, and their finger and toe-nails with henna, which gives them a brownish-yellow tint. Among other customs we may also mention the peculiar mode in which a woman carries her child, either astride her shoulder, or resting on her hip. With regard to circumcision, weddings, and funerals, see pp. lxi, etc.



Amid this busy throng of men and animals resound the warning shouts of outrunners (*sâis*), coachmen, donkey-attendants, and camel-drivers. The words most commonly heard are — '*riglak*', '*shemâlak*', '*yemînak*', '*â'â*, *â'â*'. As a rule, these warnings are accompanied by some particularizing title. Thus, '*riglak yâ mîsyu*' (monsieur), or '*riglak yâ khawâgeh*' ('your foot, sir', i.e. 'take care of your foot'; *khawâgeh* is the usual title given to Europeans by the Arabs, and is said to have originally meant 'merchant' only); '*she-*

mâlak yâ shêkh ('your left side, O chief'); *'yemînik yâ bint* ('your right side, girl'); *'dahrik yâ sitt* ('your back, lady'); *'yâ 'arûseh* (bride); *'yâ sherîf* (descendant of the prophet); *'yâ efendi* (Turkish official). — BEGGARS are very numerous at Cairo, most of them



being blind. They endeavour to excite compassion by invoking the aid of Allah: *'yâ Mohannin yâ Rabb* ('O awakener of pity, O Master'); *'tâlib min Allâh hakk lukmet 'esh* ('I seek from my Lord the price of a morsel of bread'); *'âna dêf Allâh wa'n-nebi* ('I am the guest of God and of the Prophet'). The usual answer of the passer-by is, *'Allâh yiḥannin 'alêk* ('God will have mercy on you'), or *'Allâh ya'tîk* ('God give thee'; comp. p. xxi).

One of the most popular characters to be met with in the streets of Cairo is the *SAGGA*,

or WATER-CARRIER, with his goatskin of water, carried either by himself or by a donkey, who still plies his trade, although the water-works (p. 63) supply every house in the city, as well as the public sebils (p. clxiii), with water, and though on many of the houses there are brass tubes through which passers-by may take a draught from the main pipes.



The *Hemali*, who belong to one of the orders of dervishes (p. lxvii), are also engaged in selling water, which they flavour with orange-blossom (*zahr*), while others use liquorice (*'erk-sûs*) or grape-juice (*zebîb*). There are also numerous itinerant vendors of different kinds of fruit, vegetables, and sweetmeats, which to Europeans usually look very uninviting. Lastly, there are itinerant cooks, with portable kitchens, who sell small meat-puddings, fish, and other comestibles, and whose customers eat their dinners sitting cross-legged by the side of the street.

Most of the Arabian *Barbers* have their shops open to the street. Their principal occupation consists in shaving the heads of their customers in Oriental fashion, an art in which they are very expert.

Several times during the day and also at night the solemn and sonorous cry of the mueddin, summoning the faithful to prayer (see p. lxiii), reverberates from the tops of the minarets. When the shops are shut the watchmen (*bawwâb*) place their beds (*serir*) of palm-twigs in the streets outside the entrances, and prepare to spend the night there; sometimes they have only mats or rugs to sleep on. The street-traffic ceases in the Arab quarters comparatively early, while in the European districts it goes on till nearly midnight. But during the month of Ramaḍân it continues throughout the whole night even in the Arab quarters.

The traveller will frequently have occasion to observe the *Schools* (*kuttâb*), of which there are about 300 in Cairo, with 8-9000 scholars, and one of which is attached to almost every public fountain. He will find it very amusing to watch the efforts of the *fikîh*, or school-master, in teaching his pupils with the aid of admonitions and blows, while the boys themselves recite verses of the *Korân* with a swaying motion of their bodies, bending over their metal writing tablets, and yet finding time for the same tricks as European school-boys. It is not advisable to watch the *fikîh* too closely, as he is easily disconcerted and is then apt to be uncivil.



These schools are maintained by the private enterprise of the school-masters themselves, who exact 1-2 piastres per week from each pupil. The mere reading and recitation of verses from the Korân being in itself considered a meritorious act, the great object of these schools is to teach the pupils to recite the Korân by heart. After learning the alphabet, the pronunciation and the values of numbers, the pupil is taught the ninety-nine 'beautiful' names of Allâh, a knowledge of which is necessary to enable him to repeat the ninety-nine prayers of the Mohammedan rosary (*sebhâ*). The boy is then made to write out the *Fâthâ*, or first chapter (*sûreh*) of the Korân, which he reads often enough to impress it perfectly on his memory, swaying his body to and fro the while, whereby, as he imagines, his memory is rendered more pliant. After learning the first chapter, he next proceeds to learn the last, the last but one, and the others in the same inverted order, until he reaches the second, the reason being that the chapters gradually diminish in length from the second to the last. Although the language is often difficult and obscure, no explanations are given, so that the boy who knows the whole book by heart usually understands but little of it. As soon as the boy has learned the whole of the Korân in this way, the completion of his studies is commemorated by the celebration of the *Khatmeh*, a family festival, to which the schoolmaster is invited.

The **Bazaars**† of Cairo, though inferior to those of Damascus and Constantinople, present to the European traveller many novel features and many interesting traits of Oriental character. As is the universal custom in the East, shops of the same kind, with their workshops, are congregated together in the same quarter, named sometimes after a mosque, but more usually after the wares there sold, *e.g.* *Sûk en-Nahhâsîn*, bazaar of the coppersmiths, *Sûk el-Khordagîyeh*, bazaar of the ironmongers. Most of the bazaars consist of narrow, and often dirty, lanes, generally covered over with an awning to shade them from the sun, and flanked with shops about 6 ft. wide. These shops (*dûkkân*) are open towards the street, and in front of each is a *maṣṭaba* or seat on which the customer takes his place and on which the shopkeeper offers his prayers at the appointed hours. The inscriptions above and in the shop do not consist of the dealer's name, but of various pious ejaculations, such as 'Oh Allah, locker of the gate of gain, oh, all-nourisher', 'the help of Allah and a speedy victory', etc. These lanes usually enclose a massive storehouse of considerable size (*khân*), consisting of two stories. Several of these khâns form a quarter of the city (*hâra*). These were formerly closed at night by massive, iron-mounted gates, still in some cases preserved, though no longer used.

The principal market-days are Monday and Thursday, when the traffic in the narrow streets is so great that it becomes difficult or impossible to traverse them. Pedlars are seen forcing their way through the crowd, shouting at the top of their voices, sometimes carrying a small table with them, and frequently selling their wares by auction. So, too, we observe coffee-sellers, water-bearers, nar-

† *Bazar* is properly speaking a Persian word, the Arabic equivalent for which is *sûk*. The magazines of the wholesale merchants, with their large courts, are called *wakkâleh*, which the Franks have corrupted to *Occaleh*, *Occal*, or *Okella*.

gileh-hawkers, and others, elbowing their way. One of the noisiest frequenters of the bazaars is the *dallâl*, or auctioneer, who carries on his head or shoulders the goods he is instructed to sell, and runs up and down the lanes shouting '*harâg, harâg*', and adding the amount of the last bid he has received. However great the confusion may be, his practised ear instantly detects each new bid issuing from one of the dukkâns, and he immediately announces the new offer — '*bi'ashrîn kirsh*', '*bi'ashrîn unuss*', and so on. The seller of the goods always accompanies the *dallâl* to give his consent to the conclusion of the transaction. — The prices of the various commodities depend on the demand, and also on the demeanour of the purchaser. Orientals regard skill in cheating simply as a desirable accomplishment.

In walking through bazaars and other streets the traveller will be interested in observing how industriously and skilfully the ARTIZANS work, with tools of the most primitive description. The turners (*Kharrât*), for example, are equally adroit with hand and foot. The following are the Arabic names for some of the commoner handicraftsmen: *Khayât*, tailor; *Sabbagh*, dyer; *Reffa*, stocking naker; '*Akkâd*', silk-ribbon maker; '*Gezzâr*', butcher; '*Farrân*', baker; '*Sankari*', plumber; '*Haddâd*', smith; '*Sâ'âtî*', watch-maker.

European travellers who purpose making large purchases in the bazaars, must arm themselves beforehand with the most inexhaustible patience. Time has no value for an Oriental, and that fact must be taken into the calculation. Everything must be haggled for, sometimes in the most obstinate fashion. When the customer knows the proper price and offers it, the dealer will remark '*kalîl*' (it is little), but will close the bargain. Sometimes the shopkeeper sends for coffee from a neighbouring coffee-house in the course of the bargaining. If no satisfactory agreement can be reached, the customer should calmly proceed on his way. Every step he takes will lower the demands of the obdurate dealer. It is advisable to offer at first rather a lower sum than the purchaser is willing to pay, in order that the offer may be raised. A common phrase in the ceremonious East is '*kudu baldâsh*' (take it for nothing), which, of course, is never seriously meant. Foreigners, however, must be prepared to pay more than natives. Dragomans and commissionnaires usually have a private understanding with the dealer, so that to make purchases in their company is to add 10-20 per cent to the price.

1. The Ezbekiyyeh and the Isma'iliyyeh Quarter.

The central point of the foreign quarter, between the old Arabian Cairo and the new town, built in the French style within the last 40 years, is the —

***Ezbekiyyeh Garden** (Pl. C, 3), or simply the *Ezbekiyyeh*, which is named after the heroic Emîr Ezbek, the general of Sultan Çâit Bey (1468-96; p. 55), who brought the general and son-in-law of Bajesid I. as a captive to Cairo. A mosque was erected here in honour of his victory; and, though the building no longer exists, its name still attaches to the site. The fine gardens, which have several entrances (adm. 1½ pias.), were laid out in 1870 by M. Barillet, formerly chief gardener to the city of Paris. They cover an area of

20½ acres, and contain a variety of rare and beautiful trees and shrubs. The open spaces, as in all Egyptian gardens, are planted with the *Lippia nodiflora*, to supply the place of grass, which does not thrive in this dry climate. An artificial hill with a belvedere and a pretty grotto, to the right of the entrance opposite the Continental Hotel, commands the best view. Among the other attractions of the place are several cafés, a summer-theatre (p. 30), a restaurant, in the N.E. part of the garden, etc. An Egyptian band, which generally performs European music, plays here daily from 5 to about 8 p.m.; and a British military band plays on two evenings a week in summer. The gardens afford a delightful promenade at all periods of the day, and they present a very attractive appearance by gas-light; but invalids should be careful to leave them before sundown, after which the air here is very damp.

Adjoining the Ezbekiyyeh on the N.E. is the small square of *Mêdân el-Khaznedâr* (Pl. C, 3; Shâri'a Clot-Bey, see p. 63). The narrow streets to the N.E. lead to one of the most disreputable quarters of Cairo. — To the S.E. is the *International Tribunal* (*Tribunaux Mixtes*; Pl. C, 3), beyond which is the small 'place' named 'ATABET EL-KHADRA, the chief point of intersection of the electric tramways (p. 26), whence the *Muski* (p. 41) leads to the E. To the S.W. of the International Tribunal is the *General Post Office* (Pl. C, 3; p. 26), and to the N.W. of the latter, on the S. side of the Ezbekiyyeh, is the *Opera House* (p. 30). In the *Place de l'Opéra* (*Mêdân el-Teatro*; Pl. B, C, 3), between the Opera House and the Continental Hotel, is an *Equestrian Statue of Ibrâhîm Pasha*. Thence the Shâri'a 'Abdîn leads to the S. to the place known as *MÊDÂN 'ABDÎN*, on the E. side of which lies the *Khedivial Palace* (*Palais 'Abdîn*; Pl. C, 4).

Westwards from the Ezbekiyyeh and the Shâri'a 'Abdîn as far as the Nile and the Isma'iliyeh Canal extends the **Quarter of Isma'iliyeh**. The quarter was begun by the Khedive Isma'il (p. c), who desired to rival the modern quarters of Paris, and presented sites here gratuitously to any one who would undertake to erect on each a house worth at least 30,000 fr. within eighteen months. Most of the houses are architecturally uninteresting, but there is a fair sprinkling of handsome buildings. Several of the principal hotels are situated in this quarter, also the *English Church* (Pl. B, 3; p. 30) and the *German Protestant Church*, the ministerial offices, most of the consulates, and many palaces of Egyptian grandees, with gardens enclosed by high walls, so that only the roofs are visible to passers-by. Beside the Great Nile Bridge (p. 75) is the huge barrack of *Kaṣr en-Nîl* (Pl. A, 4). Beyond this, at the corner of the Shâri'a Wâbûr el-Môya, is the handsome new building of the *Museum of Egyptian Antiquities* (p. 78). Among the other modern buildings in this neighbourhood are the *French Archaeological Institute*, in the Shâri'a Fum et-Teraah (fine library), and the tasteful

Palace of Count Zogheb (Shâri'a Kaşr en-Nîl), built in the Arab style by Herz-Bey. — In the long street named SHÂRI'A MAŞR EL-ARİKA (Pl. A, 4), at the point of intersection with the Shâri'a Kaşr en-Nîl, is a *Monument to Sulêmân Pasha*. Farther on lie the *Palace of Mohammed 'Ali Pasha*, brother of the Khedive, and, on the opposite side, the viceregal *Isma'îliyyeh Palace*, and a handsome new quarter erected on the site of the *Palacé Kaşr ed-Dubara*, including the *British Consulate General* (Pl. A, 5). On the E. side of the street are the *Ministries of Public Works and of War*. In the N.W. angle of the grounds is the *Institut Egyptien*; in the S.W. angle, the *Société Géographique* (p. 30); and in the N.E. angle, the *Viceregal Chemical Laboratory*. On the E. side of the palace is the *Office of Hygiene (Services Sanitaires)*, in which the medicines required for all the hospitals in the country are prepared at the laboratory, and the yield of the 12 saltpetre manufactories of Egypt tested. — Farther on, to the right, on the Nile, is the *Palace of Ibrâhîm Pasha* (Pl. A, 6), with a large garden. Then come the straggling premises of the *Kaşr el-'Ali* (Pl. A, 6), at present occupied by Prince Husên Pasha, and the large *Hospital of Kaşr el-'Ain* (Pl. A, 7), with the *Mosque of Kaşr el-'Ain*, in which the *Howling Dervishes* (p. lxvii) hold their Zikr. The last-mentioned religious performances, which attract numerous tourists (chair 2 piastres.), take place on Frid. at 1.30 p.m. — Thence to the *Fum el-Khalig* and to *Old Cairo*, see p. 68.

To the N. of the Shâri'a Bûlâk is the newest and still unfinished quarter of Cairo, named *Tewfikîyyeh* (Pl. A, B, 2, 3) in honour of the late Khedive Tewfik.

It need hardly be added that the traveller in search of Oriental scenes will not care to devote much time to these modern quarters, but will hasten to make acquaintance with the Arabian parts of the city.

2. The Muski and its Side Streets.

A visit to the chief *Bazaars* (comp. p. 38), to which this section is devoted, is so full of novelty and interest, that the traveller will scarcely have time to combine with the first visit the inspection of the *Mosques* passed on the way. — Mounted on donkeys (p. 27), both ladies and gentlemen may plunge fearlessly into the thickest of the crowd; while gentlemen, even on foot and alone, aided by the following description and the plan of the town (p. 24), will find their way without any other assistance.

The chief thoroughfare of Cairo is the ***Muski** (Pl. C, D, 3), which begins at the small square of 'Atabet el-Khaḍra (p. 40), and, with its continuations the *Sikkeh el-Gedideh* (see p. 42) and the *Shâri'a esh-Sharawâni* (Pl. E, F, 3), traverses the entire breadth of the old town (nearly 1 M.). This street has now to a great extent lost its external Oriental characteristics. The numerous tobacco and cigar stores and emporiums of clothing present quite a European exterior; but the stalls of the fez-dealers still remind us that we are in the E. (The price of a fez or ṭarbûsh varies from 2 fr. to 5 fr., according to the material with which it is lined.) But the Oriental

features of the traffic (p. 34) that surges up and down the street from morning till night are still unchanged. — We ascend the Muski to the small *Rond-Point* (Pl. D, 3), and thence follow the **SIKKĖH EL-ĞEĐİDEH** (**RUE NEUVE**) to the insignificant *Gâmi'a* (mosque) *el-Ashrâf*, built by Sultan Bursbey in 1422. Here we turn to the left into the long line of thoroughfare beginning with the *Shâri'a el-Khordagiyyeh*, and at the first cross-street on the right we enter a large covered bazaar, known as the *Khân el-Khalîl*.

The **Khân el-Khalîl** (Pl. E, 3), which was once the centre of the commercial traffic of Cairo, is said to have been founded as early as the end of the 13th cent. on the site of ruined tombs of the Khalifs by the Mameluke Sultan *El-Ashrâf Khalîl*. It forms a distinct quarter of the city, and is intersected by a main street and numerous cross-lanes, formed by long rows of stalls of tradesmen and artizans, all covered over. Here are the headquarters of the silk and carpet merchants and the vendors of trinkets. We follow the main avenue, the **SIKKĖT EL-BÂDISTÂN**, which contains two graceful Arab gateways. In the first lane on the left is the *Bazaar of the Shoemakers*, in which the pretty red shoes of the Arabs may be purchased. Farther on, to the right of the main street, are some large *Carpet Bazaars* (*Asadolla Irani*, *Hagg Ali Khabestari*).

The prices of *Carpets*, like those of other Oriental goods, are liable to great fluctuation. Those of Baghdâd and Brussa (in Asia Minor) are the most sought after. As soon as a purchaser appears the dealers spread their wares over the whole court for his inspection. If the traveller is pressed for time he had better not attempt to make a purchase, as several hours must not unfrequently be spent in negotiation before a satisfactory bargain is concluded. The usual price of a light *kuffiyeh* (shawl for the head) is about 50 pias., and of one of heavier quality, with red and yellow stripes and interwoven with gold thread, 80-100 pias. The fringes are generally loosened and adjusted after the completion of the purchase. Many of the so-called Damascene silks, and particularly the lighter *kuffiyehs* in pleasing colours, are manufactured at Lyons and Crefeld. The table-covers of red, blue, or black cloth, embroidered with coloured silk (£ E 1½-4), are well worthy of notice. The letters with which they are adorned rarely have any meaning.

Taking the second cross-lane on the right and passing through an interesting *Arab Gateway*, with stalactite vaulting, inscriptions, serpentine ornamentation, and a few mosaics, we enter the *Brass Bazaar*, in which many travellers are tempted to purchase. Opposite the end of the *Sikket el-Bâdistân* is the entrance of the mosque of *Seyidna Hosên*.

The *"Gâmi'a Seyidna Hosên* (Pl. E, 3) is the mosque of the youthful Hosên, who fell at Kerbela in 680 A.D. in battle against the enemies of his father 'Ali, son-in-law of the prophet, who was slain in 661. Hosên is still highly venerated by Shi'ite Mohammedans (p. lxviii), particularly in Persia. The mosque is of no architectural importance, while it has been almost completely modernized, even to the introduction of gas-lighting. The chief attraction, quite inaccessible to all but Muslims, is the mausoleum which is

said to contain the head of Hosên. The head is said to have been brought to Cairo in a green silk bag. This tomb-mosque is chiefly frequented by men on Thursdays, and by women on Saturdays.

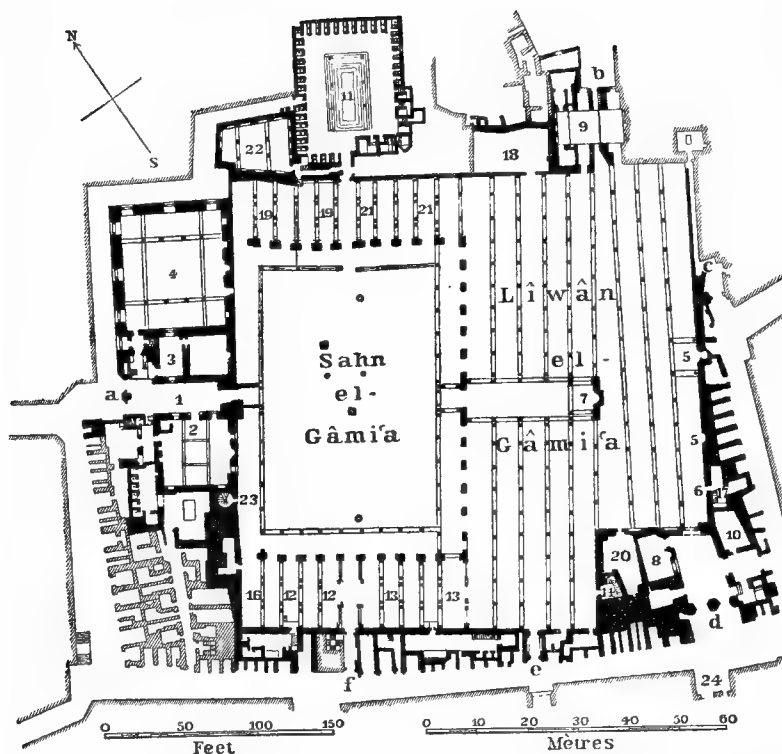
On leaving the mosque we turn into the Mashdad el-Hesênî (Pl. E, 3), cross the Sikkeh el-Gedîdeh (p. 42) obliquely, and enter the SHÂRÎ'Â EL-HALWAGÎ (Pl. E, 3), which is mainly occupied by the score or more stalls of the **Booksellers**.

Most of the booksellers are also scholars, and their shops are the resort of the learned world of Cairo. As the prices of books vary greatly in accordance with the demand and other circumstances and there is no such thing as a fixed publishing price, purchasers should always endeavour to ascertain beforehand the true value of any work they wish to buy. As in the case of many other wares, the line between new and second-hand books is not so strictly drawn in the East as in Europe. The booksellers generally keep catalogues, several feet in length, to refresh their memories regarding the state of their stock. The Korân, which is shown very reluctantly to non-Muslims, is kept separate from the other books. The books are not arranged side by side as in European shops, but piled up in a very inconvenient fashion. Many of them are sold in loose sheets, in which case the purchaser should see that the work is complete, as gaps are of frequent occurrence. The bindings usually consist of leather or pasteboard. Valuable books are often kept in cases of red sheepskin, out of which they are drawn by means of a loop. — The workmanship of the bookbinders, who, like other Oriental artizans, work in the open street, is far inferior to European productions. Red is their favourite colour.

We now proceed to the left to the W. entrance of the Mosque of Azhar.

The *Gâmi'a el-Azhar (Pl. E, 3, 4), the 'blooming', the most important monument of the Fâtîmite period, was completed in 973 A.D. by *Gohar*, the vizier of the Fâtîmite Sultan Mu'izz, and was converted into a **University** in 988 by *Khalîf el-Azîz* (p. xciv). The rectangular ground-plan of the original building is easily recognizable, but it has been so frequently restored that no part of it can be said to date actually from the Fâtîmite period except the central part of the sanctuary, with its cupolas. Everything outside this rectangle is known positively to be of later date. The characteristic old ornamentation of the arcades and cupolas deserves special attention; that of the walls has been for the most part renewed after vanished patterns. The arcades of the court (*ṣahn*) were rebuilt under the Khedive Tewfik with scrupulous reproduction of the old style and the retention of the old columns. — The successive rulers of Egypt have emulated each other in maintaining and enlarging this venerable building. In the 18th cent. the wealthy 'Abd er-Rahman added four aisles to the sanctury, and in more recent days Sa'id Pasha and the Khedives Tewfik and 'Abbâs II. have been notable benefactors of the mosque. 'Abbâs II. erected a new building in place of the dilapidated N.W. side of the mosque, and his neo-Arab façade is practically the only one the mosque boasts, the other sides being all quite unpretentious and concealed in narrow lanes.

The principal entrance (Pl. a), where strangers receive a guide, is on the N.W. side, and is called *Bâb el-Museyinîn*, or 'Gate of the



GATES: a. *Bâb el-Muzeyyinîn* ('gate of the barbers'), on the W.; b. *Bâb el-Gôhargiyeh* ('gate of the jewellers'), on the N.; c. *Bâb esh-Shurba* ('Soup-gate'), on the E.; d. *Bâb es-Sa'ûdeh* ('gate of the Upper Egyptians'); e. *Bâb esh-Shawwâm* ('gate of the Syrians'); f. *Bâb el-Maghârbeh* ('gate of the North West Africans'), these three on the S.

1. ENTRANCE COURT. 2. *Mesgid* (mosque) *Taibarsiyeh*. 3. Steward's office. 4. *Zâwiyet* (mosque) *el-Itighâwiyeh*. — *Liwân el-Gâmi'a*, now the principal hall for instruction. — 5. Prayer-recess of 'Abd er-Rahmân. 6. Door leading to staircase (17). 7. Dome in front of the old prayer-niche. 8. Tomb of 'Abd er-Rahmân Kikhya. 9. *Zâwiyet Gôhargiyeh*. 10. Sebîl. 11. Court of Ablutions, with *Mêdâ* in the centre, and latrines all round. — 12-22. *Riwâks* (or rooms for study). 12. *Riwâk el-Turk* (Turks from N. provinces of the empire); 13. *Riwâk el-Maghârbeh* (N. W. Africans); 14. Staircase to the *Riwâk esh-Shawwâm* (Syrians); 15. Staircase to the *Riwâk el-Baghdâdiyyîn* (natives of Baghdâd) and to the *Riwâk el-Hindî* (natives of India). 16. *Riwâk el-Gabartî* (E. Africans from the 'Somâli coast, Zêla', Berbera, and Tadjurra); 17. Staircase to the *Riwâk el-Mekkiyyîn* (natives of Mecca); 18. *Riwâk esh-Sharâkweh* (natives of the province of Sherkiyeh); 19. *Riwâk el-Fashniyyîn* (natives of Fashneh); 20. *Riwâk es-Suddâniyyîn* (natives of the Suddân); 21. *Riwâk el-Balâbîseh* (natives of Lower Egypt); 22. *Riwâk el-Hanafiyyeh* (Hanafites; see p. lxxvi). — 23. Steps to the Terrace and to the Minaret of Ghûri. 24. Gate of the Okella Kâit Bey (ruinous but interesting façade).

Barbers' (Pl. a), because the students used to have their heads shaved here. To the right of this gateway is the *Mesgid Taïbarsîyeh* (Pl. 2), with a magnificent mihrâb, or prayer-recess, of 1309, and to the left are the office of the steward (Pl. 3), in a restored mausoleum, and the *Zâwiyet el-Ibtighâwîyeh* (Pl. 4), now used as a library.

The long archway, ending in a portal added by Kâit Bey (by whom the adjacent minaret was also built), leads directly into the large *Ṣahn el-Gâmi'a*, or mosque-court, enclosed by an arcade (restored), with Persian keel-arches, niches, medallions, and open-work pinnacles.

The *Sanctuary*, with its nine aisles, now forming the principal hall of instruction, has 140 marble columns (100 antique) and covers an area of about 3600 sq. yds. The front and older part is low in the ceiling. The part at the back, to which we ascend by a few steps, has considerably higher arcades, restored a few years ago. The hall is imperfectly lighted. A staircase to the right of 'Abd er-Rahmân's pulpit (*mimbar*) ascends to an upper story, which is assigned to students from Mecca and Yemen. On the S. side is the Tomb of 'Abd er-Rahmân (Pl. 8). The N. side is bounded by the very elegant little mosque of *Zâwiyet Gôhargîyeh* (Pl. 9), recently restored.

The ceilings of the *Northern* and of the *Southern Liwân* are supported by double colonnades. The N. Liwân is adjoined by the Court of Ablutions (Pl. 11), with a square basin in the centre.

The *Lateral Liwâns* and many of the subsidiary buildings of the mosque are divided by partitions or railings into *Riwâks*, or separate chambers (literally, colonnades). Each of these is set apart for the use of the natives of a particular country, or of a particular province of Egypt (comp. the Plan and its reference numbers 12-22, p. 44). Most of the students are natives of Egypt, so that the Egyptian *riwâks* (Upper Egypt, Lower Egypt, Eastern Egypt) are the largest, each having several hundred students. About twenty years ago the total number of students was 7600-7700, taught by 230 professors; but since the British occupation the numbers have sensibly diminished, especially as no students now come from the former equatorial provinces of Egypt. The university of Cairo is, however, still the largest in the domain of El-Islâm; and at the last census the mosque was occupied by 6923 souls. — The nationality of the various groups of students may be learned from the guide. This being one of the fountain-heads of Mohammedan fanaticism, the traveller should, of course, throughout his visit, be careful not to indulge openly in any gestures of amusement or contempt.

The *STUDENTS* (*Mugâwirin*) usually remain three, and sometimes from four to six years in the mosque. They pay no fees, but each *riwâk* is supported by an annual subsidy from the endowments of the mosque. There is also a separate *riwâk*, called the *Zâwiyet el-'Omyân*, for blind students, for whose maintenance a portion of the funds is set apart. — The *PROFESSORS*, or *Shêkhs*, receive no salary, either from the mosque or from government, but support themselves by teaching in private houses, by

copying books, or by filling some religious office to which a salary is attached, and they occasionally receive donations from the wealthier students. When teaching, the shēkh sits cross-legged on a straw-mat and reads from a book placed on a desk (*raḥleh*) before him, explaining each sentence as he proceeds; or he directs one of the more advanced students to read aloud, adding his own explanations from time to time. The students sit in a circle around the teacher, listening, or attentively taking notes. As soon as a student knows by heart and can explain the whole of the book which is being studied by the class, the shēkh makes an entry in his copy of the work, called the *Igāzeh*, whereby authority to lecture on the book is conferred on the student himself. The president of the university, who is usually the most distinguished of the shēkhs, is called *Shēkh el-Gāmī'a* or *Shēkh el-Islām*, and receives a salary of about 20 purses, i.e. 10,000 piastres.

Most of the students, particularly those whose native tongue is not Arabic, begin their university education by learning the Arabic grammar (*'ilm en-nahu*). The next branch of study is religious science (*'ilm el-kelām*), the introduction to which consists of a series of preparatory lectures on the attributes of God and the prophet (*'ilm el-tauḥīd*).

After having completed his course of religious instruction, the student proceeds to study law (*'ilm el-fikh*). 'Jurisprudence', says Ibn Khaldūn, one of the greatest of Arabian thinkers, 'is a knowledge of the precepts of God in relation to the actions of men, some of which it is our duty to perform, while others are forbidden, or recommended, or permitted; and this knowledge is derived from the book of God, i.e. the Korān, from the Sunna (i.e. tradition), and from the inferences drawn by the law-giver (Mohammed) from sufficient materials afforded by the Korān'.

Besides these leading branches of instruction, logic, rhetoric, the art of poetry, the proper mode of reciting the Korān, and the correct pronunciation of the letters are also taught.

The above list of the subjects taught at the most important of Mohammedan schools will serve to convey an idea of the intellectual condition of Orientals at the present day. The most conspicuous defect of their culture consists in the entire absence of independent thought, in consequence of which they are the mere recipients of the knowledge of the past. Their minds are thus exclusively occupied with the lowest grade of intellectual work, their principal task consisting in the systematic arrangement or encyclopædic compilation of the knowledge handed down to them.

On quitting the Mosque of Azhar we proceed in a straight direction, leaving the *Mosque of Mohammed Bey Abu Dahab* on the left, to the *SHĀRĪ'A ES-ŞANĀDIKIYEH* (Pl. 23), also called *Sûk es-Sudân* or bazaar for wares from the Sudân, consisting of gum, dūm-palm nuts, ill-tanned tiger-skins, etc. Farther on, in a straight direction, we reach the street of Ashrafiyeh, opposite the Mosque of Ashrāf (p. 42).

From the Ashrafiyeh, opposite the exit from the Sudân Bazaar, the *SHĀRĪ'A EL-HAMZĀWĪ ES-SEGHIR* (Pl. E. 3), in which is the bazaar of the same name, leads to the W. The *Sûk el-Hamzāwī* is the bazaar of the Christian merchants (Syrians and Copts), who vie with their Mohammedan fellow-tradesmen in the exorbitance of their demands, and whose chief wares are European calico, porcelain, and drugs (which last are sold in nearly all the bazaars). This narrow winding street is prolonged by the *SHĀRĪ'A EL-HAMZĀWĪ EL-KEBİR*, to the left of which (approached by a side-lane), is the *Orthodox-Greek Church of St. Nicholas*. — Just at the beginning of the *Shārī'a el-Hamzāwī es-Seghir* we observe on the right the covered *Shārī'a en-Narbiyeh* (Pl. E. 3), with the *Sûk el-Attārīn*, or spice-market, which is easily distinguished by its aromatic odours. The perfumes of Arabia, genuine and adulterated, wax-candles, and drugs are the chief commodities here. Attar of roses is sold by weight at high prices. The

small bottles into which it is usually put contain only one drop. Then follow the weavers and tailors.

The *hârî'a en-Narbiyeh* is continued to the S. by the *Shârî'a el-Fahâmîn* (Pl. E. 3, 4), in which is the bazaar for wares from Tunis and Algiers. We first observe drug-stalls, and then magazines of light-coloured woollen and other studds, Arabian rugs, etc.

We now turn sharp to the right, then sharp to the left, and pursuing the same direction, parallel with the *El-'Akkâdîn* street (see below), and passing a number of shoemakers' stalls (*bawâbishi*), we come to a broader covered passage, which we follow to the right for a few paces, and then take the first lane to the left. This lane is continued under the name of *Shârî'a el-Menaggidîn*, and is inhabited chiefly by tailors, cloth-merchants, and dealers in undressed wool. A short abrupt curve of this lane, to the left, then brings us to the *Shârî'a el-'Akkâdîn*.

THE *ASHRÂFIYEH* forms the first part of a long line of streets leading to the S. and farther on taking successively the names of *GHÛRIYEH*, *SHÂRÎ'A EL-'AKKÂDÎN*, and *SUKKARIYEH*. In the *GHÛRIYEH* we observe the medrêseh and mausoleum of *Sultan el-Ghûrî* (Pl. E, 3, 4). The medrêseh, to the W., was finished in 1503 and has a minaret, inappropriately crowned with five modern dwarf cupolas. The mausoleum, to the E., dating from 1504, has a modern and tasteless wooden cupola and a restored ceiling (in the oratory). The sultan, who fell in Syria (p. xcvi), is not buried here. Adjacent is a well-preserved sebil, with *kuttâb* (p. 37), projecting into the street.

To the E. of the *Shârî'a el-'Akkâdîn* lies the quarter of *Hôsh Kadâm*. In its main street stands the ruinous *House of Gamâl ed-Dîn ez-Zahâbi* (Pl. E, 4), president of the merchants, an interesting building of 1637 (adm. by ticket as in the mosques, 2 pias.). Through a dilapidated passage (*dîrkeh*) we reach the court of the *Salamlik*, with two well-preserved façades. To the right is the door of the harem; to the left is a flight of steps leading to the *Takhî'a Bôsh* (p. clxv). The inscription on the moulding gives the date of the building. The small door in the middle of the wall (*bâb es-sîr*) is the private door of the master of the house, leading to the harem. Just to the left is a small chamber with *Mushrabîyehs* (p. clxvi), whence the ladies of the harem could overlook the court and the *Takhî'a-bôsh*. In front is the *Kâ'a*, recently restored. The rest of the house is in ruins.

The *Sukkariyeh* (Pl. E, 4) forms the bazaar for sugar, dried fruits (*nukl*), fish, candles, and similar wares. On the left is the modern marble *Sabil of Moḥammed 'Alî*, and on the right the —

**Gâmi'a el-Muaiyad* (Pl. D, E, 4), also known as *Gâmi'a el-Aḥmar* ('the red'), a mosque dating from 1416. It was erected by *Sultan Shêkh el-Mahmûdi Muaiyad* (p. xcvi), of the dynasty of the Circassian Mamelukes, who had been defeated in a rebellion against *Sultan Farag* (p. 65), and vowed that he would build a mosque on this site if he were released from prison.

The lately restored sanctuary, the two mausoleums, and the minarets on the gates of the *Bâb ez-Zuwêleh* (see p. 48), the upper parts of which were added in 1892, are the only remains of the original structure. The three massive walls, intended to enclose three new *liwâns*, were erected during a restoration in the second half of the 19th century.

The bronze gate at the entrance, the handsomest in Cairo, originally belonged to the mosque of *Sultan Hasan* (p. 49), but was bought for the new mosque for 500 dinars. We first enter a

vestibule and then the sanctuary, a magnificent apartment with lofty stilted arches. The decoration is simple. The lower part of the wall with the prayer-niche is, however, tastefully adorned with gilded panels and coloured marbles, while the middle part displays a rich mosaic of coloured marbles, terminating below in charming dwarf arcades with colonnettes of blue glass. The upper part of the wall bears inscriptions in bold black letters, interspersed with gilded arabesques and rosettes in marble medallions. The coloured wooden ceiling and the inlaid ornamentation of the pulpit and doors also deserve notice. On the left is the mausoleum of the sultan, and on the right that of his family. The Liwân is separated by a modern iron railing from the court, which is planted with trees.

Immediately adjoining the mosque is the town-gate **Bâb ez-Zuwêleh** (Pl. E, 4), at the end of the street. This is built of solid blocks of stone and resembles the two other gates of the Fâtimate period, the Bâb el-Futûh and the Bâb-en-Naṣr (p. 62). It was erected at the end of the 11th cent. by Greek builders from Edessa. The S. side consists of two huge towers; by that to the W. are a number of stone and wooden balls, probably dating from the Mameluke period. Tûmân Bey, the last of the Circassian sultans of Egypt, was hanged outside this gate by Sultan Selîm I., on 15th April, 1517 (p. 33). This gate is also called *Bâb el-Mitwelli*, from the old tradition that the most highly revered saint Kûṭb el-Mitwelli has his abode behind the western gate, where he sometimes makes his presence known by a gleam of light. From the inner (E.) gate hang bunches of hair, teeth, flowers, shreds of clothing, and other votive offerings, placed here by sick persons who hope thereby to be cured of their diseases. Opposite the outside of the gate is the sebil of Sultan Farag, by the large grated window of which executions by strangulation took place down to the middle of the 19th century.

From the Zuwêleh Gate the **DERB EL-AḤMAR** (Pl. E, 4) leads towards the E. About 200 yds. from the gate is the recently restored ***Mosque of the Emir Kismâs el-Ishâḳi**, a small but handsome building, erected in 1481 in the style of Kâit Bey. The mausoleum, which is large in proportion to the mosque, long remained empty, as Emîr Kismâs el-Ishâḳi, master of the horse to Kâit Bey, died and was buried in Syria. In 1851, however, the pious Shêkh Abu Hariba was interred here. — In the same street, farther on named **SHARÎ'A ET-TABBÂNEH** (Pl. E, 4, 5), lies the restored **Gâmi'a Altun Bogha el-Merdâni**, built by Emîr el-Merdâni, cup-bearer of Sultan Mohammed en-Nâsir, and finished in 1332. The new concrete dome in front of the prayer-niche is borne by superb ancient Egyptian granite columns. The tasteful ornamentation of the ceiling and the elaborate mosaic of the prayer-niche also demand attention.

3. The South-Eastern Quarters.

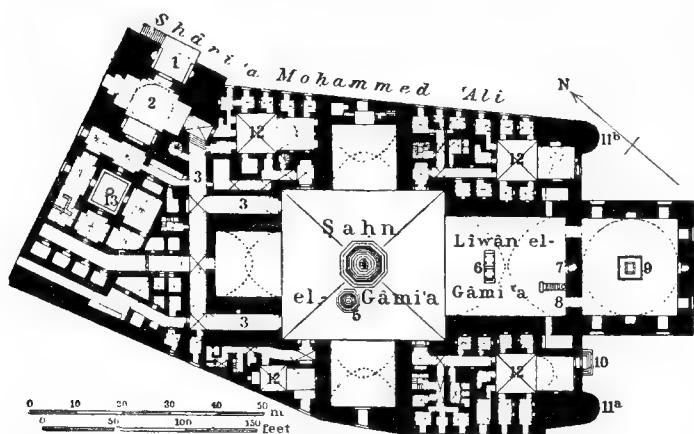
The route described in this section leads viâ the Boulevard Méhémet-Ali to the *Citadel*, and thence by a wide curve to the S. back to the boulevard. *Electric Tramway* to the Place Rumêleh, see p. 25.

Starting from the Place 'Atabet el-Khaḍra (see p. 40), the SHĀRĪ'A MOHAMMED 'ALĪ or *Boulevard Méhémet-Ali* (Pl. C-E, 3-6), 1860 yds. in length, leads to the S.E. straight to the foot of the citadel. A little more than one-third of the way down the boulevard we cross the filled-in bed of the *El-Khalig* canal; to the left lies the *Place Bâb el-Khalḳ*, with the *Administration Building* (*Gouvernement*; Pl. D, 4), containing the *Police Headquarters* (p. 26), and the new building of the *Viceregal Library* (p. 56). The Shārī'a Bâb el-Khalḳ (called farther on Habbaniyeh, p. 58) leads to the right to the present library (p. 56). About 1/4 M. farther on, a side-street leads to the *Gāmi'a el-Melekeh Sofiya* (Pl. D, 5; entrance by the S. portal), a Turkish-Arabian mosque of 1611, with a dome supported by antique columns, and ornamented in the Byzantine-Arabian style. The pulpit is of marble. A short visit may also be paid to the small mosque of *El-Burdēni* (Pl. D, 5), built in 1630 and restored in 1885, lavishly adorned with mosaics, and adjoined by a large and elegant minaret. — Farther on the boulevard passes the uninteresting and much altered mosque of *El-Kēsūn* ('*Asūn*'; Pl. D, 5), and ends near two large mosques. That on the left is the unfinished *Gāmi'a Rifā'iyyeh*, named after an order of dervishes (p. lxvi), and containing the family burial-vault of the Khedive Isma'īl. — On the right rises the —

****Gāmi'a Sulṭān Ḥasan** (Pl. E, 6), the 'superb mosque', and the finest existing monument of Byzantine-Arabian architecture. It was built in 1356-59 by Sultan Ḥasan (p. xcvi; tickets of admission necessary, see p. 30; 1 piast. for the use of shoes). The exterior of this huge building, which occupies a bush-grown rock below the citadel, recalls the broad surfaces of the early-Egyptian temples. The massive ****Gateway** (Pl. I), 85 ft. high, though its scheme of ornamentation was never fully carried out, has been more or less closely imitated in the entrances to many other Egyptian mosques. — All the façades of the mosque are crowned by a unique and boldly projecting cornice, of 'stalactite' formation and formerly furnished with pinnacles. The shallow central recess of the N. W. façade displays one large window and a little ornamentation, while the other recesses are pierced by windows of unequal size. The outside of the mausoleum is decorated in the Byzantine-Seljuk style. — The *S. Minaret* (Pl. 11a) is the highest minaret in Cairo, measuring 270 ft. from the pavement (that of *El-Ghârî* 213 ft., *Kalaûn* 193 ft., *Muayyad* 167 ft., *El-Azhar* 167 ft., *Kāit Bey* and *Barḳūk* 164 ft., *Tulûn* 132 ft., 'Amr 105 ft.). The corresponding minaret (Pl. 11b) on the N. façade was overthrown by an earthquake, but was afterwards rebuilt on a smaller scale.

The dome also fell in the 17th cent. and was restored in the Arab-Ottoman style by the Turkish governor Ibrahim.

The building is in the form of an irregular pentagon, 85,000 sq. ft. in area, in which the cruciform shape of the original *Medrêseh* (p. clxi) has been skilfully incorporated. — Passing through the main entrance (Pl. 1) we enter first a domed vestibule (Pl. 2) and then a smaller anteroom, whence steps descend to the corridor (Pl. 3), leading to the large mosque-court (115 ft. long and 105 ft. broad). In the centre of the court is the *Mêda* (Pl. 4), or fountain for ablutions, beside which is the smaller *Haneffiyeh* (Pl. 5), a covered basin



1. Chief Entrance (from the Boul. Méhémet-Ali). 2. Vestibule. 3. Corridor. 4. *Mêda*. 5. *Haneffiyeh*. 6. *Dikkeh*. 7. Prayer-recess (*kibla*). 8. Pulpit (*mimbar*). 9. Mausoleum of Sultan Hasan. 10. S. Entrance. 11 a and b. Minarets. 12. *Medrêsehs* (schools) for the four sects of Islam. — 13. Old court of ablutions in the sunk floor (ruinous).

furnished with water-taps. The four arms of the cross are occupied by four large halls (*liwân*), with lofty barrel-vaulting. These serve as praying rooms. The lecture-rooms for the four orthodox sects of Islâm (p. lxvi) were fitted up in the four small *medrêsehs* (Pl. 12). The sanctuary or chief *liwân*, containing the few ceremonial adjuncts of Islâm, is embellished with an elaborate inscribed frieze. To the right of the pulpit is a fine wooden door, inlaid with gold and silver and mounted with bronze. This is the entrance to the *Mausoleum of Sultan Hasan* (Pl. 9), which is covered by a dome 150 ft. in height. In the centre rests the simple sarcophagus of the sultan. Various dark stains on the pavement of the mosque are pointed out as caused by the blood of slain Mamelukes. — The mosque stands in urgent need of restoration, which is, however, delayed on account of its cost

(30-40,000*l.*). But in spite of all its dilapidation, the huge proportions of the building, combined with the masterly execution of the details, produce an impression of great majesty.

On leaving this mosque, we proceed to the S.E. (right) to the circular **PLACE RUMËLEH** (Pl. E, 6), from which the Mecca pilgrimage starts (p. lxxv), and to the **Médân Moḥammed 'Ali** or *Place Méhémet Ali*, about 650 yds. in length. From the middle of the 'Place', opposite the old Helwân station (Gare de Midân), we enjoy a splendid *View of the Mosque of Moḥammed 'Ali (see below).

From the E. side of the Rumêleh a broad carriage-road, passing two mosques (on the left: the *Gâmi'a el-Mahmûdiyyeh*, and beyond it the *Gâmi'a Emîr Akhôr*, with a decaying minaret), and affording a view of the Tombs of the Khalîfs to the left, ascends in windings to the Citadel. A shorter and steeper route, which may be ascended on donkey-back, diverges to the right near the beginning of the carriage-road, passing through the *Bâb el-'Azab*, flanked with its huge towers. It was in this narrow and crooked lane, enclosed by lofty walls, and formerly the chief approach to the citadel, that the massacre of the Mamelukes took place on 1st March, 1814, by order of Moḥammed 'Ali (p. xcix). Amîn Bey, the only one who survived, effected his escape by making his horse leap into the moat, through a gap in the wall.

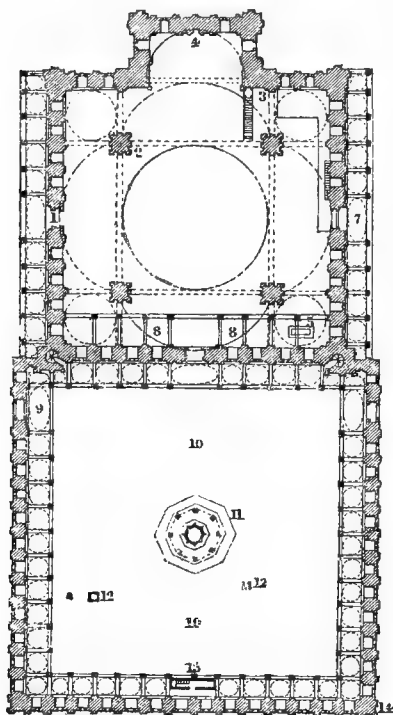
The **Citadel** (*El-Kal'a*; Pl. E, F, 6) was erected in 1166 by Saladin (p. 32), with stones taken, according to Arabian historians, from the small pyramids at Gîzeh. Of the original structure, however, nothing now remains except the outer E. wall and a few towers in the interior. Although the fortress commands the city, its site is unfavourable in respect that it is itself completely commanded by the heights of the *Moḥattam*, rising above it immediately to the S.; thus in 1805 Moḥammed 'Ali was enabled, by means of a battery planted on the *Gebel Giyûshi* (p. 108), to compel Khurshîd Pasha to surrender the Citadel.

We enter the inner court of the Citadel by the *Bâb el-Gedîd* (Pl. F, 6; 'New Gate'), and observe on a terrace before us the —

***Gâmi'a Moḥammed 'Ali** (Pl. E, 6), the 'Alabaster Mosque', the lofty and graceful minarets of which are so conspicuous from a distance as to form one of the landmarks of Cairo. The building was begun by Moḥammed 'Ali, the founder of the present Egyptian dynasty, on the site of a palace which was blown up in 1824; and in 1857 it was completed in its present form by Sa'îd Pasha (p. c). The architect was the Greek *Yûsuf Boshna* of Constantinople, who, aided by Greek foremen, built it on the model of the *Nurî Osmanîyeh* mosque at Constantinople. The columns are built, and the walls incrustéd, with yellow alabaster obtained from the quarries near Beniſuêf.

The *Entrance* (Pl. 9), near the centre of the N. side, leads

directly into the *Şahn el-Gâmi'a* (Pl. 10), or *Anterior Court*, enclosed by vaulted galleries, in the upper parts of which plain



1. Sultan's Entrance. 2. Kursi. 3. Pulpit.
4. Prayer-recess. 5. Tomb of Mohammed 'Ali.
7. Entrance. 8. Great Gallery. 9. Usual Entrance.
10. Şahn el-Gâmi'a. 11. Haneſiyeh.
12. Openings to the great cistern under the court.
13. Ascent to the clock-tower. 14. Point of view.

limestone has been used instead of alabaster. In the centre is the *Haneſiyeh* (Pl. 11), designed in the debased Turkish style. On the W. side is the approach to a tower (Pl. 13), terminating in a pavilion adorned with Moorish arabesques, and containing a clock which was presented to Mohammed 'Ali by Louis Philippe of France.

The INTERIOR is entered through the centre of the E. gallery of the anterior court. It consists of a large quadrangle, with Byzantine domes resting on 4 huge square pillars. The size of the place and the manner in which it is lighted produce a very striking impression. The Turkish decoration is unimportant, and the reading-desk, pulpit, and prayer-recess (Pl. 2, 3, 4) possess no particular attraction. To the right of the entrance is the *Tomb of Mohammed 'Ali* (d. 1849), enclosed by a handsome railing (Pl. 5).

A magnificent **VIEW is obtained from the parapet at the S. W. end of the mosque (Pl. 14), which is reached by walking round outside the building. From this point (opposite the *Khedivial Palace*) we survey the yellowish grey city, with its countless minarets, domes, and gardens. At our feet stands the mosque of Sultan Hasan. To the N. and W. are the Windmill Hills and the green plain traversed by the Nile. To the W., in the distance, are the Pyramids, towering above the desert. On the flat roofs of the houses we observe innumerable air-pipes, called *malḡaf*, known also by the

Persian name of *bâdgir*, by means of which the cool north-wind is introduced into the houses.

The *Gâmi'a Ibn Kalâûn* (Pl. F, 6), situated to the N.E. of the Mosque of Mohammed 'Ali, was erected in 1317 by Sultan en-Nâsir. Long used as a military magazine and storehouse, it has recently been cleared out, and is willingly shown by the British military authorities. It exhibits traces of the Romanesque taste on the exterior, particularly on the portals. In the interior are some marble columns with ancient capitals.

Immediately to the S.E. of the Mosque of Ibn Kalâûn is the so-called *Well of Joseph* (*Bir Yûsuf*; Pl. F, 6), a square shaft, sunk in the limestone rock to a depth of 290 ft. Within the shaft, at a depth of about 155 ft., is a platform on which the oxen stood that brought the water to the surface by means of a *sâkiyeh*. The well formerly provided the citadel with water, but has lost its importance since the completion of the new water-works (p. 63). When the citadel was constructed here in the 12th cent., the builders discovered an ancient shaft filled with sand, which *Salâheddîn Yûsuf* (p. 32) caused to be re-opened and named after himself Yûsuf's, or Joseph's, Well. This circumstance gave rise to the tradition, which was chiefly current among the Jews, that this was the well into which the Joseph of Scripture was put by his brethren.

The *Gâmi'a Sulêman Pasha* (Pl. F, 6), also called *Sâryat*, on the N.E. side of the citadel, was erected in 1526 by Sulêman, the Mameluke, afterwards Sultan Selim. The architecture is a mixture of Arabian and Turkish. The mosque is small, but carefully executed. It contains Cufic inscriptions, marble mosaics, a decorated prayer-recess, a pulpit in marble, and interesting door-mounts.

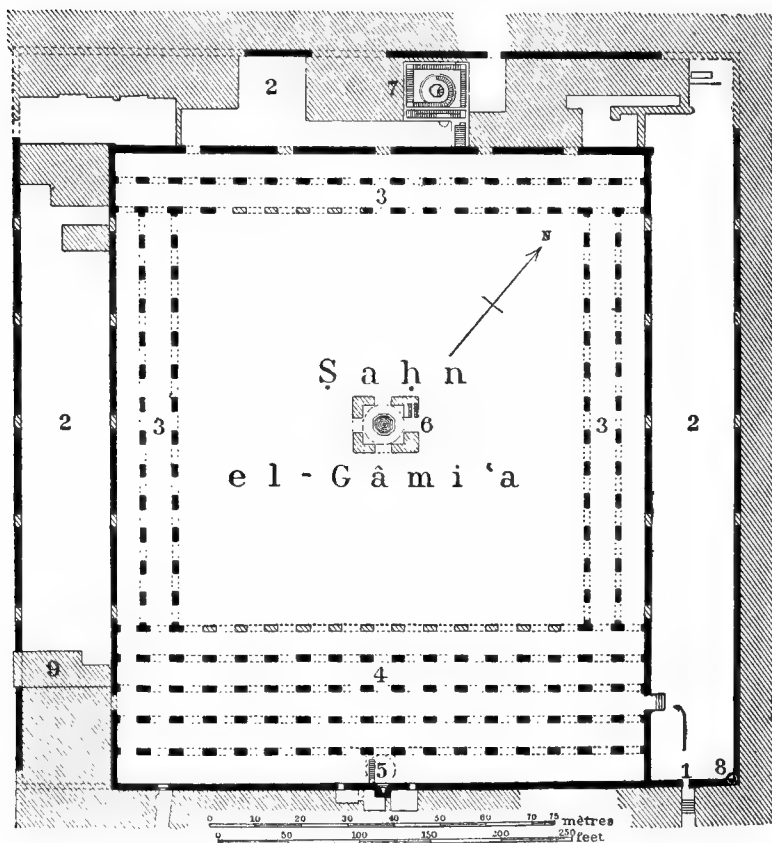
To the tombs of the Khalifs and Mamelukes, see p. 61.

From the *Bâb el-Gebel* ('mountain-gate'), to the E. of the citadel, a road leads straight to the *Mokattam* (p. 108). A road diverging to the right a little farther on leads to a *Dervish Monastery* (visitors admitted), situated on a mountain-slope. (The monastery may also be reached from the Place Méhémet Ali via the narrow lanes between the Tombs of the Mamelukes and the citadel.) An easy staircase ascends to an attractive court, in which are situated the residences of the monks. Coffee is frequently offered to travellers, all recompense being declined. From the court a dark cave (probably an old quarry) enters the mountain-side, with the graves of deceased dervishes. At the end is a chamber containing the tomb of the founder of the order of dervishes, where worshippers are frequently observed. The remains of a female relative of the Khedive also rest here under an elaborate gilt tomb.

We return to the Place Ruméleh (p. 51) and follow the *Shâri'a* Mohammed 'Ali to its intersection with the *Shâri'a el-Hilmîyeh* (Pl. D, 5, 6; the donkey-drivers know short-cuts hither from the citadel). We follow the latter street and its continuation *es-Siyûfîyeh*. Three minarets soon come into sight, the two most distant belonging to the *Gâmi'a Shekhûn* (Pl. D, 6). At the corner opposite the mosque is the *Sebil of the Mother of 'Abbâs I.* (Pl. D, 6), in marble, rich and effective in general appearance, but lacking finish in its details. The street now takes the name of *Shâri'a er-Rukbiyeh* (Pl. D, 6, 7). We follow it for about 300 yds., and turn down the *Shâri'a Ibn Tulûn* to the right, in which, after about 70 yds. more, we observe on the right a lane leading to the E. entrance of the —

**Gâmi'a Ibn Tulûn* (Pl. D, 7; also pronounced *Talûn*). This mosque, the oldest in Cairo, was erected by *Ahmed Ibn Tulûn*, the founder of the dynasty of the Tulunides (p. xciii), in the year 879.

It lies in the quarter *Ḳa'at el-Ḳebsh*, on a hill named *Gebel Yeshkûr*. The edifice is said to have been designed by a Christian prisoner in imitation of the Ka'ba at Mecca, but without columns, and the whole of the building was constructed of entirely new materials. The walls consist of brick, coated with stucco. The older part of the ornamentation, which is in carved stucco (not moulded) and wood, exhibits none of the intricate forms of the Byzantine-Arabian style, which appear in the later restorations.



1. Main entrance. 2. Fore-courts. 3. Liwâns. 4. Sanctuary. 5. Prayer-recess and pulpit. 6. Dome and water-basin. 7. Large minaret. 8. Small minaret. 9. Sebil of later date.

From the E. outer court we enter the chief Lîwân (see below) or sanctuary, and thence proceed to the inner quadrangle or *Sahn el-Gâmi'a*, 99 yds. square. With the exception of the ceilings, which had to be restored in order to protect the interior, the building has been preserved almost intact, though its fitting up has been frequently altered. The most important renovations were carried out by Lagîn afterwards Sultan Mañşûr. It was he who erected the mausoleum-like *Dome* (Pl. 6) in the centre of the court, covering an octagonal basin on the site of an old well. The court is surrounded by a double arcade, except on the sanctuary side, where the arcade is quadruple while a fifth row of arches collapsed in 1875. Pointed openings above the pillars serve to lighten the weight of the masonry, and the façades are crowned by a medallion-frieze with open-work pinnacles. The pillars are polished and have their corners rounded into quarter-columns, with delicately carved capitals. By one of the pillars of the sanctuary is a marble tablet bearing the charter of the mosque in ancient Arabic (Cufic) characters. The original roof of the arcades, of which remains are extant above the dikkeh, was made of beams of date-palm, overlaid with sycamore wood. Along the top of the walls runs a frieze of sycamore wood, inscribed with texts from the Kōrân. According to the testimony of Maḳrîzî this wood belonged to Noah's Ark, which was found by Ibn Ṭulûn on Mt. Ararat.

The *Prayer Recess* (Pl. 5) has fine Byzantine capitals and remains of gilded mosaic. The wooden cupola in front of it has lately been restored. The *Pulpit* erected by Melik el-Manşûr in 1298 still deserves close attention, though it has been robbed of its characteristic panels carved in ebony and ivory. These were sold in Europe, and most of them are now in South Kensington Museum.

The *Minaret* (Pl. 7), in the N.W. outer court, is built of stone, instead of brick, and also shows peculiarities in its square lower section and elsewhere. The ascent is easy, and the top commands an admirable *View. To the S. are the pyramids of Dahshûr, and to the W. the huge pyramids of Gîzeh; the valley of the Nile as far as the Delta lies before us; to the E. rise the picturesque slopes of the Mokattam and the Citadel; and in the foreground all round lies Cairo, with its houses, mosques, palaces, and gardens. From the minaret access is gained to the concrete roofs of the arcades, protected by elegant balustrades; a walk round these is recommended.

Outside the entrance to the mosque we turn to the right, and after about 140 paces, to the right again. Passing the S.W. side of the mosque, and turning a little to the left, we traverse several lanes and alleys, all in the old quarter of Ka'at el-Kebsh (p. 54), and reach the small, but once handsome —

Gâmi'a Kâit Bey (Pl. C, 7), which was erected in the rich Byzantine-Arabian style during the reign of *Kâit Bey* (1468-96; p. xcvi), whose tomb (p. 66) it resembles in plan. Its threatened

collapse has been averted by the use of iron clamps. The minaret is one of the most graceful in Cairo. The pulpit is richly embellished with wood-carving. The mosaics on the pavement and the walls are also worthy of notice. The roof-window of the *şaḥn* has disappeared.

From the W. angle of the *Gâmi'a Ibn Ṭulûn* we descend to the *Shâri'a el-Kheḍêrî* (Pl. C, D, 7), follow this street to the right (E.), take the side-street on the left 150 paces farther on, which brings us after 150 paces more to the beautiful mosque of *Ezbek el-Yûsefi*, built in 1496 (900 of the Hegira) in the same style as the *Gâmi'a Kâit Bey*, and recently restored. — The W. continuation of the *Shâri'a el-Kheḍêrî* expands into the *Shâri'a el-Marâsîn* (Pl. C, 7), which leads almost straight to the small square and mosque of es-Seyideh Zênab.

The *Gâmi'a es-Seyideh Zênab* (Pl. C, 6, 7) was begun at the close of the 18th century, completed in 1803, and enlarged and restored in 1884. The interior, richly embellished with ancient columns, contains the tomb (recently restored) of Zênab, daughter of Imâm 'Ali, and granddaughter of the Prophet; the bronze railing enclosing the cenotaph bears the date 1210 (of the Hegira). In front of this mausoleum are the cenotaphs of three Mohammedan saints, beneath a stone canopy.

A series of tortuous streets, called successively *Shâri'a el-Lobû-di'eh*, *Derb el-Gamâmîz* ('sycamore street'), and *Shâri'a el-Habbanî'eh*, leads hence towards the N. to the ($1\frac{1}{4}$ M.) *Shâri'a Moḥammed 'Ali* (comp. p. 58). After fully half-a-mile we come to a small open space by the canal, shaded by some fine lebbek-trees. The gate on the right leads to the —

***Viceregal Library** (*Kutubkhâneh*; Pl. D, 5), now established in the *Palace of Derb el-Gamâmîz*, adjoining the left side of the *Ministry of Education*. The collection was founded in 1870 by the Khedive Isma'îl and consists of a number of books formerly preserved in various other institutions, and of others purchased or presented by the Khedive, and is dedicated to the use of the public. One of the finest presentations to the collection is the valuable library of Muṣṭafa Pasha, which occupies a separate room. The whole library consists of over 50,000 vols., chiefly Arabic, Persian, and Turkish works. The reading-room is open to the public daily (except Frid.) from 8 to 5 o'clock; during the month of Ramaḍân from 10 to 3 only. The chief credit of arranging this fine collection of books belongs to three Germans, Dr. Stern, Dr. Spitta-Bey (d. 1883), and Dr. Vollers; and the present director, *Dr. Moritz*, is also a German. — A new library-building, the groundfloor of which will be reserved for the Arab Museum (p. 61), is now being erected in the Place Bâb el-Khaḥḥ (p. 49).

The liberality with which the treasures of Muslim literature are thus thrown open to the European public is deserving of all praise. The officials are instructed to afford visitors all the information in their power (no gratuities).

The GROUND FLOOR contains the **Oriental MSS.** A special feature of the library, possessed by no other Oriental collection available to Franks, consists of the *Maṣāḥif*, or copies of the Korān, the finest of which are exhibited in cases. They are remarkable for their large size, superb execution, and great age, and constitute the finest existing specimens of Arabian art. The oldest specimens of the Korān, dating from the 3rd-5th cent. of the Hegira (10-12th cent. of our era), are in the *Cufic*, or early Arabian, character and are written on parchment. — Most of the fine large copies of the Korān on paper were executed by order of the sultans of the Bahrite Mamelukes (1250-1380) and of the Circassian Mamelukes (1382-1517), while a few of them date from the still later period of the Osman sultans. Each example is furnished with a label giving its provenience and date. One of the most interesting is the copy of *‘Abd er-Razzāk*, written by *‘Abd er-Rahmān ibn Abilfath* in the year 599 of the Hegira, and dedicated to the mosque of Hosēn. To the superscription of each *sūreh* are added both the number of verses and that of the words and letters it contains, besides traditional utterances of the Prophet connected with the chapter in question, — a most laborious piece of work, resembling what has been done by Jewish scholars in preparing copies of the Old Testament. Next in interest is a Korān of *Sultan Mohammed en-Nāṣir ibn Sēfeddin Kalaān* (1293-1341), written entirely in gilded characters, by *Ahmed Yūsuf*, a Turk, in 730 of the Hegira. Several other Korāns date from the reign of *Sultan Shārbān* (1363-77), and from the time of *Khondabaraka*, his mother; they are written on thick and strong paper, and vie with each other in magnificence. — The collection contains three Korāns of the reign of *Sultan Barkūk* (1382-99), the oldest of which, executed in 769 of the Hegira, measures 41 by 32 inches. It was written with one pen in sixty days by *‘Abd er-Rahmān es-Sāigh*, the author of a pamphlet, entitled *‘Sanā‘at el-Kitābeh’* (‘the art of writing’), and now preserved in this library. This skilful penman was also employed by *Farag* (1399-1412), the son of Barkūk. From the year 810 dates a fine copy, written by *Mūsa ibn Isma‘il el-Kindānī*, surnamed *Gagīnī*, for *Sultan Shēkh el-Mahmūdī Muaiyad* (1412-21). — A copy which once belonged to *Kāil Bey* (1468-96), dating from the year 909, is the largest Korān in the collection, measuring 44³/₄ by 35 inches. To the period of the Osman sultans belongs the small mushaf of *Sa‘fiya*, mother of Sultan Mohammed Khān, which dates from 988. In it a black line alternates with a gilded one, and the first few pages are very beautifully executed. A copy of *Husēn Bey Chemashārgi* is written in a smaller character. — The library also boasts of many other valuable Korāns from India, Persia, and Turkey. One of the most beautiful of all was executed in Morocco.

The FIRST LATERAL HALL contains a collection of **Persian Miniatures.** The origin and development of this branch of art have not yet been adequately investigated. The specimens here exhibited, most of which were collected by the late Mustāfa Fādīl Pasha, brother of Isma‘il Pasha, and were afterwards purchased by the Egyptian government, have all been produced under Mohammedan influences, though evidences of E. Asiatic taste are abundant. These book-illustrations are distinguished from the purely ornamental art of the Korāns in the lower hall by a greater freedom of conception and variety of motive, particularly by the frequent employment of living forms. Nearly all are illustrations of poetical or historical works. The chronological arrangement shows that this art was at its best in the 14-17th cent., and that thereafter a rapid decline set in. The finest miniatures are shown in the cases in the middle of the room.

Bustān of Sādī, written in the year 1498 and illustrated in 1515 by the celebrated master Behzādeh of Herat; the title-pages show E. Asiatic influence. — *Khamsa* (‘five books’) of the poet *Nizāmī* (6th cent. of the Hegira): the earliest (folio) dates from 895 H., with title-pictures and fine binding; the second (folio; of 933) has full-page illustrations and elegant binding; the third (large 8vo; 1042), written for the Persian governor Kurtshī Bāshī, also has full-page illustrations and fine binding; the fourth dates from 1102 of the Hegira. — Three copies of the *Divān* of *Hāfiẓ* of Shiraz dating from 1654. — 10, 11. Poems of *Jamī* (d. 898 H.), written in 978 (folio), with numerous beautiful vignettes; also (8vo) the poem of Yūsuf and Zu-

leika, by Jami, written in 940 (1533), with full-page illustrations. — 12. *Ghazals* (8vo), written in 985 H. by *Mohammed Hoseini*, specimens of whose handwriting are also preserved in the British Museum; the binding is probably later. This copy was formerly in the possession of the Shah Fath 'Ali (d. 1834). — 13. Three examples (1554) of *Mîhr & Mushtarî*, a poem by *Assâd* (8th cent. H.), with title-picture, full-page illustrations, and fine binding (8vo). — 14. *Sifât al-'âshik* (8vo), written by Mir 'Ali in 929, with two title-pictures and interlinear ornamentation. — *Cosmography of Kâz-wînî* (1567), with diagrams in the E. Asiatic style. — *Astronomical Work* of 1633, with figures in the same style.

Among the small books known as *Sefîna* ('ship') from their oblong shape, No. 20 should be noticed: a work numbered as 'Adab 120', with charming ornamentation between the lines and on the margins. — 21-23. *Albums*. One (folio) with 15 leaves was prepared for the Shah 'Abbâs the Great (d. 1628) in the genuine Indian taste, with brilliant colouring (bathing-scenes, girls swinging, elephant-hunt, etc.); another (8vo), also with 15 leaves, shows portraits, domestic scenes, battles, the Dutch fleet in Persian waters, etc.; the third (also 8vo) has 75 leaves of Persian, Indian, Turkish, and European portraits and miscellaneous scenes. — The collection of *Book Bindings*, in different styles, is interesting.

In the SECOND LATERAL ROOM are **Turkish Miniatures**, which resemble the Persian works but are artistically inferior. In this case also the period of decline begins in the 17th century. — The example of the *Kudât Ku Bilik*, the first work of Turkish literature in the Arabic character, is unique. — 6. Chronicle of the Osman empire, by *Râshid*, in small folio, with excellent portraits of the sultans in regal attire from Orkhân (1326) to Sulê-mân II. (1687). The portraits of the subsequent sultans were not executed. — An interesting series of volumes contains representations of types and costumes from all parts of the Turkish Empire in the first half of the 19th century. — To the left are *Turkish Bindings*, very inferior to those of Arabia and Persia. — Among the other curiosities exhibited here are papyri of the 1st-2nd cent. of the Hegira; copies of the books first printed in Constantinople (1728) and Cairo (1822); a selection of printed works from all Mohammedan countries, from Morocco to China.

The THIRD LATERAL ROOM contains materials for a palæographic exhibition, autographs, important dated MSS., etc., illustrating the history of Arabic writing. The most ancient Neskhî MS. in Cairo, a juristic text, dates from the 3rd cent. of the Hegira (9th cent.).

An adjoining Room, to the left of the entrance, contains examples of calligraphy, some exhibiting marvellous dexterity.

After visiting the library the traveller may inspect the former *Dervish Monastery of Tekkîyeh es-Sultân Mahmûd* or *Tekkîyeh Habbanîyeh* (Pl. D, 5), which lies at the entrance of the Shâri'a el-Habbanîyeh. The monastery was erected in the Turkish-Arabian style about the middle of the 18th cent. by Mustafa Agha, vizier of Sultan Selîm, and is now occupied by students of the Mosque of Azhar (p. 43). The most interesting object in the establishment is the sebil, with its projecting rotunda and elaborate façade, its projecting blinds, and the coloured marble and porcelain embellishment in the interior. The building possesses a large court, raised considerably above the street, and containing a few trees. Around the court are the cells of the students, and adjoining it is a small mosque.

The Shâri'a el-Habbanîyeh, called farther on *Shâri'a Bâb el-Khalq*, ends at the *Shâri'a Mohammed 'Ali*, not far from the small square of *Bâb el-Khalq* (p. 49).

4. The Northern Quarters.

The following section deals principally with the interesting edifices in the N.E. part of Cairo, to the N. of the Sikkeh el-Gedideh, the continuation of the Muski (p. 41). The route here described is thus a direct continuation of that described in Section 2. — The N.W. portion of Cairo (p. 41) contains little of interest.

From the Sikkeh el-Gedideh (Rue Neuve), opposite the Gâmi'a el-Ashraf (Pl. E, 3; p. 42), we enter the *Shâri'a el-Khordagîyeh* (Pl. E, 3), which begins at the *Sebîl of Shêkh Motahhar*, dating from 1700. This street, with the Shâri'a en-Nahhâsin to the N., is the continuation of the great line of thoroughfares which runs from the Bâb ez-Zuwêleh on the S. to the Bâb el-Futûh (p. 62) on the N.

To the right lies the entrance to the Khân el-Khalîl (p. 42), nearly opposite which is the *Sûk es-Sâigh* (pl. *Şiyâgh*), or bazaar of the gold and silver smiths, which consists of several crooked lanes, barely a yard in width. The occupants of these crowded alleys keep their wares in glass-cases or under glass shades. Their stalls present a very poor appearance, but their filigree-work is sometimes very good. Spurious gold and silver wares are not unfrequently sold as genuine. The silver manufactured at the shops ought to bear a government stamp, indicating the number of carats.

From this labyrinth of lanes we return to the Shâri'a el-Khordagîyeh, which is prolonged by the *Shâri'a el-Gôhergîyeh* and the *Shâri'a en-Nahhâsin*. The last contains the uninteresting market of the coppersmiths. Several pipe-makers (*shibukshi*) are also established here. On the left side of this street are the imposing red and white façades of the mosques of *Mûristân Kalâûn*, *Mohammed en-Nâsir*, and *Barîkûkîyeh* (p. 60), which occupy what was once the site of a small palace of the Fâtimate sultan Mu'izz.

Opposite is the broader *Shâri'a Bêt el-Kâdi*, leading to the *Bêt el-Kâdi* (Pl. E, 3), or 'House of the Judge', originally a palace of Emîr Mamay, a general of Kâit Bey. In the large court on the right is an open verandah, resting on columns with early Arabian capitals. This is the entrance to the building in which the kâdi holds his court on Sat. (at 4 p.m. Arab time). This court was formerly the supreme tribunal of the country, and the appointment of kâdi was made by the government at Constantinople, and was frequently bestowed upon favourites, as it is a very lucrative post. Now, however, the kâdi is always an Egyptian, and his jurisdiction is limited to cases in which the law laid down by the Korân is to be administered, and particularly to actions between husband and wife. — We now return to the main street.

The mosque of *Mûristân Kalâûn* (Pl. E, 3) was once a vast hospital, the greater part of which is now in a ruinous condition, and used as a workshop by coppersmiths and tinkers. The tomb of the founder, however, and the small mosque opposite (recently restored) are tolerably preserved. The building, begun by *Sultan el-Mansûr Kalâûn* (n. xcvi) in 1285 and finished by his son Nâsir

in 1293, is the largest monument of its period and is of considerable architectural interest. Many of its details, especially the windows, recall the Romanesque style of Europe. Originally there was a separate ward for every known disease, besides lecture-rooms for students and an orphanage. Now, however, decay and alteration have so changed the building that only the wards surrounding the principal court can be confidently identified.

The Portal is constructed of black and white marble, and is of imposing height. The doors still show traces of their former covering of bronze. The ceiling of the entrance, with its open beams, is also very effective; the other corridors are vaulted in the Gothic style. The first door on the left leads into the mosque; the second door on the right leads to the Vestibule of the *Tomb of Kalâûn*. The tomb itself contains fine granite columns and pillars, which once supported the dome. The prayer-recess, with its mosaics, its beautiful dwarf-arcades, and its shell-shaped ornamentation, is also worthy of notice. The marble and tortoise-shell ornamentation of the lower parts of the walls and pillars is the finest in Cairo. In the tomb chamber are still preserved articles of dress which once belonged to Kalâûn and are popularly supposed to possess miraculous healing virtues.

Adjacent to the Mûristân, as the second of the three edifices mentioned above, is the **Medrêseh and Tomb of Moḥammed en-Nâsir*, dating from about 1303, but now almost a total ruin.

We enter it from the street by a marble portal in the late-Romanesque style, brought by a brother of Nâsir from the church of Akka, which was destroyed in 1291. The top of it has been completed in the Arab manner. The door leads into a corridor, on the right side of which is the tomb of Nâsir (dome in ruins), while to the left is the sanctuary of the medrêseh, with interesting plaster carvings on the side of the prayer-recess. In front are the ruins of the main building, now containing workshops and huts of the poor. The remnants of plaster decorations on the back-walls, like those in the medrêseh and on the interesting minarets, recall in some respects those of the Alhambra.

The third large building is the **Barkûkiyeh*, the medrêseh of *Sultan Barkûk* (1382-99; p. xcvi), built in 1384, which also contains the tomb of the daughter of Barkûk. It possesses an interesting marble portal and a bronze-mounted door. The greater part of it was thoroughly restored a few years ago, and the colouring and gilding applied to the sanctuary and mausoleum are, unfortunately, much too loud. — Opposite is a modern sebil.

Continuing to follow the busy *Shârî'a en-Naḥḥâsîn* (p. 59), the continuation of the Gôhergiyeh, we come to the *Sêbil 'Abd er-Raḥmân*, at a fork of the street, one of the prettiest structures of its sort in Cairo (18th cent.). On the ground-floor is the chamber for the distribution of the water, tastefully decorated with fayence. Upstairs is the hall of an elementary school, commanding a striking retrospect of the busy street, with the three red and white mosques and their minarets to the right. To the left is the huge façade of the palace of *Dâr Beshtâk* (Pl. E, 3), erected in the first half of the 14th cent.

by the Emîr Beshtâk on the foundations of a palace of the Fâtîmite Khalîfs (entr. from the Derb Kirmez). — About 200 yds. farther on, to the left, between the Turkish sebîl of the Gami'a es-Selahdâr and the lofty walls of a harem, is a narrow zigzag street leading to the **Mosque of Abu Bekr Mazhar el-Ansâri** (Pl. E, 2).

This mosque was built in 1497 by Abu Bekr, director of the chancery of Sultan Kâit Bey, in the style of the small mosques of the later Mameluke period, and has of late been thoroughly restored. It is full of the characteristic decoration of its date. Especially noteworthy is the treatment of the E. wall of the interior, where red and black plaster has been pressed into the white marble background as a substitute for the more costly marble mosaic.

Farther on the Shâri'a en-Nahhâsîn assumes the name *Shâri'a Bâb el-Futûh*. On the left, about 50 paces farther on, we reach the entrance of the ruinous —

Gâmi'a el-Hâkim (Pl. E, 2), begun in 990, on the plan of the Gâmi'a Ibn Tulûn (p. 53), by Khalîf el-'Azîz, of the Fâtîmite dynasty, and completed by his son El-Hâkim in 1012. It was seriously damaged by the earthquake of 1302, but was restored by Bibars el-Gashankir. It now lies again in ruins, with the exception of the sanctuary, which has been provided with a modern ceiling. The two minarets are not unlike that of Ibn Tulûn.

A building on the S. side of the court, to the right of the entrance, now contains the ***Arabian Museum** (new building, see p. 56), consisting of objects of artistic or antiquarian interest from ruined mosques and secular buildings of Cairo, collected here by the zeal of *Franz Pasha*, formerly technical director under the Wakf ministry. The museum (tickets of admission, see p. 30) is open daily, except Frid. and festivals, from 9 to 4. Students will find the illustrated catalogue (French 1895; English 1896) of service. The director is *Herz-Bey*.

Room I. Marble and other Stone Carvings. 19. Marble slab showing a lamp between two candelabra, from the mosque of Bedriyeh (14th cent.); 34. Water-vessel from the mosque of Tatâr el-Hegaziyyeh (14th cent.); 31. Marble slab of Arabic-Persian workmanship, with plant and animal ornamentation (early 15th cent.); 38. Perforated Byzantine capital (mouth of a cistern); 40. Two antique serpentine columns from the mosque of Kusûn el-Sâki (d. 1329); 43. Limestone slab with inscription (1406 A.D.); 45. Heraldic eagle in a frieze, from the Bâb esh-Shariyeh (now destroyed); 52. Cufic inscription from Kûs in Upper Egypt (1044 A.D.); 71, 72. Heraldic eagles found in removing a modern house; 93. Chandelier with 110 lights, from the mosque of Sultan Hasan; numerous tombstones, vessels, stands for vessels, etc.

Room II. Brass and Bronze Objects. — 57. Korân-case, with elaborate brass cover and silver ornamentation (these boxes have always 30 compartments arranged in three rows for the 30 books of the Korân); 63. Brass water-vessel, inlaid with mother-of-pearl; 4. Vase with lid, from the mosque of Hasan; 12, 13. Brass tables with inlaid inscription and silver ornamentation (14th cent.; No. 13 with the name of Sultan Nâsir); 61, 62. Votive gifts of Sultan Mustafa (1623) to the mosque of the Beduins at Tanta (p. 22); 107. Hanging lamp from the mosque of El-Ghûri; crescents from domes and minarets, door-mountings, candlesticks, plaques, etc., many from the mosque of Ezbek (p. 56); 121. Brass candelabrum inlaid with silver (1269).

ROOM III. **Enamelled Hanging Lamps from Mosques*; most of them made of common green glass, with enamelled inscriptions, medallions, coats-of-arms, etc. These were used as ornaments, not for lighting purposes, and are seldom older than the 14th century. The place of manufacture is unknown. Only about a hundred of these lamps are now extant, and most of them (over 60) are in this museum. About 25, or a fourth of the total, are from the mosque of Sultan Hasan.

ROOM IV. *Inlaid and Mosaic Work in Wood, Ivory, etc.* — 49, 50. Portions of a cenotaph (13th cent.), from a tomb near the mosque of Imâm Shâfe'i (p. 68); 55. Wooden table or desk (kursi); 59. Magnificent desk with fine mosaics, from the mosque of Sultan Sha'bân; 62. Prayer-recess in carved wood, from the chapel of Sitt Rukaiya in Cairo; *65. Korân case, inlaid in the Persian-Indian taste, with elegant hinges, from the mosque of Sultan Sha'bân.

ROOM V. *Wood Carvings and Inlaid and Mosaic Work* continued. — 36. Kursi el-kahf (reading-desk for the Koran) adorned with mosaic and turned work (15th cent.); 19, 20, 34. Doors from the mosque of Ibrâhîm el-Burkâwî at Desûk; 2. Student's cupboard, from the mosque of El-Azhar; 26. Door-frame (with finely carved plants and animals) from the convent-mosque of Sultan Bibârs (14th cent.); 28. Central piece of the covering of a sebil of Sultan Kâit Bey; 41. Star-shaped table, with painted decorations.

ROOM VI. *Fayence.* — 60-62. Large fayence beads, used to adorn the chains of hanging lamps; *326 (in the glass-case), *Cornelian Dish*, a beautiful specimen, 17¾ inches in diameter and 4 inches high, with 19 cut facets on the edge, from the mosque of Sultan Kalâûn; 66-70. Hanging vases, in glazed terracotta; 167. Fayence plaque with a representation of the Ka'ba of Mecca (made at Damascus in 1726). Nos. 168-175 (tiles with carnations) are noteworthy specimens of fayence.

ROOM VII. *Wood Carvings and Turned Work.* — Mushrebiyehs and panel-doors from secular buildings. Also, 14. Railing from a dikkeh; 56. Brass chandelier with 374 lights, bearing the name of Sultan El-Ghûrî and the date 909 (1503); 57. Twelve-sided chandelier with 222 lights, from the mosque of Sultan Hasan.

ROOM VIII. — 11. Koran-case with ornamental leather-work, bearing the name of Sultan el-Ghûrî, etc. — In the cabinets, Oriental book-bindings. — In frames on the walls: Textile fabrics, printed stuffs, silk goods.

CORRIDOR. *Wood Carvings.* — At the E. end, portions of ceilings from the mosque of Barkûkiyeh, cornices, brackets. 25. Ornamented ceiling, with stucco-reliefs between geometrical figures; 58, 71. Door-sills from the Okella of Kâit Bey (p. 63); 9. Front of a balcony, with wooden railing and five windows pierced in plaster; 7. Bronze-mounted door from the mosque of Tatâr el-Hegaziyyeh; *55. Gate of the tomb of Salâh-ed-Dîn Ayûb (13th cent.); 5. Single-leaved door from the mosque of El-Azhar; *4. Door with carved human and animal figures, from the Mûristân Kalâûn, the oldest door in the collection, probably taken from the ruins of the palace of the Fâtimites and barbarously patched up for its later position; 1. Door from the mosque of El-Azhar, with Cufic inscriptions mentioning Sultan Hâkim (10th cent.); 6. Large modern gate (18th cent.) with incised geometrical designs, from an Okella at Damietta.

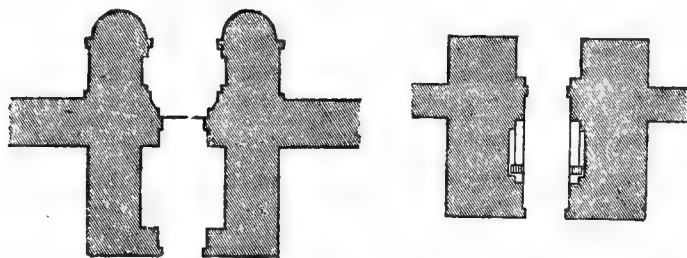
In the **MAGAZINES** to the right of the entrance are numerous other objects of great interest, generally of considerable size, including tomb-stones, pulpits, desks, and large doors.

On quitting the Mosque el-Hâkim we turn to the right and soon find ourselves in front of the —

Bâb el-Futûh (Pl. E, 2), or 'Gate of Capture', which is connected by the ancient city-wall with the similar **Bâb en-Naṣr** (Pl. E, 2), or 'Gate of Victory', 150 yds. to the E. These two gates form the strong N.E. extremity of the old city-fortifications. Together with the fortified mosque of Sultan Hâkim situated between them (p. 61), they formed a strong position for the troops of Napoleon

in 1799. These solidly built gates are, along with the Bâb ez-Zuwéleh (p. 48), the only survivors of the sixty in the Fāṭimite walls of Cairo and were erected by the vizier Bedr el-Gamālī in the 11th century. Their plan resembles that of ancient Roman gateways. Both have an outer and an inner gate, flanked by square or round towers, and united by means of a vaulted inner court.

In the Mohammedan cemetery outside the Bâb en-Naṣr is buried *Johann Ludwig Burckhardt* (d. 1817), known to the Arabs as 'Shēkh Ibrāhīm', the distinguished Oriental traveller, whose works are still of high authority. — The two towers with iron basins, which we observe on the left, belong to the *City Water Works*, constructed in 1865-66 and several times enlarged. The water is pumped up from the Nile by steam. — From the Bâb en-Naṣr to the Tombs of the Khalifs, see p. 64.



Bâb el-Futûḥ

Bâb en-Naṣr

(From the side next the town.)

We return from the Bâb en-Naṣr by the *Shâri'a Bâb en-Naṣr*, passing (right) the *Okella of Kâit Bey* (p. 66), one of the most interesting secular structures in Cairo. Farther on, in the *Shâri'a el-Gamâlîyeh* (Pl. E, 3, 2), to the left, is the *Conventual Mosque of Sultan Bîbars el-Gashankir* (1302), with the tomb of the founder. We next follow the *Senânîyeh* to the right to the *Shâri'a en-Naḥḥâsîn* and *Khordagîyeh*, the *Sikkeh el-Gedideh*, and the *Muski* (p. 42).

The remaining features of the N. quarters are of little interest. The principal thoroughfare is the *Shâri'a* or *Boulevard Clot Bey* (Pl. C, B, 2), which runs to the N.W. from the N.E. angle of the *Ezbekiyeh* (p. 39), to the *Limûn Bridge* and the *Railway Stations* (p. 24). — In a side-street to the W. of the *Shâri'a Clot-Bey* lies the *Chief Coptic Church* (Pl. C, 2), recently built and dedicated to St. Mark. The interior is architecturally uninteresting, but it is well worth while to attend a Coptic service here (p. 71). Adjacent are schools and the house of the Coptic Patriarch. — The open 'place' at the end of the *Shâri'a Clot-Bey* is known as the *Rond Point de Faggâla* or *Mêdân Bâb el-Hadîd* (Pl. B, 2). At the end of the *Shâri'a Bâb el-Hadîd*, which also leads hither from the W. side of the *Ezbekiyeh*, is the handsome *Sebil of the Mother of Isma'îl Pasha* (Pl. B, 2).

The third street debouching at the Rond Point is the *Faggâla Street*, from which, a little farther on, to the left, diverges the *Shâri'a ez-Zâhir* (Pl. C, D, 1), pleasantly shaded by lebbek-trees. In its prolongation is the *Mêdân ez-Zâhir*, with the large mosque of that name, erected by the Mameluke sultan Ez-Zâhir Bîbars (p. xcvi) at the close of the 13th century. Its exterior walls only have been preserved, and it is now a British military magazine.

Beyond the *Mêdân ez-Zâhir* is the *Shâri'a el-'Abbâsiyeh* (Pl. E, 1), which was laid out in 1870 on the site of large heaps of rubbish, and traverses the quarter of 'Abbâsiyeh (p. 77; electric tramway from the Ezbekiyyeh, see p. 27).

5. The Immediate Environs of Cairo.

The most interesting points in the immediate neighbourhood of Cairo may all be reached by *Carriage* (p. 27); but travellers who use *Donkeys* (p. 27) are more independent among the Tombs of the Khalîfs and elsewhere.

1. The Tombs of the Khalîfs and the Mamelukes.

A visit to the Tombs of the Khalîfs (and to a certain degree to the Tombs of the Mamelukes also) is exceedingly interesting, especially towards sunset, owing to the very novel and curious picture they present. — *Tickets of Admission*, see p. 30.

The large and superb mausolea of the 13-16th cent., which, under the names *Tombs of the Khalîfs* and *Tombs of the Mamelukes*, stretch along the entire E. side of the city, were erected by the Bahrite and Circassian Mameluke sultans. The name 'Tombs of the Khalîfs', applied to the northernmost group, is historically a misnomer, for the tombs have no connection with the 'Abbaside Khalîfs then resident in Egypt (p. xciii) and treated as mere titled puppets. All these mosque-tombs were once richly endowed, each being provided with a numerous staff of shêkhs and attendants, who with their families resided within their precincts. The revenues of the mosques having been confiscated at the beginning of the present century, the tombs gradually fell to ruin. Now, however, the Committee mentioned at p. 30 has taken them into its keeping.

The usual route (very dusty) to the **Tombs of the Khalîfs* leads through the *Bâb en-Naṣr* (Pl. E, 2; p. 62), past the Mohammedan cemetery and the reservoir of the water-works (p. 63). To the right is the Windmill Hill (p. 67). Beyond the unimportant tomb of *Shêkh Zalât* we have one of the finest **Views of the city of the dead*.

We may also proceed from S. to N. through the *Bâb el-Atabeg (el-Attâba)* or the *Bâb el-Wezîr*, both of which are to the N. of the citadel. In this case we cross the small cemetery of *Karâfêl Bâb el-Wezîr* and first reach the Tomb Mosque of Kâit Bey. We finish our inspection with the N. group of tombs (see below) and return to the town by the *Bâb en-Naṣr*.

The N.E. group of these mausolea consists of the *Tomb of Sultan el-Ghûrî* (p. 47), a cube surmounted by a stilted dome, and the tomb-mosques of *Sultan el-Ashrâf*, with a handsome minaret, and



ENVIRONS of CAIRO

SHEET I.

Scale 1:125,000

0 1/2 1 2 3 Engl. M.

POLYGON

Rifle Ranges

W. el-Libla

MOKATTAM

Wâdi et-Tîh

Basatin

E. Longit. 31° 20' of Greenwich

31° 25'

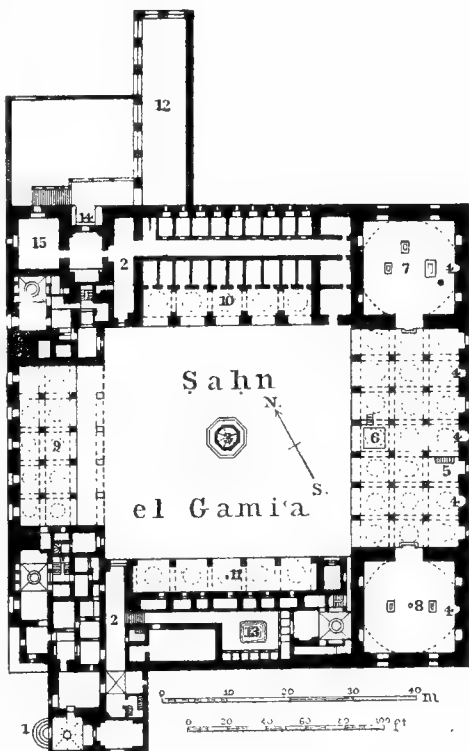


of *Emîr Yûsuf*, son of Bursbey (see p. 66). — We leave these to the left, and proceed in a straight direction to the —

***Tomb Mosque or Convent** (*chânkhâh*) of **Sultân Barkûk**, with its two superb domes and its two minarets, built by Sherkis el-Haranbuli in the reigns of Barkûk and his sons *Farag* (p. xcvi) and *Asis*, and completed in 1410. — The ground-plan is square (each side 240 ft.) and resembles that of the medrêsehs. The *lîwâns*, however,

are not covered with barrel-vaulting but are protected against sun and shower by colonnades with spherical domes. The present entrance (Pl. 1) is in an out-building at the S.W. angle. It leads to a vestibule, with a fine star-shaped dome, whence a corridor (Pl. 2) runs to the *Şahn el-Gâmi'a* or large inner quadrangle, in the middle of which is the old *Hane-fiyeh* (Pl. 3), or fountain for ablution. To the right (E.) is the largest *lîwân* or sanctuary, with three aisles, simple prayer-niches (Pl. 4), and a beautiful stone pulpit (Pl. 5) presented by Kâit Bey. To the left (N.) of the sanctuary is the Mausoleum (Pl. 7), with the cenotaphs of Barkûk, his son *Asis*,

and another son. Barkûk's tomb is supposed to possess healing powers. To the right (S.) are the tombs of the female members of the family (Pl. 8). The W. *lîwân* (Pl. 9), opposite the sanctuary, also had three aisles, but the arcade next the court has collapsed. The two side-*lîwâns* (Pl. 10 & 11) have one aisle only. Behind that to the N. are cells for students and pilgrims and a hall in which Barkûk is said to have given audiences (Pl. 12; very dilapidated). To the W. of this hall was the old chief entrance (Pl. 14), adjoined by a *Sebil* with a school (Pl. 15). Behind the S. *lîwân* is a court of



ablution (Pl. 13), with a water-basin (*médâ*). — One of the two *Minarets* on the W. side was restored in 1900. Both had originally three stories. — The mosque is one of the most perfect examples of Arabian architecture in existence; and, notwithstanding its ruinous condition, it still presents a most imposing appearance.

To the W. (right) of this tomb-mosque, within a walled court, is the *Tomb of Sultan Sulêman ibn Selîm* (1526 A.D.), also called the tomb of Sultan Ahmed, containing interesting sculpture in the dome and inscriptions in blue fayence, now partly destroyed. To the E. of this tomb (and to the S. of Barķûk's mosque) is another handsome dome-covered tomb, the founder of which is unknown. On the right of the road leading to the S.W. to the Tomb of Kâit Bey is the *Ma'bed er-Rif'ûlyeh*, a depressed dome of the Turkish period.

Opposite, to the E. (left), is the *Tomb Mosque (Hôsh) of Bursbay (Berisbai; p. xcvi)*, completed in 1431. It includes a mausoleum and a building for the visitors to the necropolis, and a considerable part of it is still to be seen. The *liwân* contains good mosaics. The dome of the mausoleum is interesting. The remains of an *okella* and *şebil* are also extant. Farther on, to the right, is the *Tomb of the Mother of el-Ashrâf (Umm el-Ashrâf)*, a small dome with a narrow hexagonal opening.

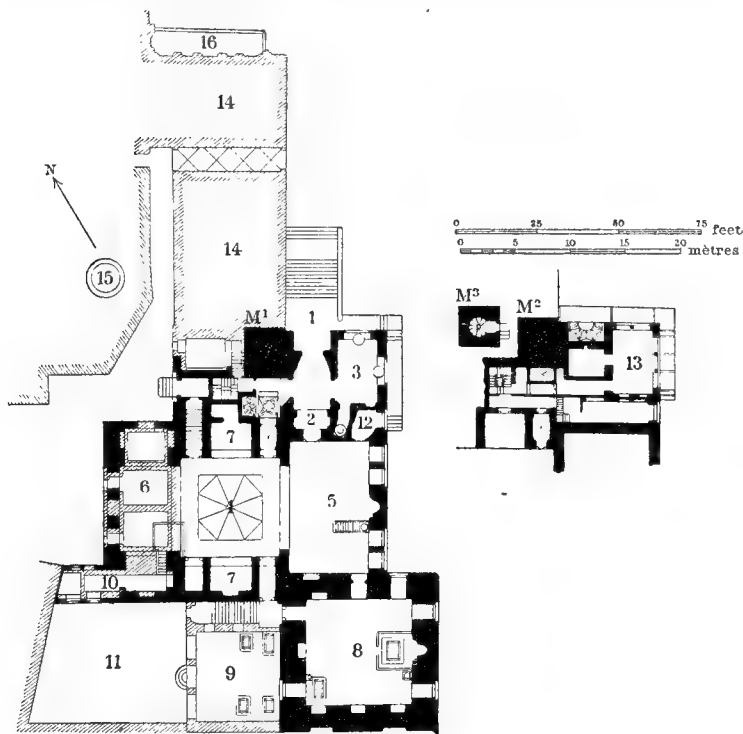
In the same street, a few paces farther to the S., we observe on the right the *Okella Kâit Bey*, 260 ft. long, completed in 1473, but now in ruins. The façade is plain, but the gateway is very tasteful.

A little farther to the S., projecting in an angle, is a public fountain (Pl. 16, p. 67), now in ruins and usually dry, also erected by Kâit Bey. It adjoins the ruins of the administration buildings of the tomb-mosque (Pl. 14), the once beautiful rear-wall of which is protected by a roof. The *okella*, the *şebil*, and the mosque all belonged to the burial-place of Kâit Bey, which covered an area 330 yds. long. Its exact limits cannot now be determined, and a number of modern buildings have been erected within them.

The **Tomb Mosque of Kâit Bey* (p. xcvi), built in 1463 and restored in 1898, is the finest edifice among the Tombs of the Khalîfs. It is distinguished from all the others by its lofty dome adorned with bands of sculpture, its slender minaret (135 ft. high), its harmonious proportions, and its elaborate stalactite and other ornamentation. In the interior we notice the beautiful marble mosaic, the tasteful ceilings, the pulpit, and the *kamariyehs* (partly new). Within the mausoleum (Pl. 8) are shown two stones, which are said to have been brought from Mecca by Kâit Bey, and to bear impressions of the feet of the prophet; a finely carved desk; and beautiful ivory carvings in the canopy over the tomb.

With a visit to this mosque the traveller may conclude his inspection of the great necropolis. Those who are not fatigued may now walk towards the Citadel (p. 51), examining the different smaller monuments on the right and left. To the S. of the mosque

of Kâit Bey, close to the railway from the 'Abbâsiyeh to Tūrā, is the tasteful *Tomb Mosque of the Khedive Tewfik* (p. ci). The Khedive rests beneath a green satin covering, embroidered with gold, which is to be replaced by a catafalque; various ladies and children



TOMB MOSQUE OF KÂIT BEY. — 1. Principal Entrance. 2. Vestibule with hrone. 3. Sebîl. 4. Şahn el-Gâmi'a. 5. Liwân with prayer-recess and pulpit. 6. Liwân with dikkeh (podium). 7. Side-liwâns. 8. Domed room with cenotaph of Kâit Bey. 9. Hall with tombs of Kâit Bey's four wives. 10. Library. 11. Uncovered court. 12. Hilweh (chamber) for the Imâm. 13. (first floor). Kuttâb (elementary school). 14. Administrative offices. 15. Well with water-wheel. 16. Water-troughs. 17. Staircase to the minaret. M¹, M², M³. Minaret in the three stories.

of his family are also interred here. To the right of the road to the Citadel is point (marked on our Map) commanding an admirable *Retrospect of the necropolis.

The traveller who quits the Tombs about sunset should not omit to ascend the so-called **Windmill Hill, one of the finest view-points in the immediate neighbourhood of the city, especially as its position close to the end of the Shâri'a esh-Shanawani, the E.

continuation of the Muski (p. 41), renders it very easy of access. A fine effect, especially by evening-light, is produced by the domes and the peculiar colouring of the valley and the opposite heights of the Mokattam. To the W. are the city, the plain of the Nile, and the Pyramids; to the N. lies the straggling suburb of 'Abbâsiyeh (p. 77); and at our feet are the Tombs of the Khalîfs (p. 64), the most conspicuous of which are the tomb-mosque of Kâit Bey (p. 66; to the left), with its dome and minaret, and the two domes and two minarets of Sultan Barqûk (p. 65).

The **Tombs of the Mamelukes**, to the S. of the Citadel, including monuments of various periods, are most conveniently visited via the *Bâb el-Karâfeh* (Pl. E, 7), whence a good carriage-road leads through the midst of the tombs to the Hôsh el-Bâsha (see below). The tombs approach close to the city and extend as far as to the slopes of the Mokattam. The older tombs are in much poorer preservation than the Tombs of the Khalîfs, owing to their conversion into modern burial-places. Some are now represented only by their minarets. A few are of architectural and artistic interest; but historical data as to the names of their builders are entirely wanting, for the extant inscriptions upon them are almost exclusively verses of the Korân.

To the S. the imposing dome of the tomb of **Imâm Shâfe'i** (ca. 1240), of a bluish-grey colour, is conspicuous. Beside it is an extensive modern necropolis, chiefly of family-tombs. The dome itself and the Byzantine carvings and panelling on the lower part of the interior walls are interesting.

Near it is the **Hôsh el-Bâsha**, or family burial mosque, built by Moḥammed 'Alî. The monuments (including those of Ibrâhîm and 'Abbâs I.; p. c) are in white marble, and were executed by Greek and Armenian sculptors. The inscriptions and ornamentation are richly gilded and painted.

2. The Island of Rôḍa and Old Cairo.

Electric Tramway from the Place 'Atabet el-Khadra near the Ezbekiyyeh, see p. 27. A small *Steamboat* (fares 10, 5 pi.) plies every 20-40 min. between Old Cairo and Gizeh (p. 77), so that visitors may go on from the former to visit the Museum or the Pyramids of Gizeh. Or with a visit to Old Cairo may be combined that to the Tombs of the Mamelukes, returning via the *Bâb el-Karâfeh* (see above) and the Place Méhémet-Âli (fine view from below of the mosque of Moḥammed 'Alî). — Those who wish to visit only the *Qaṣr esh-Sham'a* (p. 71) may take the Helwân Railway as far as the station of St. Georges (p. 154), which lies close by.

Tickets of admission to the mosque of 'Amr, see p. 30.

Traversing the quarter of Isma'îliyyeh (p. 40) via the Shâri'a Maṣr el-'Atîka, we reach the hospital of *Qaṣr el-'Ain* (Pl. A, 6), with the *Mosque Qaṣr el-'Ain* (p. 41; howling dervishes).

The street crosses the *Fum el-Khalig*, or influx of the city canal *el-Khatig* (now filled up), once supplied from the small arm of the

Nile. Towards the left are situated the *Christian Cemeteries*, surrounded by lofty walls and presenting no attractions. The first is the English and Protestant Cemetery, the second the Roman Catholic, beyond which are those of the Greeks, Armenians, and Copts. (The railway-station of Fum el-Khalig, mentioned at p. 154, lies to the E.)

To the left of the road, close to the Protestant cemetery and adjoining the Armenian Church, lies the *Dér Mari Mēna*, or convent of St. Menas, a brick-walled enclosure, recognizable by its domed sebil and containing an ancient church dedicated to the saint Menas. — About $\frac{1}{2}$ M. farther on, near the Helwân railway-line, is the *Dér Abu Sefēn*, named after the largest, though not the oldest, church within its precincts. The tall windowless walls, supported by massive buttresses, lend a highly picturesque air to the convent, which is best viewed from the S. The convent has a diameter of 650 ft., and includes three churches (*El-'Adra*, *Anba Shenāda*, and *Abu Sefēn*) and a nunnery (*Dér el-Banāt*). — Among the mounds of débris to the E. of Old Cairo are several other Coptic convents (*Dér Babbān*, *Dér Todrus*, *Abu Kir wa Yuhanna*, etc.) which, however, are of interest to specialists only.

THE HEAD OF THE OLD AQUEDUCT (Arab. *El-Kanâtir*), which supplied the citadel with water before the completion of the new water-works (p. 63), rises about 100 yds. beyond the Fum el-Khalig. It is constructed of solid masonry in a hexagonal form, and has three stories, about 150 ft. in diameter.

The road continues to follow the direction of the arm of the Nile, which, however, is generally concealed by the houses and walls of the *Manjal* quarter, and reaches (1 M.) the mansion which formerly belonged to *Sulēmān Pasha el-Fransāwi* (d. 1861; visitors not admitted).

The first narrow and short road to the right beyond the châteaueau leads to the ferry crossing to the **Island of Rôda** (*Gezîret Rôda*). We descend the slope, enter the ferry-boat (1 piast. for one person, there and back; payment made on returning), ascend the opposite path, and turn to the right. A guide is usually easily found to conduct travellers through the intricate lanes to the garden at the S. extremity of the island belonging to the heirs of *Hasan Pasha*.

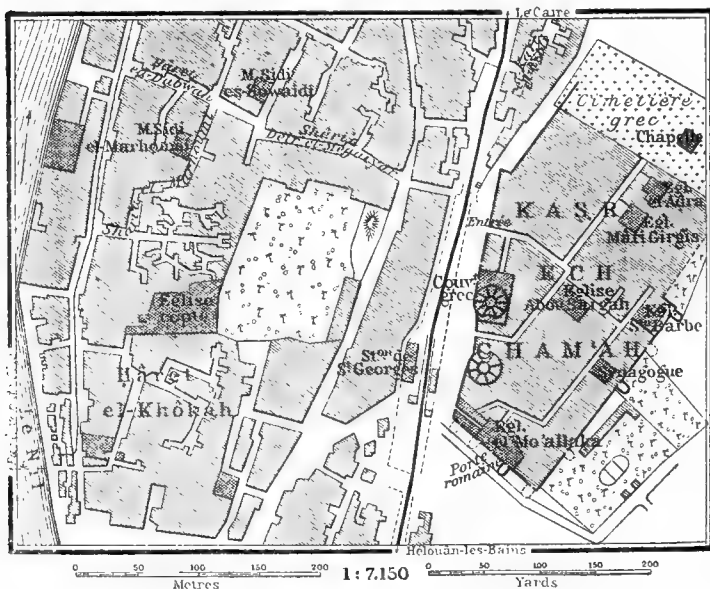
At the S. end of the garden and island is the **NILOMETER** (*Mikyās*), constructed in A.D. 716 by order of the Omayyad Khalîf Sulēmān (715-17). It consists of a square well, 16 ft. in diameter, having in the centre an octagonal column, on which are inscribed the ancient Arabian measures. The *dirâ'*, or old Arabian ell, is 54 centimètres, or about $2\frac{1}{3}$ inches long, and is divided into 24 *kîrât*. The Cufic inscriptions on the central column and on marble slabs built into the walls refer to restorations of the Nilometer in the 9th cent. after Christ, under the 'Abbaside khalîfs Māmûn and Mutawakkil. Numerous later restorations have also taken place, the last in 1893. The office of measuring the water is entrusted to a shêkh.

The zero point of the Nilometer (according to Mahmûd-Bey) is 28 ft. above the average level of the Mediterranean, so that the top of the column is nearly 59 ft. above sea-level. The water of the Nile, when at its lowest, covers 7 ells of the Nilometer, and when it reaches a height of 15 ells and 16 *kîrât*, the shêkh of the Nile measurement proclaims the

Wefa (p. lxxiv), i.e. the height of the water necessary for irrigating every part of the Nile valley. The announcement of the *wefa* is the signal for cutting the embankments of the irrigation-canals (*yôm gebr el-bahr* or *yôm wefa el-bahr*, between the 1st and 14th day of the Coptic month *Misra*, i.e. 6-19th Aug.), which is accompanied with noisy popular merry-making. The rate of taxation was determined in ancient times in accordance with the height of the inundation, and even to this day there is a certain connection between these two facts.

Adjoining the Nilometer is a large *Kiosk* in the Turkish style (no admission). — To the N. of a smaller round kiosk on the E. quay-wall is a modern Nilometer, to which a flight of steps descends. — The S. end of the island commands a fine view of the Nile, with Gizeh to the right, the pyramids in the background, and Old Cairo on the left, with its picturesque harbour.

In a garden near the N. end of the island stands the wonder-working tree of the saint *Mandûra*, a huge nebk-tree, the branches of which are hung with innumerable rags. According to a popular superstition the patient must thus offer to the saint the cloth which enveloped the affected limb, pluck off two leaves, and tie them on the affected part with another cloth.



Old Cairo.

Regaining the road on the right bank of the Nile, we turn to the left (E.) and soon reach the bazaar of the small town of **Old Cairo** (*Maṣr el-Atika*; comp. p. 32). Beyond the railway we observe a

distinct quarter of the town, almost exclusively inhabited by Copts and now known as the *Kasr esk-Sham'a*. It is built within the girdle-wall of the ancient *Roman Castle of Babylon* (pp. 32, 73). Here, enclosed by a dense mass of houses, is situated the much frequented Coptic church of —

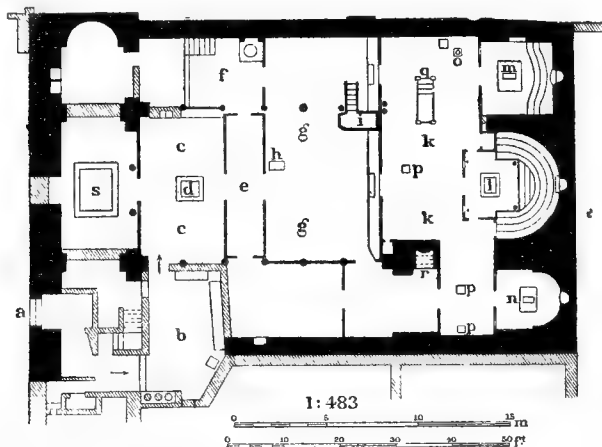
Abu Sergeh (*St. Sergius*). According to a wide-spread belief this church was built before the Mohammedan conquest, but this can be true of the crypt only. According to tradition, the Virgin and Child after their flight to Egypt spent a month in this crypt.

This church may be regarded as the original model of the older Egyptian-Byzantine churches in which the Coptic Christians now worship †. The basilica consists of a nave and aisles, the latter provided with galleries. The nave and tribuna have open roofs, that of the latter being supported by elliptical beams, and both being probably of later date than the church itself. The lofty side-walls of the nave consist of two rows of columns, one above the other, the columns of the lower row being separated by keel-arches, while the upper series, supporting the gallery, consists of alternate groups of two marble columns and one pillar of masonry, connected by an architrave. The columns of marble originally belonged to ancient edifices, and have been placed here without the least regard to their suitability in point of diameter, form of capital, or other architectural features. Two of the three original entrances are now built up, while

† **Coptic Worship.** On entering the church, the members of the congregation first pay their homage to a number of pictures of saints hanging on the walls (the veneration of saints and of the Virgin being a prominent feature of the Coptic system), and then kneel before the altar and kiss the hand of the priest. They then take their stand (for there are no seats) in the part of the church allotted to them, leaning on crutches which they bring for the purpose, as the service often lasts for three hours. The service begins with the reading or chanting of prayers and passages from the Gospels, partly in the Coptic language, and partly in Arabic, in which the priest is assisted by a schoolmaster and a choir of boys. During this performance the worshippers, with very few exceptions, engage freely in conversation. After a time the burning of incense begins. The priest, swinging his censer, leaves the *hèkal* and joins the congregation, each member of which he blesses, placing his hand on their heads. — The *Celebration of the Eucharist* is very frequent in the Coptic churches, immediately following the ordinary service. — On Palm Sunday wreaths of palm are blessed by the priest, which are then worn by the Copts under their *tarbûshes* during the whole of the following year as amulets against every misfortune that can befall body or soul. — On 18th January, the anniversary of the Baptism of Christ (*'id el-ghitâs*), men and boys plunge into the large font or bath which is to be found in most Coptic churches, the water having been first blessed by the priest. Or they perform the same ceremony in the Nile, into which they first pour some consecrated water. On the eve of this festival, as well as on Holy Thursday and on the festival of the Apostles, the priest washes the feet of the whole of his congregation. — An external form to which the Copts attach great weight is the observance of fasts, and a Copt who is negligent in this respect will rarely be met with. On these occasions all kinds of animal food, not excepting fat, eggs, butter, and cheese, are prohibited. — Comp. *Butler's 'Coptic Churches of Egypt'* (1834).

the third (Pl. a), in accordance with the custom of the country, has walls projecting into it in order to prevent passers-by from seeing into the fore-court.

The nave, which has a pointed wooden ceiling, is divided by wooden screens into three sections. The first (Pl. c) is set apart for the women, and contains the basin (Pl. d) for ablutions; the second (Pl. e) is a passage adjoined on the N. by the baptistery (Pl. f), and



a. Entrance from the street. b. Inner court. c. Women's section. d. Basin for ablutions. e. Passage. f. Baptistery. g. Men's section. h. Seat for the chief priest. i. Pulpit. k. Choir. l. Altar. m, n. Side-chapels. o. Well. p. Reading desks. q, r. Entrances to the crypt. s. Old vestibule or narthex. —

The original walls are shown in black, the later ones are shaded.

the third is the section for the men (Pl. g). Beyond the nave, and raised by a few steps, is the choir (Pl. k) where the priests officiate, and which is adjoined by the central gallery containing the sanctuary and by two side-chapels, that on the left (Pl. m) surmounted by an Arabian dome. The *Hêkal*, or sanctuary, containing the altar (Pl. l), is enclosed by a wall, doors, and curtains. Inside the apse rise several steps, in amphitheatrical fashion, towards the place which in European churches is occupied by the episcopal throne, and in the present case by an image of Christ. The screen separating the sanctuary from the choir, the *ikonostasis* of Greek churches, is panelled and richly adorned with carvings in wood and ivory. The finest and oldest of these are on the shrine to the left of the sanctuary; besides ornamental designs they have representations of the Nativity, St. Demetrius, St. George (*Mâri Girgis*), St. Theodore (?), and the Eucharist. Above the door to the right side-chapel (Pl. n), engraved in wood, is the Coptic inscription, 'Greetings to the Temple of the Father!' Below it is a modern Arabic

inscription with the date 1195. The church also contains some interesting Byzantine carving and mosaics in ivory, now blackened and discoloured with age. A number of old pictures of saints, some of them on a gold ground and with well-preserved colours, possess no artistic value. The Coptic priest who exhibits the church expects a fee of 1 piast. from each visitor. — Two narrow flights* of steps (Pl. q, r) descend to the *Crypt* (often flooded), a small vaulted chapel with marble columns under the choir, consisting of nave and aisles (boy to show the way 1 piast.). At the end of the nave is an altar in the form of an early-Christian tomb-niche, which tradition indicates as the spot where the Virgin and Child reposed; in the centre of the aisles are apses. The right aisle contains the font, into which, according to the Coptic ritual, the child to be baptised is dipped three times.

The Castle contains several other basilicas, used by Coptic and Jewish congregations, but interesting only to those who are making a special study of this kind of architecture. Among them we may mention the churches of *St. Barbara* (*Sitteh Bârbâra*; recently restored), containing good carvings and paintings, *Mâri Gîrgîs* (St. George), and *El-'Adra*. The Jews say that Elijah once appeared in the *Synagogue* (*Esh-Shamyân* or *Kenîset Eliâhu*).

To the left of the exit from the castle, beyond the recently erected Greek *Convent of St. George*, lies the Coptic church *El-Mo'allaka* or 'resting upon columns'. The latter, the oldest in Babylon (p. 71), has been recently thoroughly restored. — Beyond the angle on the S. side of the castle, between projecting towers, is a massive *Roman Gateway* (exhumed in 1901), built of fragments of ancient Egyptian masonry. On the gable are strongly emphasized baroque forms; and over the archway, to the left, is a block showing the winged sun-disk.

Starting from the door of the castle, we proceed towards the N., across the rubbish heaps of the ancient *Fostât* (p. 32), skirt the town-wall, and after 650 yds. reach the whitewashed W. façade of the externally insignificant mosque of Amru, which has three entrances. Visitors usually enter by the S. entrance, below the minaret.

The *Gâmi'a 'Amr ibn el-'Âs*, called *Mosque of Amru* by the Europeans, owes its name to the general of the Khalif 'Omar, though not a trace now remains of the original mosque, which was only 50 ells long and 30 ells broad. Indeed there is scarcely a building in Egypt that has so frequently been destroyed by water, fire, and earthquake, and that has been so regularly rebuilt.

The interior (2 piast. to the attendant who escorts the visitor) is in exact accordance with the typical form of the rectangular mosque with a hypæthral arrangement of columns round an open court; and in spite of its imperfect state (the N. and S. colonnades are represented by the bases only of the columns), its great size

produces an imposing effect. The columns, all of marble of various kinds, were once 366 in number. Their heterogeneous nature is accounted for by the fact that they were brought from Roman and Byzantine buildings in Cairo and were adapted to their new functions by rude Procrustean methods of lengthening or shortening.

The façades of the *Court* (*Ṣahn*) have no pretensions to antiquity; the arches (many defective) are of a curious shape, which it is difficult to classify either as pointed, round, or horseshoe shaped. The court itself is now planted with trees. In the centre is a fountain, beside a palm-tree. The *South-Eastern Lîwân* is the sanctuary. In front of the pulpit is a column of grey marble, on which, by a freak of nature, the names of Allah, Moḥammed, and Sultan Suleimân in Arabic characters and the outline of the prophet's 'kurbatsh' appear in veins of a lighter colour. This column is believed by the Muslims to have been transported miraculously from Mecca to Cairo by the Khalif 'Omar. In the N.E. corner is the Tomb of Shêkh 'Abdallah, son of 'Amr. In the W. colonnade, which consisted of a single row of columns only, a *Pair of Columns* alone remains. They are placed very close together, and it is said that none but honest men could squeeze themselves between them.

This mosque is almost disused. On the last Friday in the month of fasting, however, a solemn service is annually held here, in which the Khedive and his grandees take part. On the remaining Fridays throughout the year a handful of poor Muslims, mostly of the working classes, assemble for worship in the venerable but poorly preserved sanctuary. — In 1808 this mosque witnessed a very remarkable scene. The whole of the Moḥammedan priesthood, the Christian clergy of every sect, and the Jewish rabbis, with one accord, assembled in the mosque of 'Amr to pray for the rise of the Nile, which had delayed beyond the usual period.

The traveller will find it not uninteresting to visit one of the *Kulleh Manufactories* on the W. and S. sides of the mosque (*baḳshîsh*, a few copper coins). The porous water-jars (Arabic *Kulleh*) used throughout the whole of Egypt are chiefly manufactured at Keneh in Upper Egypt of light-grey clay of very equal consistency. The remarkably uniform and delicate porosity of the vessels is produced by mixing the clay with ashes. The rapid evaporation caused by the porosity of the kulleh cools the liquid within to a temperature of 12-14° lower than that of the surrounding air.

A visit to the *Tombs of the Mamelukes* (p. 68) may be conveniently made from this point. Continuing to follow the road across the rubbish-hills of Fostât, we observe on our right a Muslim burial-ground, and at a short distance in front of us the old aqueduct (p. 69). A little to the right, on an eminence, rises an old ruined mosque (*Gâmi'a Abû Su'ûd*), beyond it is the Citadel with the mosque of Moḥammed 'Ali, and farther distant are the hills of the Moḳattam with the mosque of Giyûshi (p. 108). This view is very striking towards sunset. The road, which becomes bad beyond this point, leads round the ruined mosque and ascends

heaps of débris. On the top of the hill it divides. The branch to the left leads back to the town, from the houses of which the Mosque of Sultan Hasan (p. 49) stands out conspicuously. The road, first in a straight direction, afterwards inclining to the right, leads to the necropolis known as Imâm Shâfe'i (p. 68).

3. Bûlâk and the Island of Gezîreh.

Bûlâk (or *Boulaq*), the river-harbour of Cairo, situated beyond the Isma'îliyah Canal, is reached from the Ezbekiyyeh viâ the *Shâri' a Bûlâk* and the bridge of *Abu Lîleh* (Pl. A, B, 3; electric tramway, p. 27). Its narrow streets present a very busy scene, affording a more characteristic picture of Oriental life than the capital. Goods are conveyed hither from Upper Egypt, from Nubia, and from the fertile Delta. The principal quay, nearly opposite the Ghezîreh Palace Hotel (p. 76), is most frequented between October and December, when the rapids of the river are most easily navigated.

At the N. end of the town is situated the *Arsenal*, founded in 1835, with a manufactory of weapons attached to it. Machinery for Egyptian manufactories arriving from Europe is put together at Bûlâk before being sent to its final destination, and all repairs of machinery are executed here. Bûlâk also boasts of a large *Iron Foundry*, a *Khedivial Technical School*, a *Paper Manufactory*, a *House of Correction for Women*, a *Lunatic Asylum*, and the *Government Printing Office*, none of which establishments will interest ordinary travellers.

The island of *Gezîreh* (*Gezîret Bûlâk*) lies in the Nile opposite Bûlâk. Travellers cross in a few minutes by motor-launch (in winter only) or by rowing-boat. The road thither crosses the handsome **Great Nile Bridge** adjoining the *Kasr en-Nîl* (Pl. A, 5; p. 40), the extensive barracks of Cairo. The bridge, about 420 yds. in length, was built by a French iron company. The buttresses, which were constructed with the aid of air-tight 'caissons', are of solid stone, and are 55 yds. apart. The bottom of the foundations is about 45 ft. below the level of the river when at its lowest. At a very early hour in the morning an interesting and picturesque crowd of peasantry may be seen congregated here for the purpose of paying duty on the wares they are bringing to market. The Nile bridge is opened for the passage of vessels through it for an hour in the morning and another in the afternoon (announced on the notice-boards), and is then impassable for foot-passengers and carriages.

The starting-place of the electric tramways to the Museum and Pyramids of Gîzeh is situated on the **Island of Gezîreh**, immediately beside the bridge (comp. pp. 77, 112). The S. part of the island, to the right of the road (which the tramway follows), is adorned with a beautiful avenue of lebbek-trees, which is thronged with

the equipages of fashionable Cairenes on Frid. afternoons from about 5 p.m. In the central space are a *Race Course* (E.) and *Golf, Polo, Cricket, and Tennis Grounds* (W.).

A *Footpath* leads directly from the end of the bridge among palm-trees by the side of the Nile, affording views of the traffic on the river and on the Bûlâk bank. Refreshments (milk, etc.) may be obtained at the *Café Bellevue*, etc.

The principal building on the island is the former viceregal château, which was purchased in 1893, along with the adjacent buildings and the park, by a limited company and has been opened as the *Ghezireh Palace Hotel* (see p. 24). The château was erected by *Franz Pasha* (p. 61), a German architect, in 1863-68, and tastefully ornamented with Moorish stucco-work by *C. von Diebitsch*. Few remains of its former magnificence in the interior are now left.

Below Bûlâk and the island the Nile is spanned by the *Railway Bridge* mentioned at pp. 23, 131, which can also be used by foot-passengers and carriages. The station on the left bank is known as *Embâbeh*. This was the scene of the 'Battle of the Pyramids', in which the French under Bonaparte defeated the Mamelukes (July 21st, 1798).

4. Shubra and the 'Abbâsiyeh.

The inspection of the viceregal gardens at *Shubra* requires a *Permit*, to be obtained at the 'daira' or office, of Prince Husên Pasha, at the *Kaşr 'Ali* (p. 41). — Electric tramway to the 'Abbâsiyeh, see p. 27.

The *Shâri'a Shubra* and the broad SHUBRA AVENUE, shaded by beautiful sycamore and lebbek trees, beyond the *Lâmân Bridge* and the *Railway Stations* (Pl. B, A, 1; p. 24), lead straight N. to the (2½ M.) village and palace of Shubra, on the Nile. To the right, a little back from the road, is the beautiful *Villa Ciccolani*. On the left is the former viceregal palace *Kaşr en-Nuzha*, now occupied by the *Ecole Tewfik*. Farther to the right is the *Pensionnat du Bon Pasteur* (p. 30).

At the end of the avenue, and beyond the first houses of *Shubra*, we cross a canal by a drawbridge, turn to the left towards the Nile, and follow the embankment to an archway. Passing through this, we enter a tree-planted space, and reach the entrance of the —

VICEREGAL GARDENS OF SHUBRA, laid out by *Mohammed 'Ali* and his son *Halîm Pasha*, but now utterly neglected. After presenting our ticket of admission (see above), we first proceed to the kiosk (fee 5 pias.), which presents no interest except as an example of rich and effective garden-architecture. The garden, nearly nine acres in area, was somewhat incongruously re-modelled by M. Barillet (p. 39) in the old French style, which is ill-adapted for the Oriental vegetation, but it also contains some beautiful rose and geranium beds. Among the tropical plants we remark the beautiful Indian lemon-shrub and a huge lebbek-tree (p. lviii). An artificial hill in

the garden commands a good survey of the grounds. The large building to the N. is a house of correction.

The 'Abbâsiyeh, which lies in a healthy situation on the edge of the desert, about $1\frac{1}{2}$ M. to the N.E. of the *Bâb Husênîyeh* (Pl. E, 1; p. 64), is a group of houses and barracks, founded by 'Abbâs Pasha in 1849. On the right side of the principal street stand the *Hôtel Abbas* (p. 25) and the viceregal *Military School and Barracks*, equipped in the European style; on the left side are the *European* and the *Austrian Hospitals* (p. 28), more *Barracks*, the conspicuous *Fadawîyeh Mausoleum* (end of the 18th cent.), and the viceregal *Observatory* (to be removed to Helwân; see p. 155). — The railway-station of *Demirdâsh* (p. 106) lies to the W. of 'Abbâsiyeh; a goods-line thence to Helwân passes through the village.

The main road at 'Abbâsiyeh crosses the embankment of the old railway to Suéz, and, near the station and village of *Kubbeh* (p. 106), also the railway to Merg. About $1\frac{1}{2}$ M. from 'Abbâsiyeh, not quite halfway to Maţarîyeh, it passes the garden (no admission) of the winter-residence of the present Khedive (marked *Palais Taufîk* on our Maps). — Thence to *Maţarîyeh*, see p. 106.

The *Gebel el-Ahmar*, or *Red Mountain*, rises to the E. of 'Abbâsiyeh. At its base, reached by a carriage-road diverging to the right a short distance outside the *Bâb Husênîyeh* (p. 64), is an old *Viceregal Château*. The mountain consists of a very hard miocene conglomerate of sand, pebbles, and fragments of fossil wood, cemented together by means of silicic acid, and coloured red or yellowish brown with oxide of iron. For many centuries the quarries here have yielded excellent and durable mill-stones, and material for the construction of the roads of Cairo and Alexandria.

6. The Museum of Gîzeh.

The *Electric Tramway* to the Pyramids passes near the Museum; fares from the Great Nile Bridge 10 mill., 5 mill.; time 14 minutes. Visitors should bear in mind that the Great Nile Bridge is closed for traffic twice daily (comp. p. 75).

On the left bank of the Nile, opposite the island of Rôḍa, stands the Palace of Gîzeh, just below the now decayed village of *Gîzeh*, which is mentioned in the middle ages as a summer-residence of the Mameluke sultans. This palace now contains the great viceregal collection of Egyptian antiquities. — We cross the Nile by the *Great Iron Bridge* from *Kaşr en-Nîl* (p. 75) to the starting-point of the electric tramway on the island of Gezîreh (p. 75), and then cross a second bridge (*Pont des Anglais*; to the left the custom-house), over the periodically dry arm of the Nile. Beyond this bridge the busy road to Gîzeh, which is shaded by beautiful lebbek-trees, diverges to the left and skirts the bank of the Nile, which is peopled by a motley throng. (The road straight on leads to the railway-station of Bûlâk ed-Dakrûr, p. 130.) On the right are the buildings of

the *Survey Department* (Director, Capt. Lyons) and the *Mudiriyyeh* of the province of Gizeh, and a fine view of the Pyramids. The tramways halt at the Zoological Gardens (p. 105) and at the landing-place for the ferry from Old Cairo (p. 69), about 5 min. walk from the entrance of the Museum in the palace of Gizeh.

The **Palace of Gizeh**, a huge rambling edifice, built in a light and unsubstantial Oriental style, with about 500 saloons and apartments, was erected by the Khedive Isma'il for his harem at a cost stated at 120 million francs. In 1889 the *Museum of Egyptian Antiquities*, formerly at Bûlâk, was installed here, but the process of transferring this valuable collection to a more suitable and safer edifice, recently completed, has begun (see p. 40).

The ****Museum of Egyptian Antiquities** is the most valuable collection of the kind. It was founded by the eminent French Egyptologist *Aug. Mariette* (d. 1881). The present director is the no less eminent *G. Maspero*; the conservator is *Emil Brugsch-Bey*, assisted by *Ahmed Kamal Bey* and *G. Daressy*. — The earliest description of the Museum is Mariette's '*Les Principaux Monuments du Musée de Boulaq*' (1864); Maspero also published a '*Guide du Visiteur au Musée de Boulaq*' (1884). The present detailed *Catalogue* (1894), which is sold at the entrance, though not perfect, is quite indispensable for students. The more important and the more recently acquired objects are provided with full descriptive labels in French. Owing to the alterations consequent upon the removal to the new building, the following description does not pretend to accuracy on all points.

The museum is open in winter daily, except Mon. and Frid., from 9.30 till 4.30, in summer (16th April to 15th Oct.) from 8.30 to 12; admission 5 piastres, free in summer. Sticks and umbrellas are given up at the entrance and returned at the exit (no fee).

A special room is reserved for *Students*; apply to the director or to one of the conservators. — In the *Sale Room* (R. lxi) duplicates, etc., of the antiquities may be purchased, at prices fixed by the Museum authorities and plainly marked on the objects offered. Purchases here made have, of course, a guarantee of their genuineness (comp. also p. xv). A permit to export is given with each purchase. — Travellers going on to Upper Egypt should provide themselves here with a **GENERAL ADMISSION TICKET** of the *Service des Antiquités de l'Égypte* (£ 1 E.; comp. p. 184), admitting them to all monuments.

In the *Garden* near the entrance is a tall pedestal supporting a *Sphinx* in red granite, with the names of the Pharaoh Ramses II., added later. On the right of the road to the palace is the top of an *Obelisk*, dating from the reign of Queen Makerē, whose figure was replaced by sacrificial tables under Thutmosis III. On a platform of masonry in front of the main entrance rests the marble sarcophagus of *Aug. Mariette* (see above).

THE GROUND FLOOR

contains the more ponderous monuments of the collection and the ornaments.

a. Monuments of the Ancient Empire (ca. 2500-2200 B.C.).

ROOM I. — *The Most Ancient Monuments, some dating from before the 4th Dynasty.*

To the left of the entrance: Limestone statue of a kneeling man, from Kôm el-Ahmar (p. 196). — *2. Three wooden reliefs, of very delicate workmanship, from a tomb at Saqqâra, representing *Hesi-rê*, the deceased, standing and seated at table.

To the right of the entrance: *3. Fragment of stucco, with the lifelike representation of six geese, from the wall-lining of a tomb at Meidûm (p. 192).

In the middle of the room: 4, 5. Two sacrificial tables in alabaster. Two lions support each of the tables in a slightly tilted position, so that the libations ran down into a vase placed between the tails of the lions. — *6. Group in limestone of Prince Rahotep and his wife Nofret, found in 1870 in a maştaba near Meidûm, the colouring still remarkably fresh. The facial expression is excellent, and the eyes, made of coloured quartz, impart a very lifelike air to the figures (end of the 3rd Dyn.). — 8, 9. Two steles in the form of false doors, with the name of Sethu (4th Dyn.).

In the Glass Cases: *1337. Forty Egyptian soldiers, armed with shields and spears; *1338. Forty negro soldiers with bows and flint-headed arrows, from a tomb at Assiût (p. 214), dating from the Middle Empire.

S. side of the room (opposite the windows): 10. Stele, representing the façade of a palace; 11, 12. Door-posts, with relief of Tepes, wife of Kha-bew-Sokar (limestone); 16. Stele in the form of a door, from the tomb of Kha-bew-Sokar (3rd Dyn.). All these are from Saqqâra.

E. side: 13. Stele from the tomb of Sheri, priest of Kings Send and Per-ebesen (2nd Dyn.); 15. Round sacrificial table of alabaster (Saqqâra); 1. Granite statue of a kneeling man, archaic.

ROOM II. In the front part of the room: 1339. Wooden ship with two cabins, from the tomb of Mesehti, at Assiût; 1198. Coffin and mummy of Queen Makerê (from Dêr el-bahri, p. 278); 21. Statue of Yetep, a reciting priest. — In the centre: 17, *18. Statues of Ra-nofet, a priest, ranking among the most perfect specimens of Egyptian art (5th Dyn., Saqqâra). — Between these: 77. Statue of *Ti*, of the same period, found in the serdâb of his tomb at Saqqâra (p. 141). 20. Limestone statue of a legal official named En-Sekba; *25. Admirable limestone statue of Wer-ye-en-Ptah, a judge and scribe. Smaller statues from tombs of the Ancient Empire. 1189. Coffin and mummy of Zet-Ptah-ef-onkh (Dêr

el-bahri; p. 278); 1238. Finely wrapped mummy of Eset-em-Kheb, in a coffin (Dér el-bahri); 1402. Rude wooden coffin in the shape of a chest, containing a mummy lying on the left side, with a head-rest (6th Dyn.; from Deshâsheh). On the wall: Stele (false door) of Yehet, with elegant representations of the deceased, her husband, and members of her family.

*19. *Wooden Statue* from Saqqâra, known as the *Shêkh el-Beled* (village-chief), a name given to it by the Arabs on account of its resemblance to a well-fed specimen of that modern functionary.

The feet, which had been broken off, are restored, but the rest of the figure is in its original condition. The arms are separately worked and attached to the body. The upper part of the body and the legs are bare, while from the hips hangs a kind of apron folded in front. In the hand is the long rod of office. The round head with its short hair, and the portrait-like, good-natured face are remarkably lifelike. The eyes were put in. They consist of pieces of opaque white quartz with pupils formed of rock-crystal, and they are framed with thin plates of bronze, the edges of which form the eyelids.

*1310. Limestone figure of a seated Scribe, from Saqqâra; the eyes were inserted. The colouring is well preserved. — 1311. Seated limestone statue, with inlaid eyes.

24. Limestone stele of Hesi, keeper of the corn-magazine, the treasury, etc.

S. side: 29, 30. Wall-panels from a niche in the tomb (mastaba) of *Sabu*, high-priest of Ptah, at Saqqâra.

No. 29 represents the deceased sitting at a table covered with slaughtered cattle, flowers, and fruit. No. 30 has various scenes: above we see *Sabu* seated beneath a canopy, with attendants bringing offerings; servants drawing the statues of the deceased to the tomb; female figures, representing villages, with offerings; the cutting up of slaughtered oxen; the deceased navigating the Nile; at the foot, the deceased inspecting his cattle.

In the back (E.) part of the room: 33. Headless statue of King Khephren (in diorite); 1175. Coffin and mummy of King Amosis (18th Dyn.; found at Dér el-bahri); 34. Stele of Hep, a land-steward (6th Dyn.); *35. Female torso (in wood), found in the grave of the Shêkh el-Beled, and probably representing his wife.

1340. Glass-case with wooden figures from a tomb at Mér: Group of women brewing; man roasting a goose; woman grinding corn and a man seated before a fire; servant with a box and bag; man baking, with an oven in front of him; potters, etc.

Room III. In the centre, Coffins and mummies of kings from Dér el-bahri (comp. p. 101): *1180. Sethos I.; *1181. Ramses II. the Great, the Sesostris of the Greeks (son of Sethos; 19th Dyn.); *1182. Ramses III.; 1177. Amenophis I. (18th Dyn.), with garlands of flowers, the head wearing a mask; 1178. Thutmosis II. (18th Dyn.); 1179. Coffin of Thutmosis III. (18th Dyn.), much damaged and stripped of its gilding; 43. Statue of a high government official (limestone; 6th Dyn., Saqqâra); 44. Statue of Khui, in limestone, with two women crouching at his feet.

*42. Khephren, builder of the 2nd pyramid, a statue of a late

period; 39. Granite statue of King Ra-en-woser; 37. Alabaster statue of a king. The last two are from Abydos.

W. wall: 55. Door-shaped stele from the tomb of Prince Woser, at Khizâm (between the Ancient and Middle Empires).

N. wall. *Case A*: Smaller articles from tombs of the Ancient Empire; small bronze and alabaster vases; sacrificial geese, in limestone; small tablet with sacrificial offerings. — *Case B*: Vases and sacrificial tablets.

E. wall: 46, 45. Headless statues of Khephren, from the granite temple at Gizeh (p. 124); 38. Alabaster statue of King Men-kew-Hor (5th Dyn.); 41. Alabaster statue of Khephren; 40. Diorite statue of Mencheres (Mycerinos), from Abydos.

S. wall: 49. Inscription, in which the deceased Una, a high official, records his exploits under the three Pharaohs, Teti, Pepi I., and Mer-en-rē.

Room IV. Steles, sacrificial stones, and statues dating from the Early Empire. In the centre: Coffin of a court-official of King Mencheres.

Room V. In the centre: *64. *Statue of King Khephren*, found in the well of the granite temple (p. 126).

The king is represented in life-size, sitting on a throne, which is borne by lions. At the sides of the seat are the arms of Egypt; and on the back is a hawk, protecting the king's head with its outspread wings. The statue (diorite) is the work of a late period.

*74. Sarcophagus of Prince Bef-Hor, in pink granite, embellished with representations of palace-façades. — *1341. Wooden statue of the guardian spirit (Ka) of King Hor, represented as a nude man bearing the hieroglyph 'Ka' on his head; found in the king's tomb beside the S. brick pyramid at Dahshûr (p. 153). — 1344. Two alabaster sarcophagi (Middle Empire), from Dahshûr; 1345. Sandstone chest, painted in imitation of granite, for the entrail-jar of Khnemhotep, from Dahshûr. Four stone-chests for entrail-jars, from Dahshûr.

N. side (entrance-wall): 68, 69. Door-shaped stele and broad pillars from a tomb at Sakḥâra.

E. side: 1343. Stele and sacrificial table from a tomb of the Middle Empire, at Dahshûr.

S. side: 1346. Entrail-jars, with lids in the shape of human heads, found in tombs beside the N. and S. brick pyramids at Dahshûr. — Various sticks from tombs at Dahshûr.

W. side: 1342. Wooden naos, in which the statue No. 1341 stood.

This room also contains statues and large door-shaped steles of the Ancient Empire.

Room VI contains door-shaped steles and statues, all dating from the Ancient Empire.

Room VII. — The glass-cases in the middle of the room contain the *Ornaments.

N. side: *Table Case* containing **GOLDEN ORNAMENTS, found in 1894 by J. de Morgan near the N. and S. brick pyramid sat Dahshûr (p. 153). The principal pieces, illustrating the high pitch of skill attained by Egyptian goldsmiths about 2000 B.C., are the following. — 1348. Belonging to *Princess Sit-Hathor* (12th Dyn.): *a.* Gold Breast Ornament in the shape of a temple, inlaid in a mosaic style with cornelian, lapis lazuli, and turquoises; in the middle is the name of Usertesen (Sesostris) II., supported on either side by a hawk perched upon the hieroglyphic symbol for 'gold', and wearing the Egyptian double crown. *b.* Six gold shells, from a necklace. *d.* Two lotus flowers tied together. — 1349. Belonging to the *Princess Merit*: *b.* Gold Breast Ornament inlaid with gems; at the top is a vulture with outspread wings, representing Nekhbet, the patron-goddess of the king; below is the name of Usertesen III., to the right and left of which are two hawk-headed sphinxes, as symbols of the king, each trampling upon two foes. *a.* Breast Ornament of the same kind; at the top is the vulture, below is the name of Amenemhêt III., on either side of which the king appears, grasping a kneeling Asiatic by the hair and smiting him with a club. *c.* Golden Shell, ornamented with a water-lily (so-called *Nymphæa*) inlaid in coloured gems. *g, h.* Two small golden cosmetic boxes, one with zigzag ornaments, the other with inlaid gems. *i.* Two Bracelet Ornaments in gold and coloured gems, showing the name of Amenemhêt III. *q, r.* Cosmetic boxes in cornelian, lapis lazuli, golden shells, lions' heads (from chains), etc. — 1350. Found in the coffin of the *Princess Neb-hetepti-khrot*: *a.* Silver diadem inlaid with gems, with the uræus-serpent in front; *b.* Golden vulture's head; *c.* Two ends of a chain in the form of golden hawks' heads; *d.* Dagger-blade in gold; *f.* Portion of a scourge. Also bracelets, necklaces, golden pins, etc.

1361-1363. *Table Case*: **1361. Ornaments found in the tomb of *Princess Ita*, to the W. of the Pyramid of Amenemhêt II. at Dahshûr: *a.* Dagger with inlaid hilt; *b.* Bracelet of massive gold, *c.* Hawk in cornelian. Also chains; network of cornelian and porcelain beads.

**1362. Ornaments from the tomb of *Princess Khnumet*: *a.* Pair of golden hawks' heads, from the end of a breast-ornament; *b.* Gold chains; chain with various appendages; *c.* Clasps of bracelets. Chains and appendages of the finest workmanship.

**1363. Ornaments from the tomb (*serdâb*) of Khnumet: *a.* Golden wreath, with inlaid stones; *b.* Similar wreath; *c.* Golden twig, originally fastened to the front of *b*; *d.* Hovering hawk in chased gold, originally fastened to the back of *b*; *e.* Appendages for a chain, in the form of hieroglyphics. Magnificent gold chains, masterpieces of Egyptian goldsmith's work.

Table Case 1364 contains necklaces and bracelets found in the tombs of two princesses beside the Pyramid of Amenemhêt II., at Dahshûr.

Glass Case H: Amulets, statuettes of gods, and gold ornaments, found in 1889 by Prof. Flinders Petrie on a mummy at Hawara in the Fayûm.

Glass Case K contains the **JEWELS OF QUEEN AHHOTEP**, mother of Amosis I. (conqueror of the Hyksos), found with the mummy of the queen (p. 101) at Draḥ Abu'l Negga (p. 262) in 1860. From left to right: 962. Golden breast-ornament, formed of flowers, animals, rosettes, and other ornaments; 946. Bracelet of beads of gold, cornelian, and lapis lazuli; 944. Richly ornamented diadem, with a cartouche of Amosis I. and sphinxes; *943. Double-hinged bracelet, with delicately engraved gold figures on blue enamel representing (twice) King Amosis kneeling with the earth-god Keb behind him and two hawk-headed and two jackal-headed genii; 945. Pliable gold chain, 36 inches long, ending in the heads of geese, with pendent scarabæus in gold inlaid with lapis lazuli; 955. Golden boat, resting upon a wooden carriage with wheels of bronze, and containing figures of the steersman, skipper, and king (seated in the middle) in gold, and the rest of the crew in silver; 956. Boat and crew, all in silver; 950. Axe with a handle of cedar-wood encased in gold, inscribed with the name of Amosis (the bronze head, partly covered with gold leaf, bears inlaid ornamentations and inscriptions); *951. Dagger and sheath, both of gold, a model of grace; the top of the richly jewelled hilt is formed of four female heads in gold, and the junction of blade and hilt is covered with a head of Apis (the centre piece of the blade, in damascened bronze, should be observed); *953. Golden breast-plate inlaid with precious stones (the gods Ammon-Rē and Rē in a boat pour holy water upon King Amosis; on each side are hawks); 949. Mirror of gilt bronze, with a wooden handle shaped like a papyrus plant and overlaid with gold leaf; 947, 961. Anklets and armlets of gold; 964. Armlet, adorned with turquoises (in front is a vulture with wings of gold inlaid with gems); 948. Fan of wood mounted in gold, with the holes left by the ostrich-feathers with which it was originally furnished; 967. Gold chain, with three large flies. — 970. Golden breast-ornament of Ramses III., found at Der el-bahri (p. 100).

Glass Case F. *922. Six silver vases and bowls, from the ruins of Mendes (Tell Tmaï), probably some of the temple utensils (of a late period); 923. Silver ornaments from the corners of a naos. Adjoining, Silver spoon with a figure of victory inlaid in gold (Græco-Roman period).

**Glass Case D.* Utensils, figures, and other small objects of art.

Top Shelf. Incense-burner in gilded wood; 874. Glass vessels (chiefly of the 18th Dyn.).

Middle Shelf. 875. Meni and his wife Hent-onu. 877. Hippopotamus (in a swamp), surrounded by painted lotuses, butterflies, and birds. 902. Fine head of the god Imhotep. 885. Bronze Apis, turning his head (Roman). Two fine alabaster vases.

Bottom Shelf. *888. Ointment-vessel (?), with beautifully carved cow's head. *910. Small ointment-bowl, in the shape of a slave carrying a jar.

Adjoining is a similar but better example without a number. 688. Small bowl, with a dog running off with a stolen fish. 885. Man holding in front of him a naos with the figure of Ptah (in green fayence). 879-881. Wooden statuettes of priests. 1351. Collar adorned with figures of Isis and Nefertem and cats' heads. *891. *Statuette of the Vizier Ptah-mose*, in white and coloured glass-paste, of exceptional beauty. 900 bis. Figures of the dead, among the earliest Egyptian bronzes (New Empire). *886. Hair-pin, in the shape of a man standing upon a papyrus-flower (Middle Empire). 889. Bowl with a handle in the shape of a girl rowing through a swamp. 909. King's head in blue porcelain. 896. Bowl in the form of a girl swimming and holding a duck. 896 bis. Bowl-handle in the form of a girl swimming. *889. Bowl in the form of a recumbent cow. 903. Bronze figure of a priest bearing a figure of Osiris, from the Serapeum. 912. Fine ivory figure (Ancient Empire). 890, 890 bis. Bronze figures of kings (late period). 908. Small wooden head of a woman, in excellent workmanship of the Middle Empire.

Glass Case L: Golden and silver ornaments of various epochs. 972, 972 b. Valuable earrings, bearing the name of Ramses XII.; 974. Broad fillet of thin gold, of the Greek (Ptolemaic) period, with fine gorgon's face. Also bracelets, rings, and earrings of Syrian workmanship; 981-984. Statuettes of gods, in gold. 991. Persian ornaments; similar articles of Greek, Roman, and Byzantine origin.

N. side of the room, to the right of the entrance: *Cabinet A.* Statuettes dating from the Ancient Empire: 87. Man with a sack on his shoulder and his sandals in his hand (5th Dyn.); 88. Man and woman brewing; 89. Kneeling priest; no number, Women grinding corn, men pouring beer into jugs.

N. side, to the left of the entrance: *Cabinet B.* Statuettes from Gizeh and Saqqāra: *78. Dwarf named Khnemhotep, keeper of the wardrobe; *79. Limestone statuette of the chief brewer Nofer, one of the finest examples of Egyptian sculpture of the 5th Dyn.; *80. Wooden statuette of a man in a cloak, the head unusually expressive (later period).

S. side: 82. Limestone relief: Ipi, governor of the palace, with his wife Senbet and his two daughters; Ipi, borne in a litter, inspects his harvest and cattle; ships.

W. side. Limestone reliefs from a tomb: 83. The two upper rows represent field-workers, the third the making of beer; in the lowest row are carpenters, makers of stone-vessels, goldsmiths, sculptors, and a scribe weighing gold. 84. Boatmen quarrelling; 86. Dancers and musicians.

Room VIII. Reliefs from tombs. — In the S.E. corner: 91. Shepherds pasturing their flocks; below, shepherds and fishermen preparing for a meal. — In the S.W. corner: 92. The deceased Enkheftka, seated before a sacrificial table, receiving the gifts of his servants; beneath, animals for sacrifice are being slaughtered. — In the N.W. corner: 93. Ape-seizing a man by the leg. — In the N.E. corner: 94. Boatmen, engaged in the transportation of fruit and other provisions, fall into a quarrel and attack each other with their oars. — In the middle: 95. Wooden statuette of Zez-em-onkh, of excellent workmanship but much damaged (5th Dyn.).

ROOM IX. In the middle: 96. Sarcophagus in pink granite, which once contained the remains of Khufu-onkh (4th Dyn.; from Gîzeh). The sides are embellished with palace-façades. — 97. Sarcophagus of Prince Ka-em-sekhem in pink granite, with rounded corners. 98-100. Door-shaped steles.

S. side. *Case A*: 102. Small boat; beside it, five other boats; 103. Model of a granary; 104. Model of a small house with a court in front (both found at Akhmîm); 105. Small chest, containing models of implements, vases, etc. (6th Dyn.).

ROOM X. 107. Remains of the mummy of King Onnos (5th Dyn.), from his pyramid (p. 134); 109. Coffin chamber from the tomb of Tesheri at Saqqâra (6th Dyn.). Wooden coffin of Teti.

ROOM XI. **Group in wrought copper, representing King Pepi I. and his son Methusuphis, found in 1898-99 at Kôm el-Aḥmar. 106. Mummy of the just-mentioned Methusuphis. Door-shaped steles of the 6th Dyn., from Abydos and Akhmîm. — *Cabinet A*: Mummy-wrappings, vases, and other objects of the 6th Dynasty.

Rooms XII, XIII, & XIV contain monuments illustrating the transition from the Early to the Middle Empire: steles from Abydos, Akhmîm, Rizakât, and Meshâikh, nearly all of crude execution. — Two wooden coffins with peculiar hieroglyphics, from Akhmîm.

b. Monuments of the Middle Empire and of the Hyksos Period (XII-XVIII. Dyn.; 2200-1600 B.C.).

ROOM XV. E. side: 110. Stele of Khewew, son of Entef (11th Dyn.), interesting to epigraphists on account of the still visible squares, marked upon it to ensure accuracy in the drawing of the hieroglyphics and designs; 111. Stele of the nomarch Entef, found like No. 112 at Drah Abu'l Negga (Thebes); 112. Stele of King Entef (11th Dyn.), of historic importance; 113. Relief representing King Mentuhotep slaying prisoners (11th Dyn.); *114. Sacrificial chamber of Harhotep, with representations of the domestic utensils required by the deceased. 116, 115. Inner and outer coffin and mummy of a lady of the royal harem (11th Dyn.); the necklace and tattooed body should be noticed.

ROOM XVI (*Hyksos Room*). W. side: 122. Statue (granite) of Nofret, queen of Usertesen I. (Sesostris I.; 12th Dyn.).

In the middle of the room: *1353. Two wooden boats, probably used in funeral celebrations, found at Dahshûr (p. 153).

E. side: 124. Head of a king, in grey granite, from Bubastis (p. 162); 125. Colossal bust of a king of the Middle Empire, with the name of King Merenptah of the 19th Dyn. afterwards added on the breast (grey granite); 126. Cast of the head of a king's statue from Bubastis, now in the British Museum (resembling No. 124); *Portrait-statue in yellow limestone of Amenemhêt III., from Ḥawâra

in the Fayûm (p. 179). 129. Lower part of a statue of the Hyksos King Kheyan, found at Bubastis.

133-135, 137-139. Statues of kings with high cheek-bones, folds about the mouth, and other peculiar and foreign facial characteristics, and with hair and beards unlike those of Egyptians. These were formerly regarded as Hyksos princes (p. lxxxi), but are now attributed with greater probability to the end of the 12th Dynasty.

133. Group in grey granite, found at Tanis (p. 156).

Two water-deities are offering a god fish upon lotus-stems, while they carry other fishes and birds in nets. The name of Psusennes is engraved on the front.

*134. Sphinx in black granite, from Tanis, the restored parts recognisable by their darker hue.

An inscription on the right shoulder, afterwards effaced, mentions Apepi (Apophis), the Hyksos king. Merenptah and Ramses II. subsequently caused their names to be inscribed on the base, and Psusennes engraved his on the breast of the statue.

135. Head of a sphinx, with the name of Merenptah added at a later date; 137. Head of a king, from Medinet el-Fayûm (p. 176); 138. Three heads, in grey granite; 139. Sphinx, in limestone, found at El-Kâb (p. 311).

140. Large limestone sarcophagus of Tagi, from Thebes. The interior is adorned with well-preserved representations of articles required by the deceased in the future life.

ROOM XVII. In the middle of the room are wooden coffins of the Middle Empire, including 142. Coffin of Kheperkerē with representations of doors on the outside. Glass Case with boats of the sun and sepulchral gifts, from Bersheh (p. 201).

Glass Case to the right of the stairs. Articles found in tombs near the pyramids of Lisht: sticks, sceptres, weapons; entrail-vases with lids in the shape of human heads; wooden statuette of a man.

Beside the stairs: Wall-paintings from tombs of the 6th Dyn., at Dahshûr (p. 153). Painted pavements from the palace of Amenophis IV. at Hawâta (p. 210).

ROOM XVIII. Portions of painted wooden coffins, dating from the Middle Empire.

ROOMS XIX and XX. Wooden coffins of the 11th and 12th Dyn.; sacrificial tablets, and numerous steles from Abydos.

ROOM XXI. *Nine colossal statues of Usertesen I., in fine limestone, found near the S. pyramid of Lisht (p. 192), of admirable workmanship (especially in the reliefs on the throne). — *1354. Outer and inner wooden coffins of Mesehti, nomarch of Assiût.

The mummy reclined on a bed in the inner coffin, but only its golden mask is now left. Beside it are various articles for the use of the dead in the future life: head-rests, mirror, sandals, bronze washing apparatus, sticks, bow and arrows, etc. The ship (No. 1339) in Room II. and the soldiers (Nos. 1337-200) in Room I. were found in this tomb also.

c. Monuments of the New Empire and the Subsequent Period
(1600 B.C. to the Conquest of Egypt by Alexander the Great).

Room XXII. 146, 147. Two arms from a colossal pink granite statue of Ramses II., found at Luxor; 148. Large scarabæus of pink granite.

Room XXIII. On the walls, tombstones and reliefs: 150. King Amenophis IV. (18th Dyn.) worshipping the sun, from Tell el-Amarna (p. 203). 151. Amenophis IV., with his wife and two princesses, worshipping the sun, from the king's tomb at Tell el-Amarna (p. 203). 153. Ramses II. and the god Ptah-Tatenen.

Room XXIV. *155. Sacred boat, of pink granite, found in 1892 in the temple of Ptah at Memphis, a most rare and beautiful specimen.

Room XXV (*Ethiopian Room*) contains memorial stones of Ethiopian kings, found at Napata. 160. Stele of Piankhi (p. lxxxiv), celebrating his victories over Egyptian princes; 161. Har-si-yott, describing his victorious campaign in Nubia; 162. Tanut-amon recounts his campaign against the Assyrians in Memphis. — E. side: Esperutê records his accession (ca. 650 B.C.). — *164. Portrait-head in dark granite of Taharka (the Tirhakah of the Bible), the Ethiopian conqueror (25th Dyn.); negro cast of features, nose mutilated. The same negro cast is clearly seen in the relief of this king on the under-mentioned Esarhaddon Stele.

W. side: 165. Tablet excommunicating two families, who had committed a crime in a temple, from Napata. 166. Fine head, from a colossal statue of Ramses II. (Luxor).

In the middle of the room: 167. King Merenptah, holding a figure of Osiris (19th Dyn.). — *Stele with inscriptions of Amenophis III., referring to his buildings, and of Merenptah, referring to his victories over the Libyans ('Israel Stele').

This stood originally in a temple of Amenophis III. at Thebes and was afterwards used by King Merenptah, who inscribed upon the back a hymn, concluding with the words: 'Israel is wasted and his seed is brought to nothing'. This is the earliest mention of Israel in any Egyptian inscription. The stele was discovered by Flinders Petrie in a temple at Thebes (p. 287).

By the window: *1377. Stele of Amenophis III., referring to his victories, with fine reliefs.

S. side of the corridor leading to R. XXVI: Coloured cast of the *Esarhaddon Stele*, found at Senjirli, and now in the Berlin Museum.

On the front of the stele appears the Assyrian King Esarhaddon (681-668 B.C.), in royal garb and wearing the Assyrian crown, holding a mace and a fan (?). Before him stand the defeated Pharaoh, Taharka (of a negro type, with the royal serpent on his brow), and a Syrian prince (with beard, crown, and long robe), with cords fastened to their lips and held by the victorious Esarhaddon in his left hand. The inscription gives a minute account of the conquest of Egypt and Ethiopia after the defeat of Taharka at Memphis.

E. side: 169, 170, 171. Reliefs from the 18th Dyn. (Gizeh); 172, 172b. Reliefs from the tomb of Har-min, representing a funeral; 173. Relief of a funeral and funeral dance. — *174. *Alalaster Statue*

of *Queen Amenertais*. The cartouches (effaced) are those of her father Kashta and her brother Shabako (25th Dyn.).

Room XXVI. — S.W. Gallery: 176, 177. Heads from statues of Ramses II. and Ramses IV. (both of syenite and found at Bubastis).

W. Gallery: 179. Group of *Zai* and his sister *Nayē*; at the back, the same figures seated at a banquet, with *Sunro*, priestess of Ammon (19th Dyn.); 182. Pillar with representations of Ramses II. offering libations. 183. Group of Ammon and Mut seated side by side, with dedicatory inscription of King Sethos I. (19th Dyn.).

N. Gallery: *185, *186. Statues of Ptah, found in 1892 in the Temple of Ramses II. in Memphis (7 ft. and 10½ ft. high respectively); 188. Head of a statue of Amenophis II.; 191. Head of Ammon; the eyes were inlaid (Karnak). 192. Bust of Thutmosis III.; 194, 195. Two figures of *Khai* (No. 194 holds a small shrine with an image of Osiris, and No. 195 another with an image of Rē); 196. Sitting colossus of a king, in grey granite (probably 12th Dyn.), with the names of Ramses II. subsequently added; *197. Fine head in black granite with mild and regular features, perhaps King Haremheb; *198. Head of a queen, found at Karnak along with No. 191 (see above); 200. The chief priest Ptahmosē, a contemporary of Thutmosis III., in a naos; 201. Bust from a limestone statue of a king, a fine work of the 18th Dynasty.

E. Gallery: 202. Pink granite statue of Thutmosis III.; 205. Statue of the scribe Amenhotep, with his writing-apparatus hanging over his shoulder, from El-Hibeh (18th Dyn.); *206. Limestone statue of a god, dedicated by Amenophis II. (18th Dyn.), with inlaid eyes; 207. Amenophis IV. (comp. Nos. 83, 90, 93, 194, 199, etc.), with his wife and daughter, adoring the sun-disk (18th Dyn.); 210. The lion-headed goddess Sekhmet, dedicated by Amenophis III. in the temple of Mut at Karnak.

*213. Triumphant monument of Thutmosis III., from Karnak.

In the upper part appears the king sacrificing to Ammon-Rē, with the patron-goddess of Thebes behind him. In the poetic inscription the king is hailed as a victor by Ammon and the conquered lands are recounted.

214. Black granite statue of Thutmosis III. (18th Dyn.); 215. Door-shaped stele of Pu-em-Rē, second prophet of Ammon (18th Dyn.).

S.E. Gallery: 217. Sacred serpent, dedicated by Amenophis III. in the temple of Har-khent-khetey at Athribis (Benha).

Central court: Memorial stone of Amenophis IV. (see above), afterwards used again under Haremheb (18th Dyn.); fragment of an obelisk with the name of Ramses IV., probably from Heliopolis.

Room XXVII (Gallery) contains steles and inscriptions of the 18th and 19th Dynasties. — *218. The celebrated *Tablet of Sakḥāra*, found in a tomb at Sakḥāra. On one side is inscribed a hymn to Osiris and on the other appears the scribe Tunri praying to 58 Egyptian kings, whose names are arranged in two rows, beginning with Merbapen (1st Dyn.) and ending with Ramses II.

Room XXVIII (Open court): 223. Colossus of Usertesen I. (12th Dyn.) in the form of Osiris; 224-227. Colossal statues, on which the name of Ramses II. was placed at a later date (No. 224 from Abuqîr; the rest from Tanis).

Room XXIX (Gallery): 228, 229. Fragments of pillars from the tomb of Prince, afterwards King, Haremheb (18th Dyn.); the Uræus serpent on his head was added after his accession to the throne. *230. Amenophis III. before Ptah, an admirable piece of work.

Room XXX. — 231. Painted statue of Mut-nofret, mother of Thutmosis II. *236. Caricature of the queen of Punt, from the reliefs of the temple at Dêr el-bahri (p. 278). 237. Relief of the ass of the preceding.

Room XXXI (Saïte Period). In the middle of the room: 241. Granite sarcophagus of Psammetikh II. — E. side: 245. Granite naos dedicated in a temple at Esneh by the Ethiopian King Shabako.

Room XXXII. 252. Fragment of a naos dedicated by Nektanebos in the temple of Saft el-Henneh near Bubastis; both outside and inside are crowded with inscriptions and representations. No number, Memorial stone of Nektanebos, from Naucratis, referring to the imposts on the Greek factories at Naucratis and on the imports at that place. *254. Four bas-reliefs of the Saïte period; one represents the scribe Psamtik superintending the transportation of gold ornaments intended for his tomb; another shows him receiving votive offerings.

Room XXXIII. Tombstones from Sakḳâra, Abydos, Akhmîm, etc.

Room XXXIV. Tombstones, chiefly from Abydos.

d. Monuments of the Ptolemaic, Roman, and Coptic Periods (4th cent. B.C. to the 4th cent. after Christ).

Room XXXV. 272. Group of the god Ammon and an Ethiopian queen from Meroë, of the latest period of Egyptian influence in Ethiopia.

E. side: 277. Stele from Akhmîm; stele from Hassaïa, near Edfu, painted and gilded; sacrificial tablets; four small votive pyramids.

W. side: 273. Beautiful tombstone from Akhmîm; 274. Three tombstones from Hassaïa, finely executed and with well-preserved colouring.

Room XXXVI. E. side: 278. Memorial stone of Ptolemy Philadelphus, from Pithom (p. 163), recording his exploits and his benefactions to Egyptian temples; 279. Finely worked limestone tombstone from Akhmîm.

W. side: 283. Memorial stone of Ptolemy Soter, found in 1870 among the foundations of the mosque of Shêkhûn at Cairo (p. 53); it relates to a gift of lands to the gods of Buto, and is dated in the

7th year of the reign of Alexander II. (son of Alexander the Great), whose satrap Ptolemy calls himself. — 284. Memorial stone, found at Mendes.

ROOM XXXVII. Monuments with demotic inscriptions. By the N. wall: Fragments of statues of the Ptolemaic and Roman periods.

ROOM XXXVIII. Tombstones and reliefs of the Ptolemaic and Roman periods.

ROOM XXXIX. Greek tombstones, some of which have Egyptian designs.

ROOM XL. *289. Beautiful limestone stele, showing a woman in a mourning attitude, to whom her daughter hands a lyre; a Greek work of the 3rd cent. B.C., Attic in character though found at Alexandria.

*290. The famous *Decree of Canopus*, in three languages, found at Tanis (p. 156).

The decree appears above in hieroglyphics, or the *Ancient Egyptian* written language, below in *Greek*, and on the margins in the popular dialect written in the *Demotic* character. The decree was pronounced by an assembly of the priests in the temple of Canopus on 7th March (17th Tybi), B.C. 238, in the reign of *Ptolemy III. Evergetes I.* It praises the king for having brought back the images of the gods from Asia, gained many victories, preserved peace in the land, and saved it from imminent famine by his forethought in remitting taxes and importing corn. In token of gratitude a resolution is passed to institute new festivals in honour of the king and queen and their ancestors, to call all priests also 'priests of the divine Evergetæ', to found a new sacerdotal caste to be named after Evergetes, and introduce an improvement in the popular calendar so that the festival of Evergetes may always be celebrated on the first day of the year as in the year of the decree. It is also resolved to pay permanent honour to the *Princess Berenice*, who died young and unmarried, and to celebrate certain yearly festivals to her memory. The inscriptions lastly declare that the decree is to be inscribed in the holy (hieroglyphic), the Egyptian (demotic), and the Greek languages, and to be exhibited in the temples.

290b. Another copy of the same decree found at Kôm el-Hisn (Lower Egypt). Over the central E. window: no number, **Colossal Female Head* (Demeter or Kora?) of Greek marble, a Greek work of the 4th or 3rd cent. B.C.

**291. *Marble head of a Gaul*, an original Greek work of great beauty, dating from the beginning of the Ptolemaic period (p. clv).

This head may be compared with those of the Dying Gaul in the Capitoline Museum and the Group of Gauls in the Museo Boncompagni at Rome, though it is executed in an entirely different style. The workmanship is much freer, fresher, and less careful; the back of the head and neck are but partly worked. Only the head, throat, and part of the drapery are preserved. They appear to have belonged to a statue of a man represented in the most energetic movement, probably fighting. The head is thrown back towards the right shoulder and the eyes look upwards in keen excitement.

292. Block of sandstone, with a frieze containing the names of Psammetikh I. and Shabako (or Tanut-Amon). Below is a long Greek inscription with the names of the emperors Valens, Valentinian, and Gratian. — 294. Black basalt statue of the Egyptian scribe Hor, carved under Greek influence.



South

MUSEUM OF GIZEH (GROUND-FLOOR).

South



MUSEUM OF GIZEH (FIRST FLOOR).

*295. Siren playing the lyre, found in the Greek Serapeum at Sakḳāra.

296, 296b. Monuments from Memphis, referring to the worship of Mithras; 298. Large porphyry statue in the late-Roman style (Alexandria; head wanting); 300. Græco-Roman marble statue; 302. Porphyry bust of a Roman emperor, perhaps Maximianus Herulius (305-313 A.D.); beside it a Roman portrait-bust, completely polished, from about the reign of Trajan; 303. Marble statue of a Roman lady; 304. Granite stele, with the name of the Emperor Trajan (from Ptolemais). — *306. Colossal marble face of Serapis (only the face and portion of the throat preserved), the new god introduced by the Ptolemies, erroneously named 'Nile God'. 310. Relief from Luxor of Isis and of Serapis killing a gazelle (perhaps a form of the god Antæus, p. cxxv).

In the N.W. corner: no number, Trilingual inscription of C. Cornelius Gallus, found at Philæ (p. 343) in 1896. The inscription dates from the first year of the Emp. Augustus and in hieroglyphics, Latin, and Greek extols the military exploits of Gallus in Egypt.

Rooms XLI and XLII. Tombstones and other monuments of the Coptic Christian period, the most important being Nos. 311-314.

We return to Room XL, whence a staircase ascends to the upper floor. — On the staircase, marked XLIII on the plan: —

e. Alexandrian Terracottas and Græco-Roman Glass.

This collection of terracotta figures of the Roman period is the largest of the kind in existence, next to that in the museum at Alexandria.

Case A. Representations of Harpocrates, the son of Osiris and Isis, recognized as a child by the finger in his mouth and the lock of hair. He appears in innumerable forms, sitting or standing, with the urn, on horseback, on the goose, or on the Uræus-serpent, as a warrior, etc.; once (No. 315) with a hieroglyphic inscription.

Case B. Top row, to the left: Nubian slave with basket of fruit. Central compartment: Isis ending in a serpent's body; Aphrodite beside the bath; Sphinx. — Second row: Figures of Priapus. Central compartment: Serapis seated with Cerberus by her side, Isis, Canephora, etc. — Third row, to the left: in front, Selection of heads of caricature figures, which appear to represent comic personages, dwarfs, and also characters from the Alexandrian stage. Central section: Isis suckling the bull; Demeter with the torch; Zeus borne by the eagle. — Fourth row, central section, and below: Large number of dancing temple-attendants. — Bottom row, to the left: representations of the god Bes (p. cxxvii). The right compartment of the case contains figures of animals.

Case C. In the two top rows: Vessels of various shapes. Third row: Lamps in the shape of altars, houses, etc. Fourth row: 318. Lamp, with medallion in relief representing a Nile scene in a grotesque manner; caricature figures in a boat, with water-fowl and lotus-plants.

Case D. Vases, bowls, goblets, bottles, and ewers of coloured glass, some reticulated with glass-threads; a few moulded. No. 330 has an engraved design.

Case E. Top row: Zeus, Athena, Isis. — Fourth and fifth rows: Genre figures: Girl reading a book; priests carrying the sacred boat or an altar; peasant on a mule; sitting slave, etc.

THE UPPER FLOOR

contains the smaller antiquities and the mummies of kings and priests of Ammon.

a. Græco-Roman Objects.

ROOM XLIV. *Cases A and B:* Mummy-wrappings from Akhmîm. — *Case C:* Mummies from the Fayûm, with golden masks. 334. Mummy of a child; a portrait painted on linen here takes the place of the gold mask (2nd cent. after Christ). 335. Mummy of a child, with a portrait painted in wax-colours on a thin wooden tablet. — 336. Statuette of Venus wringing the water from her hair. — *Case E:* Glass vessels; bronze vases, fragments of bronze utensils. — *Case F:* Mummies with portraits, from the Fayûm, among which No. 337 may be specially mentioned, and the still finer female portrait beside it to the left, a veritable masterpiece. — *Case G:* 338, 339. Lamps. 340-343. Candelabra, in shape, decoration, and workmanship resembling those found at Pompeii and Herculaneum. 344. Mountings of a coffin, in lead. — *Cases H and I:* Mummy-masks. — *Case J:* 345. Two triangular stucco bas-reliefs of sirens, painted and gilded (belonging to the coffin No. 394 in R. XLV); 346, 347. Wooden tablets coated with wax, inscribed with seven lines in the Homeric style; 348. Two bronze military diplomas of the reign of the Emperor Domitian, found at Koptos. Above, wooden tablets from coffins, bearing the names of the deceased; 351. Fragment of a limestone statuette of Alexander the Great (?) as Hercules, of Greek workmanship. — *Case K:* Mummies from the Fayûm and from Gebelén.

Case L: Mummies and mummy-'cartonnages' from the Fayûm.

354. Mummy, with gold mask and garlands; 355. Similar mummy, with the name Artemidora several times repeated on the linen bandages; 356. Leaden coffin, from Alexandria; 357. Mummy of a man with portrait painted in the encaustic style upon wood; 358. Mummy with gold mask and garlands; *359. Richly gilded mask in remarkable preservation, with genii of the dead executed in enamel (from Mër); 360. Mummy of a woman named Thermutharion, with portrait upon wood in tempera (the wrappings are of pink cartonnage, with gilding); 1316. Two painted stucco-heads, from mummies; 1321. Two female mummy-masks, with delicate tints (from Mër).

Case M: Ptolemaic, Roman, Byzantine, and provincial coins. — *Case N:* Coins of the Roman period.

On the top of Cases A, B, C, F, K, and L are a number of terracotta vessels, including a series remarkable for the white background on the exterior, some showing traces of bright colours. One specimen (on Case B) exhibits two carefully painted leathern boots. These vessels are cinerary urns, the last-mentioned perhaps that of a shoemaker.

Room XLV. — *Case A*. Second section: Terracotta flasks of the Roman period (No. 364 is from Cyprus); 366. Bronze hilt of a Roman sword; 367. Two-edged axe; 368. Early-Greek or Cyprian statuette in alabaster, from Saïs. — Third section: Vases, statuettes, lamps, terracotta reliefs.

Case B: Vases and portions of statuettes. 381. Tasteful small stele of limestone, in the shape of a naos, a votive gift from an interpreter of dreams. Various utensils and figures in blue enamelled earthenware. 383. Small alabaster figure of Venus untying her sandal.

Between Cases B and C: 384. Serpent from the temple of Æsculapius at Ptolemais (head modern). — *Case C*: Greek vases, chiefly of the 6-4th cent. B.C., some manufactured in the potteries of Naucratis, and some imported from the Greek motherland. The vases with red figures are the latest, those with brownish-red figures on a greyish-yellow ground are the earliest. — *Case D*: Terracottas. On the two top shelves are specimens of the favourite grotesque caricature figures; in the two beneath, figures of Venus. — *Case E*: Works in ivory, chiefly fragments of caskets, on some of which traces of painting may be seen.

Between Cases E and F: Cut gems of the Greek period, some showing Gnostic inscriptions and designs.

Case F: Terracotta statuettes, resembling the Tanagra figures, and obviously in some cases modelled with Tanagra forms. No. 385, one of the best, represents a faun lying on a wineskin on the ground, from the mouth of which he permits a stream of wine to escape.

Case G: Vases and statuettes. 386. Blue enamelled terracotta vase; 387. Isis; 388. Fragment of a fine Greek vase; 389. Bronze incense-burner; 390. Isis, of the Ptolemaic period (the eyes were inlaid); 392. Round limestone incense altar (ashes still preserved), with tasteful base; 393. Earthen pot with bronze coins of the reigns of Diocletian and Constantine.

Case H: Bronze statuettes of the Græco-Roman period.

394. Wooden coffin, with a lid in the form of a roof, in good workmanship of the Greek period (comp. No. 345, R. XLIV); 395. Wooden coffin of the Roman period, with garlands all round, and at the foot, a figure of Anubis, with a tree behind; 396. Mummy of a girl, with portrait on wood; 397. Two mummies of the latest Egyptian period (3rd or 4th cent. after Christ), wrapped in cloths adorned with gilt ornaments and figures in relief; 398. Mummy of a girl, with portrait; 399. Four crudely executed granite statues, with Greek and demotic inscriptions, from Demeh (p. 182; 2nd cent. after Christ). 400. Coffin-lid, in the shape of a naos in which stands Osiris; 401. Linen mummy-covering, with female portrait.

We return to Room XLIV and enter Room XLVI (Gallery), to the left.

b. Coptic Objects.

ROOM XLVI (Gallery): Textile fabrics and embroidery.

ROOM XLVII. *Case A*: Religious inscriptions on parchment, wood, potsherds, etc. — On the W. wall are three Coptic papyri.

Case B: Bronze church-utensils; 402. Cruciform candlestick; 403, 404, 405. Incense-burners. — *Case C*: 406, 407. Church lamps; 408, 409. Bronze pots, vases, and flasks; 410. Chandelier. — *Case D*: 411, 412. Church-keys; 413. Bronze cymbal with bell; 414. Picture of a saint upon wood, with an Arabic-Coptic inscription of the 10th (?) century.

Case E: Wooden combs; 415, 416. Flasks, with the portrait of St. Menas (p. 17). Terracotta and bronze lamps, including two in the form of doves (Nos. 418, 419).

Between the windows: 420-423. Wood-carvings. — In the middle of the room is a chain ornamented with crosses.

ROOM XLVIII. Coptic pots and vases. 425, 426. Stands for vases. — On the walls are wood-carvings and sepulchral inscriptions on terracotta. 427. Coptic inscription found at Dêr el-bahri in a grave used as a chapel; the text consists of a tirade against heretics and the usual prayer for the emperor and his family. Coptic mummies.

c. Objects of Foreign Origin found in Egypt.

ROOM XLIX. 431. Wooden coffin with Himyaritic (S. Arabic) inscription.

Case A: Vases with Phœnician inscriptions; No. 432 has also a demotic inscription.

Glass Cases B and C: 433, 434. Small terracotta tablets with cuneiform inscriptions, being letters from the kings of Babylon and other Asiatic princes to King Amenophis IV. of Egypt (p. lxxxii).

These tablets, which are of great historical importance, were discovered at Tell el-Amarna in 1888. In Nos. 10 and 19 Jerusalem is mentioned. Most of the tablets then found are now in London, Berlin, Paris, and St. Petersburg.

On the N. wall: 435. Tablet with cuneiform inscription; 436. Sacrificial stone, with an Early-Ethiopian cursive inscription (p. cix). — E. wall: 437. Jewish cinerary urn.

Case D: 438. Limestone tablet in the Persian-Egyptian style; 440. Persian winged sphinx; 441, 442. Aramaic papyri; 445. Lord's Prayer inscribed on stone in Early-Syrian.

We now return through Gallery XLVI to RR. XLIV and XLIII, and thence pass through the N.W. door into Room L, with which the purely Egyptian section begins again.

d. Egyptian Weights, Measures, Tools, Domestic Utensils, etc.

ROOM L. *Case A*. 446. Vessel of alabaster bearing the name of Thutmosis III. and inscribed as holding 21 *hin* (almost half a litre);

447. Weight in the form of a calf's head, with the name of Sethos I. and a statement of the weight as 300 *teben* (about one ounce). 449-451. Stone-mason's square, plumb, and instrument for measuring the battering of a wall, of the 20th Dyn.; 455. Small scale for an apothecary or goldsmith.

Glass Case B: Building-utensils. 456. Dove-tails with the name of Sethos I., from the temple of Abydos; 459. Wooden model of a temple pylon; 460, 461. Models of houses, placed in graves (others unnumbered); 462. Window-grating (other specimens in Case C, Nos. 465, 466).

Glass Case C: 467. Wooden door from the tomb of Sen-nutem at Thebes, with paintings, *e.g.* Sen-nutem and his sister in an arbour playing draughts (No. 449 was also found in this tomb).

Room LI. *Cases A and D*: Bronzes (Buto; Osiris; sacred cats). — *Case B*: Beads; inlaid fayence. — *Case C*: Glazed and coloured terracotta reliefs, from the temple of Ramses III. at Tell el-Yehû-diye (472. Lotus; 474. Griffin; 475. Captive negro; see also No. 463 in Room L). *475b. Asiatic in coloured garments (Tell el-'Amarna). — *Case E*: Stamped bricks. — The wooden apparatus in the corners of the room was used for moving sarcophagi.

Room LII. *Case A*. Wooden bedsteads, seats, and footstools. — *Case B*. Painted wooden boxes; 481-483. Sides of boxes, inlaid with ivory; 484-487. Feet of chairs and bedsteads, in limestone, granite, and glazed earthenware. — *Case C*: Picks, spindles, and distaffs, in wood and bronze; 495. Spool, with two carved heads.

Room LIII. Furniture, feet of benches, shaped like lions' or cows' feet. *Case D*: Variegated baskets, such as are still woven in Upper Egypt. — *Frame G*: Mountings of a door. — *Frame K*: 1358. Sides of a sacred ebony casket dedicated at Dêr el-balhri to Ammon, by Queen Makerê, whose name has been changed to that of Thutmosis II., who is represented sacrificing. — *Case A*: 1358bis. Doors of the above-mentioned casket.

e. Drawing and Sculpture.

Room LIV. Drawings on potsherds and limestone tablets. 524. Fine head of a king; 526, 527. Ramses IV., sacrificing to Ammon and as conqueror of barbarians; 533. Prince; 539. Ramses IV. in his chariot; 545. Man's head, with black outline and red flesh; 548. King; *1327. Plan of a king's tomb, perhaps that of Ramses IX. (p. 265).

The show-cases in the centre contain specimens of papyri from the 5-6th Dyn. downwards.

Room LV. *Cases A, B, C*: Sculptors' models. — *Case D*: Models for pupils, etc.

Case E: Models for sculptors (showing a king's head at various stages of the work); unfinished statues.

Show Case F: Moulds for sepulchral statuettes, birds (from tombs), and amulets. At Nos. 557-580 both the moulds and the finished casts are shown.

f. Manuscripts, etc.

Room LVI. Ostraka with inscriptions. As papyrus was expensive, less important writings were committed to wooden tablets (582, 583), potsherds ('ostraka'; 584, 585), or limestone. No. 586, from the tomb of Sen-nutem (comp. No. 467, p. 95), contains the beginning of the 'Adventures of Sinuhē', an early Egyptian romance.

Room LVII. Papyri, chiefly religious. In the W. portion of the room are two noteworthy specimens found at Dér el-bahri (p. 100): 587, written for Herub, priestess of Ammon, with attractive representations of life beyond the tomb; and 588, belonging to Shet-su-hor, priest of Ammon. — In the N. part of the room: 590. Central portion of a large geographical treatise on the Fayûm, Lake Mœris (p. 181), and its crocodile deity Sobk, written in a mystic style. — E. part: Specimens of the Book of the Dead, a collection of texts referring to the life beyond the tomb.

Glass Cases A-O: 595-610. Writing and painting apparatus.

g. Worship of the Dead and Objects of Historical Interest.

Room LVIII. 611-634. Mummy-coverings, masks, and ornaments; 632, 633. Large scarabs, of the kind placed on the breast of mummies to represent the heart (usually with inscriptions).

Room LIX. Statuettes of the dead — *Case B:* Wooden grave tablets. *640. Rare example of an Egyptian landscape, with representations of several tombs at Thebes, with a sycamore (in front of which is a mourning woman), two palms, and an altar with sacrificial offerings. — *H, I.* So-called Canopi, or vases for the entrails of the deceased. — In the *Stands K* and *L:* 660, 661. Two painted statues of Isis and Nephthys bewailing the dead Osiris. — *Glass Case O:* Small coffin for the entrails of the deceased.

Room LX. Statuettes of the dead, from a grave containing a number of Theban priests (p. 100).

Room LXI. Statuettes of the dead and Canopic vases. — We retrace our steps through RR. LX and LIX to —

Room LXII. Papyri relating to religious subjects. In the middle of the room: Wooden figures of Osiris, within which the papyrus of the dead was placed.

Room LXIII. 688. Pedestal and feet of a statue of *King Taharka* (25th Dyn.), with representations of 14 conquered Asiatic tribes and 14 conquered African tribes; *689. Fine head of a king;

691, 691bis. Memorial stones from a tomb at Tell el-'Amarna (18th Dyn.); 694. Sistrum, with the name of Darius; *698. Statue of Ammon, with the name of Amenophis I. — S.E. corner: *699. Pedestal, with an Ethiopian and a Syrian prince as captives (20th Dyn.).

Case B. Second Shelf: No number, *Head of Amenophis IV., in plaster, found by Prof. Flinders Petrie at Tell el-'Amarna; 705. Ramses III.; 710. Ramses IV. (these two are 'statuettes of the dead'); *711. Head of an Asiatic captive; 715. Small cosmetic flask in blue porcelain, in the shape of a hawk, with the name of Amosis I. — Third Shelf: Statuettes of the dead (including one of Amenophis IV.). — Fourth Shelf: 718. Limestone stele, with representations of Thutmosis III.; 721. Beautiful bronze lion with the name of King Apries.

Case C: 725. Fine limestone head of the Ancient Empire (Gizeh); 726. Standing man (26th Dyn.); 733. Statuette, of the Middle Empire. — N. side of the room: 738, 739. Papyri of the dead of King Pinotem and Princess Nes-Khons, found at Dér el-bahri. — *Case D:* Scarabs of historical importance, etc.

Glass Case G: 752. Fine lion's head in red jasper, with the name of Queen Hat-shepsowet. — *Glass Cases H-J and L-O:* Amulets, ornaments, and objects placed beside foundation-stones.

Room LXIV. Sacrificial tablets; small boats; wrappings of the dead.

Room LXV. *Case B:* 790. Sailing-boat, of the Middle Empire. — *Case E-G:* Mummies of animals. — We return through RR. LXIV and LXIII, and proceed towards the E.

h. Domestic Utensils and Clothing.

Room LXVI. Vases. — Room LXVII. Sticks; bows and arrows; tools. — Room LXVIII. Terracotta and fayence vessels of various periods.

Room LXIX. *Cases A-F:* Linen and other fabrics; the earliest (*Cases A & C*) belonged to Ament (11th Dyn.; comp. No. 115); the delicate work in *Case D* should be observed. — *Glass Cases H and I:* Shoes. — The glass-case in the centre contains recent discoveries.

i. Ornaments, Painted Portraits, Masks, etc.

Room LXX. *Case A:* Collection of mirrors. — *Case B:* Musical instruments, games (861. draught-board), and children's toy (868. Dolls; 869. Jumping Jack).

Case D. At the top: Wooden shields painted to imitate leather, from tombs of the Middle Empire.

Case E: 915, 915b. Mirrors; 919. Bronze sacrificial table of the Greek period.

Case I: 940. Pin-cushion in the form of a tortoise (11th Dyn.);

941. Wooden fan-handle. — In the middle of the room: Small wooden boats, from Mēr (p. 210).

Room LXXI. Scarabs of various kinds and for various purposes. — The scarabæus, which was regarded as one of the incorporations of the sun-god, was used as an amulet in Egypt from the earliest period. Seals were frequently in the shape of scarabs (*Cases M & N*).

k. Worship of the Gods.

Room LXXII. In the centre, above glass-cases A-H: 1006. Magnificent vase of black granite, dedicated to the god Thout by King Apries (26th Dyn.).

Glass Case A: Rings in blue and green fayence (chiefly 18th Dyn.). — *Case B.* Seal-rings in fayence and bronze; cornelian rings; scarabs of different epochs mounted in bronze rings. — *Case C.* Blue fayence scarabs, from chains; fayence rosettes; lotus flowers and palmettes, from chains. — *Case D.* Chain-links in various forms, chiefly of the period of the New Empire; rings with the name of Ramses II.; tablet of blue glazed clay with a relief of the Syrian god Reshpu. — *Case E.* Figures of gods and amulets; hieroglyphics in glass and fayence, used for inlaying coffins. — *Case F.* Glass mosaics; glass appendages for chains (chiefly 18th Dyn.). — *Case G.* Bronzes, scourges and sceptres (from figures of gods), handles of sistra, etc. — *Case H.* Portions of figures of gods; fragments of head-dress feathers, beards, Uræus serpents, cows' horns, and crowns (all of bronze).

N. part of the room: 1017-1020. Sacrificial stone, Osiris, Isis, Hathor as a cow, before whom stands a man named Psammetikh, in whose tomb at Saqqâra all these excellent specimens of a late period were found.

Glass Case I: Thout and Anubis (with head of the ibis and jackal). Ibises and baboons, the sacred animals of Thout. — *Glass Case J:* Ptah, Sekhmet (with the lion's head), and Imhotep (reading from a scroll); sacred cats.

E. part of the room: 1015. Four fine bronze statues of the lion-headed goddess Buto and one of the hawk-headed Horus (with eyes inserted), found at Saïs.

Case K. Upper division: 1021. Head of Hathor emerging from a lotus-flower. — Second division: 1023. Sacred boat supported by a crocodile, to be carried on a pole in processions.

Glass Case L. Bronzes: 1024. Apis Bull, on a sledge; *1026. Nefertem, inlaid with gold and enamel; 1027. Enhor, god of war; 1028. Nile-god Hapi; 1029. Apis, with human form and bull's head; 1030. God with a star on his headdress (constellation of Orion). Nos. 1026-1030 were all found near the Serapeum at Saqqâra. 1031. Bes (comp. No. 999).

Glass Case M. Bronzes: 1032. The goddess Neith; 1034. Ichneu-

mon praying; 1035. Scorpion with the head of a goddess (end of a sceptre); 1040. Khnum seated on a flower (end of a sceptre); 1042. Goddess Maat; 1043. Ammon-Rē; 1044. The goddess Mut.

Glass Case N: Bronze and other figures of gods, chiefly votive gifts from the Serapeum at Sakḥâra and dating from a late period. 1047. Apis conducted by Isis and Nephthys; 1048. Nile-god; 1050. Apis, with a Carian inscription on the base, in addition to the hieroglyphics; 1051. Imhotep, reading from a scroll; 1052. Hathor; 1053. Khons; *1331. Horus as a hawk, magnificently inlaid with gold (from Saïs); 1332. Woman bearing on her shoulders the goddess Bastet in the form of a cat (from Saïs); 1054. Ammon; 1055. Osiris, Isis, Nephthys; 1056. Isis suckling Horus; 1057. Goddess with a fish on her head; 1058. Hathor; 1059. Anubis; 1060. Osiris; 1061. Toëris; 1062. Horus as a child; 1063. Ichneumon praying; 1064. Head-cloth with a crown (headdress of the gods); 1065. Khons, Nefertem, and Harpocrates; no number, the god Harmerti standing upon a gazelle, which he is piercing with his spear; 1067. The goddess Nekhbet as a vulture (in silver); 1069. Sekhmet; 1070. God with a jackal's and a ram's head; 1071. Bull's head; 1072. Jackal's head; 1074. Bes.

W. part of the room: *1016. The goddess Toëris in the form of a hippopotamus, from Karnak (green basalt). This specimen displays admirable technical workmanship.

Case P: Tombstones and memorial stones from the Apis tombs at Sakḥâra (p. 135), including 1078. Dead Apis in a boat, mourned by Isis and Nephthys. — *Glass Case Q:* Osiris and Isis; Isis suckling Horus. — *Glass Case R:* 1090-1092. Bronze statuettes of Horus; 1093. Crocodile with hawk's head. — *Glass Case S:* Osiris and Isis; 1096. Osiris raising himself from his bier.

Case T: Osiris, Harpocrates (bronze), Ptah (blue enamelled earthenware). — *Case U:* Sekhmet, Bast. — *Case V:* Show (1098), Ptah (1099), Nefertem (1100). — *Case W:* Bes. — *Case X* and *Y:* Various gods.

Case Z: Figures of the gods in fayence.

Cases AA-AE: Small statuettes of Isis, Nephthys, Horus, Anubis, Thout, ibises, and baboons. 1122. Horus, in glass. — *Case AF:* So-called Patēkes, guardian deities in the form of sick children, with swollen body, large head, and crooked legs.

Beside the stairs: 1409. Head of a man and upper part of a woman, the fragments of a group in fine limestone, showing excellent workmanship of the New Empire. The man holds a fan, the woman a musical instrument. — 1403. Leadern head-ornaments of various kinds, intended for figures of the gods.

1. Botanical and Mineralogical Division.

Room LXXIII. Specimens of ancient plants, flowers, fruit, and seeds, found in tombs. The flowers in the large glass-case on the

W. side of the room were found at Dêr el-bahri (comp. p. 104), and have been prepared and named by Prof. G. Schweinfurth.

Room LXXIV contains specimens of stone occurring in Egypt or in its monuments. Also, elegant knives and spear-heads of flint, from tombs of the earliest period.

m. Articles from the Earliest Tombs (before 2500 B.C.).

Room LXXIVbis (next R. LXXIV). On the entrance-wall: Three tombstones of prehistoric kings, from Abydos. Above, Slabs of slate of various shapes from private tombs (rhomboids, fish, oval slabs adorned with birds' heads).

In the centre: *Case A.* Stoneware and clay vessels of the earliest period. 444. Slab of slate with ancient reliefs, from Abydos (?).

Right wall: *Case C.* Potsherds from the tomb of Menes (p. 232). — *Case B.* Other objects from that tomb: 1410. Ivory tablet with a sacrificial scene and the name of King Menes; 1411. Lion in rock-crystal; recumbent lion and three recumbent dogs in ivory; 1412. Ivory labels with inscriptions; 1413. Conical stoppers from beer-jars, sealed with the name of the king. Potsherds; flint knives.

Window-wall: Rude tombstones of private individuals and pet dogs of the king, from the Kings' Tombs at Abydos.

Left wall: *Case D.* Articles from the Kings' Tombs at Abydos: Stoneware; copper jug; vessels of copper; clay stoppers for beer-jars, stamped with the king's name. 1414. Elegant alabaster jug, with ornamentation imitating the cord by which the vessel was carried.

Case E. Stoneware and earthenware from tombs of the earliest period. 1391. Flint knife, with hilt of gold plate, with rudely engraved ornamentation. 1396. Vessel of diorite; the small handles, to which copper hooks are attached, are mounted with gold plate (from the necropolis at Gebel Tarif). — On the walls are large hemispherical vessels, which were inverted over the corpses.

Room LXXV (Gallery) is used as a corridor and contains mummies and sarcophagi, of which some date from the 26th Dynasty. In *Cases A & B* are small wooden boats from graves of the Middle Empire, at Mêr. — The door to the right at the end of the gallery opens into R. LXXVII, on the other side of which (to the right) is R. LXXVI.

n. Mummies found at Thebes.

ROOMS LXXVI-LXXXIII: COFFINS AND MUMMIES OF THE PRIESTS OF AMMON AND ARTICLES FOUND WITH THEM.

These were discovered in 1891 in a large tomb near the temple of Dêr el-bahri (p. 283). The coffins originally belonged to priests and priests' wives of the 17-20th Dyn., but during the Libyan period they were used again for other bodies and the old names were replaced by others. Each body had an outer and an inner coffin of wood, shaped like a mummy

and coated with a yellow varnish. In most instances the arms were crossed upon the breast, the hands of the men being clenched, those of the women open. The women were farther distinguished by round earrings. Over most of the mummies were found paintings on a kind of lid. The figures of the dead and their cases, found along with the coffins, date from the Libyan period.

Room LXXVI. Case A: 1131. Beautiful palm-leaf fan; 1132. Linen gloves, shoes and sandals; 1133. Ebony staff with an ivory head; 1134. Scourge. — Flowers, figures of the dead, etc.

Room LXXVII. 1137, 1138. Children's coffins; 1139. Coffin adapted for a child by the insertion of a partition.

Room LXXVIII. 1142. Sarcophagus of Nesnebtewē; 1143. Coffin of Tuamenmat, with figures of gods in the interior.

Room LXXIX. 1144. Coffin of Pete-Amon, a priest. — 1145. Coffin of Tirpu; the linen garments found with this mummy are of remarkably fine material and workmanship; the flowers when first found retained their natural bright colours, but have faded since exposed to the light. — 1146. Coffin of the priest Enkhfenmut, originally belonging to a lady, whose name has been allowed to remain.

Room LXXXII. The sarcophagi in this room exhibit a different kind of workmanship. The outer cases are white and rather more elaborately adorned; the inner cases are of a beautiful light yellow.

Room LXXXIV. ROYAL MUMMIES AND OBJECTS FOUND WITH THEM.

Towards the close of the New Empire the power of the Egyptian state gradually declined, until finally not even the last resting-places of the dead could be secured from robbers. Not only the necropolis at Drah Abu'l-Negga (p. 262), but even the secluded tombs in the 'Valley of Kings' (p. 262) were plundered. The authorities recognized their impotence and contented themselves with rescuing the mummies of the ancient Pharaohs. The mummy of Ramses II. was therefore transferred from its tomb at Bibân el-Mulûk (p. 267) to that of Sethos I., and when that refuge ceased to be deemed secure, both bodies were removed to the tomb of Amenophis I. Finally, under the 21st Dyn., it was resolved to protect the royal mummies from farther profanation by interring them all together in a rocky cleft near Dêr el-bahri (p. 283), which was artificially widened for the purpose. The corpses of the ruling dynasty were also placed here. Thus at last the remains of the great monarchs of the New Empire — Amosis I., Thutmosis III., Sethos I., and Ramses II. — were left in peace until in 1875 the fellahin once more discovered their secret resting-place and the plundering of the mummies began again. The modern thieves succeeded in keeping their secret to themselves for a considerable period, but in 1881 they were traced, and the mummies were deposited in the museum at Cairo to save them from the hands of the robbers.

By the staircase in the large cruciform room are two huge coffins in the form of Osiris: 1172. Coffin of Queen Ahhotep (comp. pp. 83, 105); 1173. Coffin of Queen Nefret-erē, wife of Amosis I.

In the middle of the room: 1174. Coffin of King Sekenyen-rē III. (end of the 17th Dyn.); 1176. Coffin of Siamon, a child of five or six years, eldest son of Amosis I.; 1183. Coffin of King Pinotem I., whose mummy was found in the large coffin of Queen Ah-hotep

(No. 1172); 1184. Inner coffin of Queen Eset-em-kheb, daughter of Masahertē (No. 1190) and mother of Pinotem II., with the mummy of Queen Nes-Khons, wife of Pinotem II. 1185. Small white coffin of the Princess Sitamon, daughter of Amosis I. and Nefret-erē (No. 1173); the mummy was stolen in antiquity and replaced by a doll with a child's head. 1186. Coffin of Princess Ahmes-henttemhu, with a false mummy decorated with garlands; 1187. Inner coffin-lid of Masahertē (comp. No. 1190); 1188. Coffin lid of Thutmosis III.; 1188b. Coffin-lid of Thutmosis II. (comp. No. 1178, p. 80); 1189. Double coffin with the mummy of Ze-Ptah-ef-onkh, priest of Ammon; 1190. Coffin of Masahertē, high-priest of Ammon and commander-in-chief, son of Pinotem I., father of Queen Eset-em-kheb (21st Dyn.); 1191. Outer coffin of Queen Eset-em-kheb (see Nos. 1184, 1238), containing at present the mummy of Princess Merit-Amon; 1192. Outer coffin of Queen Ma-ke-rē (comp. No. 1198), containing at present the mummy of another queen; 1193. Coffin and mummy of the priest Neb-seni, in remarkably good preservation.

N. part of the room: 1194. Drawing by E. Brugsch-Bey and Vassali-Bey from the remains of a very artistically worked catafalque-pall, now exhibited in four parts on the E. and W. walls (Nos. 1194a, b, c, d). — 1195. Coffin of Queen Notmet, finely executed but in a very dilapidated condition. — 1196. Coffin with the name of Princess Nes-Khons, but apparently containing the mummy of King Ramses XII., the last of the Ramessides (20th Dyn.); 1197. Coffin of Raï, nurse of Queen Nefret-erē, whose mummy, however, was replaced in antiquity by that of a queen; 1198. Inner coffin with the mummies of Queen Ma-ke-rē, who died in childbirth, and her infant daughter Met-em-hēt; 1199. Coffin (originally painted and gilded but afterwards blackened) of Nes-te-neb-asher, priestess of Ammon (22nd Dyn.). 1200. Mummy-shaped coffin, without inscription; the young man whose body was found within, with the viscera unremoved and with embalming-materials only outwardly wrapped round him, is supposed to have been poisoned. — 1202. Coffin of Queen Hent-tewē (21st Dyn.); 1203. Coffin of Tew-hert, 'singer of Ammon'.

W. side of the room. *Case A:* Coffin-lid of Sethos I. (comp. No. 1180); 1204. Coffin-lid of Queen Notmet (comp. No. 1195). — *Case B:* 1205. Pall of Masahertē (comp. No. 1190); 1206. Reed basket, with the wig of Eset-em-kheb (see No. 1238); 1207. Bronze stands, with four vases; 1208. Casket of wood and ivory, with the name of Ramses IX.; 1209. Mirror-case with inlaid ivory; 1211. Small inlaid casket for the entrails of Queen Makerē Hat-shepsowet; 1212. Small oars for a ship of the dead, found with the mummy of Thutmosis III. (No. 1179). — *Glass Case C:* 1216. Coffin with the name of King Pinotem I., but the mummy is thought to be that of Thutmosis I., to whom the coffin appears originally to have belonged

The mummy was stripped by the Arabs. The well-preserved body is that of an old man with finely cut, shrewd features, closely shorn head, and slight thin figure. The teeth are worn away like a horse's or like the teeth of the African tribes who live upon badly ground corn.

N.W. wall, near the window: 1217. Finely gilded lid of the outer coffin of Eset-em-kheb. — *Case D*: 1218-1220. Vases for sepulchral libations; 1221. Cloth of remarkable fineness from the coffin of Thutmosis III. — *Case E*: Coffin-lid of Thutmosis I. (comp. No. 1216). — *Case F*: Coffin-lid of Masahertê (comp. No. 1190). — *Case G*: 1222-1224. Palls; 1225. Wooden tablet, with a fine hieratic inscription; 1226. Small coffin, used to hold viscera; 1227. Wig. — *Case H*: Coffin-lid of Queen Ma-ke-rê (comp. Nos. 1192, 1198). — *Case I*: Coffin-lid of Nes-Khons (comp. No. 1196). — *Case J*: 1228-1232. Articles like the contents of G; below, 1230. Coffin and mummy of a wild goat. — *Case K*: Outer coffin-lid of Nes-te-neb-asher (comp. No. 1199); the inner lid is placed against the wall beside the case. — *Case L*: Coffin-lid of Amenophis I.; the inscriptions are records of ancient examinations. — *Case M*: 1237. Coffin of Ramses II.; *1238. Mummy of Eset-em-kheb (comp. Nos. 1184, 1191, 1217), the finest in the entire collection; 1239. Coffin-lid of the preceding. — *Case N*: Vases for entrails, cases for statuettes of the dead, and coffin-lids. — *Case O*: Coffin-lid of Ramses II. (comp. No. 1181). — The eight *Glass Cases P-W*, in the centre of the room, contain a number of small sepulchral figures in dark blue fayence. — *Case X*: Amulets, pectorals, scarabs, and other articles in bronze gilt or fayence, found with the royal mummies. — The golden fingers (No. 1245) were found on the hand of Masahertê (comp. No. 1190).

Rooms LXXXV and LXXXVI contain an **Anthropological Collection**, arranged by Dr. Fouquet, consisting mainly of mummies of priests of Ammon (p. 100).

On the staircase: Reproduction of an ancient Egyptian wooden carriage, after the original at Florence. — In front, wooden bier; on the stretched linen is painted a figure of Osiris, with a background of growing barley.

To the left of the stairs are three recently opened rooms, containing —

OBJECTS FOUND IN THE TOMBS OF THUTMOSIS III., THE FAN-BEARER MAÏ-HER-PERI, AND AMENOPHIS II., AT THEBES.

For the discovery of these tombs, see p. 100.




Room 1. Articles from the tomb of Thutmosis III.: Two late wooden coffins. — *Glass Case*: Goose, two panthers, figures of gods, made of wood and coated with bitumen; three fayence plaques with the name of Thutmosis III.; standing wooden figure of the king, coated with bitumen.

Room 2. Articles from the tomb of Maï-her-peri, the fan-bearer. In the centre: Large rectangular coffin, with a lid shaped like a gable-roof. Within this was a second, mummy-shaped coffin (black, with gilding), which contained a third of unpainted wood (No. 24,003), with gilded face, hands, and inscriptions, and this in turn enclosed a final mummy-shaped coffin of gilded wood (No. 24,004, by the right wall). — Adjoining: 24,005. Wooden case for the entrail-jars, in the form of a naos standing on a sledge. — *Glass Case:* *24,059. Magnificent bottle of coloured glass; blue fayence dish; draught-board and men; armlet of ebony inlaid with ivory; armlet of pieces of ivory painted alternately red, white, and green; 44,073. Leathern gauntlet, for archery; *24,071. Leathern quiver, with stamped ornamentation; arrows; leathern quiver, with coloured ornamentation; 24,075, 24,076. Leathern dog-collars, one bearing the animal's name; vessels.

On the walls, beginning to the right of the entrance-door: 24,037-24,046. Ten large jars with clay stoppers, containing saline materials used in embalming. — Book of the Dead, with coloured vignettes. — Sacrificial offerings wrapped in fine linen; the white painted boxes in which they lie have the shape of slaughtered geese or portions of meat. Vessels of earthenware and alabaster; four alabaster entrail-jars, with the name of Maï-her-peri.

Room 3. Articles from the tomb of Amenophis II. The *Show Case* in the centre contains figures of the dead in blue fayence, wood, and stone (for the king and Prince Uben-snew); and magic wands in blue fayence. The *Adjoining Show Case* contains fragments of glass vessels, some showing the name of Amenophis II.

Between the windows: Alabaster cases with the entrail-jars of Amenophis II.

By the wall to the right of the entrance are two *Glass Cases*. One contains blue fayence vessels with the name of Amenophis II.; fragment of an alabaster entrail-jar of Prince Uben-snew; portion of a wooden carriage; fragments of chairs with lions' feet and wooden figures, including a good portrait-head of the king; large painted pieces of wood shaped like  and  (similar objects in blue fayence in other cases). — The second glass-case contains wooden figures of the king, coated with bitumen; figures of Osiris and Ptah; two panthers; blue fayence vessels with the name of the king, several in the shape of the hieroglyphic ; armlets of blue fayence; throwing-sticks (for hunting birds).

By the opposite wall are *Three Glass Cases*. In the first (next the window) are blue fayence vessels; colossal bull's head in wood; royal serpent in painted wood; winged royal serpent with a woman's head. — The second case (in the middle of the wall) contains fayence

vessels; wooden figures of the king and various gods; small mummy-shaped coffins in blue fayence, which held figures of the deceased king; vulture of painted wood; two wooden hawks, coated with bitumen. — In the third case is a wooden boat of the sun. — Under glass are two other boats.

Table Case (opposite the entrance): Three unbaked tiles, with magic formulæ inscribed in white; on one of them is a lion; blue fayence and earthenware seal-rings, with the figure of a jackal and nine captives; carved boards (from boats of the sun), with representations of the king as a sphinx treading upon an Asiatic, or as a lion or a jackal; two fragments of limestone, with accounts; ornamented piece of leathern harness; fragment of an alabaster group of two gods pouring the water of consecration upon the king; bow with the king's name; fragments of a painted wooden bow-case.

We now return to R. LXXIV.

Room LXXXVII contains objects from graves, coffins, etc., found at various places.

1252. Elegant gold-inlaid coffin of Harsîsê, high-priest of Edfu, with an admirably preserved mummy on which are garlands, amulets, etc. — 1254. Two sepulchral sledges found in the tomb of Sen-nutem (see below), the type of the early-Egyptian funeral carriage.

In the corners of the room (S.W.): Terracotta coffins, apparently of very late date; 1260. Fine coffin of Sen-nutem (see Nos. 1254, 467); 1261. Mummy of a woman, with her ornaments intact; *1264, 1265. Portraits upon wood, from mummies, found in the Fayûm (time of Marcus Aurelius); 1274, 1274 b. Fine wooden coffin, from the end of the Saïtic period; 1276. Small wooden naos, with the mummy of an ape. Also numerous coffins from the Saïtic and Ptolemaic periods, of less interest.

We now return and descend the *Staircase*. On the large landing in front of the room with the royal mummies: *1251. Gilded coffin-lid of Queen Ahhotep (17th Dyn.; comp. p. 101); the body is enveloped in wings. — On the *Ground Floor* we enter —

Room LXXXVIII, which contains wooden and stone coffins, most of which date from the late-Egyptian and Ptolemaic periods.

Between the staircases: 1278. Pink granite sarcophagus of Queen Nitokris (26th Dyn.). — In the middle of the room: 1279. Broken coffin-lid of a sacred ram, in black basalt; 1281-1284. Marble sarcophagi of the Greek period, the last two found in the catacombs of Alexandria.

A walk in the beautiful *Gizeh Zoological Gardens, in the park, is refreshing after a visit to the museum. The Zoological Gardens, open from sunrise till dusk, are entered from the Gizeh road (station of the electric tramway, p. 77; adm. 2 piastres; on Sun., when a military band plays, 5 piastres.).

7. Outer Environs of Cairo to the North and East.

As the obelisk at *Heliopolis* is the only one now standing in Lower Egypt on its original site, since the removal of Cleopatra's Needle (p. 18), it ought to be visited by travellers who do not intend to ascend the Nile. — The view from the *Mokattam Hills* ranks with Karnak and Philæ among the most beautiful sights in Egypt; and only very blasé travellers will be content merely with the views from the Windmill Hill (p. 67) and the Citadel (p. 51). — The *Petrified Forest* is, of course, especially interesting to geologists; but even ordinary travellers will find their account in an expedition to it, especially if they have not previously seen the desert. — The *Barrage du Nil* is the largest erection of the kind in the world and is interesting as such not only to engineers. It will, however, be surpassed in size by the new dam at Assuân (p. 335).

1. Heliopolis.

This expedition is best made by *Carriage* (p. 27; drive to the obelisk $1\frac{1}{2}$ hr.), though it may also be accomplished by *Railway*, starting from the small Maṭariyeh Station (Pl. B, 1; p. 24). Trains run hourly.

The HIGH ROAD leads through the 'Abbâsiyeh (p. 77) and past *Kubbeh* and the *Khedivial Palace* (Palais Taufiq; p. 77). The plain between Kubbeh and Maṭariyeh has been the scene of two important battles. In 1517 the Battle of Heliopolis made Selim and the Turks masters of Egypt; and on 20th March, 1800, General Kleber with 10,000 French troops succeeded in defeating 60,000 Orientals, and in consequence of this victory regained possession of Cairo, although for a short time only. At a little distance to the right and, farther on, also to the left, numerous villas have been built within the last few years. The drive to Maṭariyeh takes about $1\frac{1}{2}$ hr.

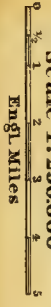
The RAILWAY passes the following stations: $\frac{13}{4}$ M. *Demirdâsh* (*Demerdache*), station for the 'Abbâsiyeh (p. 77); $2\frac{1}{2}$ M. *Manshiet-el-Sadr*; 3 M. *Kubri Kubbeh* (bridge); $3\frac{1}{2}$ M. *Hammâmât Kubbeh* (*Koubbeh-les-bains*); $4\frac{1}{4}$ M. *Serâi Kubbeh* (*Palais de Koubbeh*; viceregal palace, p. 77); 5 M. *Ezbet ez-Zeitân*, with numerous villas. — 6 M. *Maṭariyeh*, station for Heliopolis. (The railway goes on to El-Merg, p. 108.)

Near the insignificant village of *Maṭariyeh* are the Tree and Well of the Virgin and the Obelisk of Heliopolis. The *Virgin's Tree* (in a garden to the right of the road) is a sycamore with a decayed and riven trunk, covered with names and inscriptions, but the branches are still tolerably flourishing. According to the legend, the Virgin and Child once rested under the shade of this tree during the Flight into Egypt; and there is another tradition to the effect that the persecuted Mary concealed herself with the Child in a hollow of the trunk, and that a spider so completely covered the opening with its web as to screen her effectually from observation. The present tree, the predecessor of which died in 1665, was not planted till after 1672; it is now protected by a railing. The garden is watered by means of a double sākiyeh, which is supplied from a shallow reservoir fed by springs. This water is good for drinking,

MAP OF THE ENVIRONS OF CAIRO

as far as the Barrage on the
North & Dahshūr on the South

Scale 1:250,000





while that of all the others, which percolates through the ground from the Nile, is usually brackish.

About $\frac{3}{4}$ M. beyond the garden are situated the ruins of the famous ancient **Heliopolis**, or city of the sun, called *On* by the Egyptians. The latter name frequently occurs in the Bible. Thus, in Genesis (xli, 45), we are informed that Pharaoh gave Joseph 'to wife Asenath, the daughter of Potipherah (Egypt. *Pete-prê*, 'he whom the sun-god Rê has given'), priest of On'.

Heliopolis-On was one of the most ancient Egyptian cities and was the chief town of a separate province, included in Lower Egypt. The deities of the place were the hawk-headed Rê-Harmachis (the sun-god, whence the Greek name Heliopolis) and the human-headed Atum, who was incarnated in the sacred Mnevis Bull. To these was dedicated the famous temple, 'the House of Rê', built on the site of an earlier edifice by *Amenemhêt I.*, first king of the 12th Dyn., in front of which his son and successor *Usertesen I.* erected two great obelisks (see below) in celebration of an important anniversary. A large section of the Egyptian religious literature was due to the priests of Heliopolis, and their doctrines were widely disseminated throughout the country at a very early period, so that Rê-Harmachis was one of the most highly venerated deities in Egypt. — Even during the Greek period these priests enjoyed a high reputation for wisdom; Herodotus conversed with them and Plato is said to have spent thirteen years with them, in order to learn some at least of their doctrines. — Under the New Empire the temple of Heliopolis was the largest and most richly endowed in all Egypt, next to the temple of Ammon at Thebes. — When Strabo (b. about 60 B.C.) visited Egypt, the city had been destroyed, but the temple was still intact, except for some minor injuries attributed to Cambyzes; even the houses of the priests and the apartments of Plato and his friend Eudoxus were shown to the traveller. The priestly school, however, had ceased to exist, and only a few officiating priests and guides for foreigners resided there.

The outer walls are now the only vestiges of the city, while of the temple nothing is left but a few scanty ruins and the ***OBELISK**.

The latter, the oldest Egyptian obelisk known, is of red granite of Syene (Assuân), and is 66 ft. high; but the ground on which it stands has been so raised by deposits of mud, that a great part of the obelisk is now buried. Each of the four sides bears the same inscription in bold hieroglyphics; that on the N. side, the only one entirely legible, records that Usertesen I., King of Upper and Lower Egypt, lord of the diadems and son of the sun, whom the (divine) spirits of On (Heliopolis) love, etc., founded the obelisk on the first festival of Set (a kind of jubilee celebration). The inscriptions on the other three sides are more or less covered by the cells of wild bees, besides being otherwise damaged. The pyramidium at the top and the hawks which begin the inscriptions on each side were once covered with metal. The companion obelisk (for these monuments were always erected in pairs) stood down to the 12th century.

To the W. of the obelisk the remains of the temple may be recognized in a few blocks of granite, bearing inscriptions by Ramses II. On one Ramses II. appears offering a libation to Atum. — The necropolis of Heliopolis, where coffins and tombstones of a late period have recently been found, does not repay a visit.

An interesting visit may, however, be made without much trouble to an *Ostrich Farm* kept by some Frenchmen, about $\frac{1}{4}$ hr. to the E. of Maṭariyeh, with about 800 birds (adm. 10 pias.).

The excursion may be extended to the village of *El-Merg* ($2\frac{1}{2}$ M.; railway-station, see p. 106), with some ruins of the 18th Dynasty, and the once prosperous, but now ruinous *Khānkāh*, on the outskirts of the desert ($8\frac{1}{2}$ M. from Maṭariyeh); but this is not recommended.

The *Birket el-Hagg*, or Lake of the Pilgrims, to the E. of El-Merg, presents no attraction except during the latter half of the lunar month of Shawwāl, when the great caravan which accompanies the new kisweh, or cover for the Ka'ba, to Mecca, assembles here to celebrate the so-called Mahmal Festival (p. lxxii). A similar scene may, however, be more conveniently viewed at Cairo, where festivities take place at the departure and arrival of the sacred carpet.

2. The Mokattam Hills.

An excursion to the Mokattam Hills is best made on *Donkey-back* (p. 27). Including the return, it takes about 3 hrs., but it may be combined with the visit to the smaller Petrified Forest in the manner indicated at p. 110. The *View* is best at sunset, or in the morning between 8 and 9 o'clock.

The best route to the Mokattam starts from the Citadel, whence it ascends almost straight, passing through the *Bâb el-Gebel* (Pl. F, 6) and over the railway-bridge. — The route starting from the Tombs of the Khalifs should be avoided on account of the intolerable dust. About $\frac{3}{4}$ hr. brings us to the top.

The **Mokattam Hills* (or *Gebel Giyûshi*, as the range of hills to the E. of Cairo is sometimes called after the conspicuous old mosque situated on the summit) belong to the great range of nummulite mountains which extend from N.W. Africa, across Egypt and India, to China. This nummulite formation is one of the Eocene, or oldest deposits of the tertiary period, and immediately follows the chalk. It affords a favourite building-stone, and there are numerous quarries on the slopes of the hills.

The nummulite is remarkably rich in fossils, the chief mass of which consists of millions of nummulites (a kind of snail-shell), or large rhizopods of the polythalamia group. The larger kinds are about one inch in diameter, and the smaller about $\frac{1}{8}$ inch. They are also frequently seen in the stones of the Pyramids, which are to a great extent constructed of nummulite limestone. The Greeks also noticed these curious fossils, and Herodotus mentions the smallest kinds as being petrified lentils, of the sort eaten by the ancient Egyptians.

The quarries in the slopes of the Mokattam and the higher side-valleys of the range also yield a profusion of sea-urchins (clypeaster, cidaris, echinolampas, etc.), various kinds of oysters, cerithium, ovula, strombus, nerina, furritella, nautilus, bivalves, sharks' teeth, and bones of the balicore. Beautiful crystals of isinglass-stone and of strontian also occur.

The **VIEW* from the top, especially with its sunset colouring, is magnificent. The thousand minarets of the city and the picturesque buildings of the Citadel are then tinted with a delicate rosy hue. The grandest of all the burial-grounds of the desert forms a noble foreground, the venerable Nile dotted with its lateen sails flows below us in its quiet majesty, and to the W., on the borders of the immeasurable desert, tower the huge and wondrous old Pyr-

amids, gilded and reddened by the setting sun. At our feet are the Citadel with the mosque of Moḥammed 'Ali, the old aqueduct on the left, and the domes of Imâm Shâfe'i (p. 68). A still more varied view is commanded by a steep projection to the S. of the old mosque of *Giyûshi*, the foreground being especially picturesque, while the horizon to the S. seems more open and tempts our fancy to visit the wonders of Upper Egypt.

At the N. end of the plateau is an old Turkish fort, whence a bridge descends to the Citadel. On the N.E. and higher part of the Mokattam, separated from the Citadel by a large quarry, is a memorial stone, to the right, adjoining the summit, erected in 1874 by the British party of scientific men who observed the transit of Venus from this point. The projecting rock in front of this point commands the most extensive panorama in the neighbourhood of Cairo, and should certainly be visited if time permit. The S. (right) end of these hills is skirted by the road to the smaller Petrified Forest, which may be reached from this point in about 1 hr. (see p. 110).

The route back to the town skirts the Citadel on the S. and leads viâ the *Bâb el-Karûfeh* and the *Place Mâhémet Ali* (p. 51; view from below of the mosque of Moḥammed 'Ali).

3. Spring of Moses and the Petrified Forest.

To the natives the Petrified Forest is known as the '*Great*' and the '*Little*' *Gebel el-Khashab*. The scientific traveller will find a visit to the former extremely interesting, but most travellers will be satisfied with an excursion to the latter, the outskirts of which may be reached in 1½-2 hrs. The expedition may be made in half-a-day on donkey-back. Carriages require extra horses, and even then sometimes stick in the sand. — The deviation to the so-called *Spring of Moses* adds rather less than an hour to the expedition. — The donkey-boys are usually familiar with the route to the Little Petrified Forest, so that a guide may be dispensed with; but a visit to the 'Great', near the Bir el-Fahmeh, can hardly be accomplished without the aid of a well-informed dragoman.

Leaving the Bâb en-Naṣr (p. 62), we turn to the right to the Tombs of the Khalîfs, pass between the Mokattam (p. 108) and the 'Red Mountain' (p. 77), and ascend to a desert valley, into which the E. spurs of the Mokattam descend. After a ride of ¼ hr., during which an isolated hill of red and black sandstone resembling the 'Red Mountain' is visible in the desert on our left, we cross a deep, dry water-course. The path divides here. That to the right leads to the Spring of Moses and the Little Petrified Forest (see p. 110), while that to the left is the route to the Great Petrified Forest and the Bir el-Fahmeh (p. 111).

About 100 paces to the right, at the foot of the mountain-slope behind the tombs of the Khalîfs, which we ascend on this side past some large lime-kilns, is an interesting trace of the sea in the pliocene age, in the shape of a rocky face of the nummulite plateau, 235 ft. above the present sea-level, thickly dotted over with holes made by boring shells.

Following the path to the right, we observe a yellowish hill at the foot of the spurs of the Mokattam, and reach it in ¼ hr. more.

This hill stands at the mouth of the narrow, winding valley, $\frac{3}{4}$ M. in length, through which the path to the Spring of Moses ascends over large blocks of stone and rubble. The ravine terminates in a lofty amphitheatre of rock. Here is a cleft in the rock from which trickle a few drops of bitter and brackish water, quite arbitrarily named the **Spring of Moses** (*Ain Mûsa*). The chief attractions of the gorge consist in the numerous desert plants and the fossils it contains and in the sense of perfect solitude which it conveys.

In order to reach the smaller Petrified Forest, we return to the mouth of the gorge and proceed towards the S.E., skirting the slopes of the Moḳaṭṭam, which are here more precipitous. We first pass a black projecting rock, which has a glazed appearance, and then a square gap in the rock, beyond which we observe opposite to us gently sloping hills, consisting of limestone, marl, and beds of fossil oysters. The route ascends, a little to the right, between these hills, and soon reaches the plateau of the **Gebel el-Khashab**, where the scattered fragments of fossil wood indicate the beginning of the *Little Petrified Forest*. Almost all these trunks and fragments have been referred by Unger to an extinct tree, which he named the *Nicolia Ægyptiaca* and regarded as akin to the bombacæ. The petrification is now generally supposed to have occurred during the later tertiary period under the action of silicious geysers, such as are to be seen to-day in the Yellowstone Park of North America. The silicated trunks lie in a secondary stratum, the overlying strata in which they were originally embedded having disappeared in the course of the desert denudation.

Crossing the plateau of the Petrified Forest for about 20 min. more towards the S., we suddenly reach the S. slopes of the Moḳaṭṭam, through a gap in which a path descends into the *Wâdi et-Tîh*, or 'valley of wanderings' (more correctly *Wâdi Digla*). This valley stretches to the W.N.W. towards the valley of the Nile, and begins at the hills of Gharabûn, like the parallel Wâdi Hof (p. 155), which debouches to the N. of Helwân. On the S. horizon rise the hills of Ṭurra (p. 155), recognisable by the old fortress on their right spur and by two heights exactly opposite to us, of which that to the left somewhat resembles a coffin in shape, while that to the right is hemispherical. Crossing the bottom of the valley in this direction (S.), we perceive in the Ṭurra hills the entrance to a desert gorge, bounded by lofty and precipitous slopes. This valley extends for many miles in various windings, communicates with the ravines of the desert which begin in the Gebel Hof near Helwân, and is abundantly stocked with the plants peculiar to the desert.

We may return to Cairo from the Little Petrified Forest through the 'Valley of Wanderings', skirting the S. and W. slopes of the Moḳaṭṭam, and passing the Tombs of the Mamelukes. Another interesting return-route leads across the Moḳaṭṭam hills. If we choose the latter we quit the Petrified Forest by a hollow to the S.W., and



ascend over ridges to a plateau, stretching towards the W., and bounded on either hand by hills. We hold somewhat to the right, and soon reach a road, which finally passes through a rocky ravine near the Giyûshi eminence (p. 108), the view from which (p. 109) forms an admirable close to the day's excursion. Thence to the city, see p. 109.

A visit to the GREAT PETRIFIED FOREST near Bir el-Fahmeh (4 hrs. to the E. of Cairo, and $2\frac{1}{2}$ hrs. beyond the Little Petrified Forest) takes a whole day, and is fatiguing, especially as the traveller has the sun in his face both in going and returning. The route mentioned on p. 110 is not recommended for the outward journey, as the point for which we are bound, not being conspicuous, is liable to be missed. It is better to leave Cairo by the *Bâb el-Karâfeh* (Pl. G, 2), pass the Tombs of the Mamelukes (p. 68) and the goods-railway to Helwân, and, leaving the village of Basâtin on the right, ascend to the left by the Jewish Cemetery. After reaching the top of the hill in the *Wâdi el-Tîh* (p. 110), we follow the valley towards the E. for $1\frac{1}{4}$ - $1\frac{1}{2}$ hr. more. Above the gradual slopes of the desert, about $1\frac{1}{4}$ M. to the left, we then perceive several reddish hills and another of yellowish colour in front. Riding towards the latter, we reach on its E. slopes the débris of the *Bir el-Fahmeh* ('coal well') and remains of some walls, dating from the period (1840) when an unsuccessful search for coal was made here. The hills of the desert to the N., N.W., and W. of the Bir el-Fahmeh form the *Great Petrified Forest*, and are thickly strewn with trunks and fragments of fossil timber. Some of the trunks which are exposed to view measure 65-100 ft. in length, and are upwards of 3 ft. thick at the lower end. They are generally brown and black, with a polished appearance, and frequently contain chalcedony. A sand-hill, $\frac{1}{2}$ hr. to the N. of Bir el-Fahmeh, to the base of which the Forest extends, affords a good survey of the district. To the N.W. are the Mokattam, the 'Red Mountain' (p. 77), the 'Abbâsiyeh, and the plain of the Nile.

4. Barrage du Nil.

THE BRANCH RAILWAY TO THE BARRAGE is traversed by four trains daily from Cairo (15 M., in about 1 hr.; fare 12 or 6 pias., return, 18 or 9 pias.). The intermediate stations are *Shubra* and *Kalyûb*. Opposite the *Barrage* station is a small restaurant, where luncheon may be obtained if required. Donkeys may be hired at the station. — A narrow-gauge line, worked by hand-power and also available for passengers, unites Barrage with the station of *El-Menâshi*, on the West Nile Railway (p. 23). — Messrs. Cook & Son arrange special excursions by steam-launch twice a week, or oftener if required, to the Barrage (p. 31).

The object of the **Barrage du Nil*, the largest weir in the world (comp. p. 335), is to keep the water of the Nile at the same level in all seasons, so as to obviate the necessity for the old irrigation machinery, with its great expenditure of labour; and to remove the difficulties of navigation below this point, during the three months when the Nile is at its lowest. The work was begun under Mohammed 'Ali, about 1835. *Linant-Bey* proposed to alter the course of the river and to build a weir farther to the N., where the configuration of the ground appeared more favourable; but his plan was judged too costly and was rejected in favour of one proposed by a French engineer named *Mougel-Bey*. The cost of establishing foundations in the shifting soil of the Delta, however, far exceeded the estimates; and, after all, the erection was found to be too insecure

for its intended purpose. For nearly twenty years after 1867 the Barrage lay useless, as a costly failure; but in 1885-90 *Sir Colin Scott-Moncrieff* successfully completed it at a cost of 460,000*l.*, so that now a depth of water of about 12 ft. can be maintained.

Nearest the station is the *Weir on the E. (Damietta) Branch of the Nile*. This lock and weir is over 500 yds. in length, and has 68 vertical iron sluices. From the farther end a pretty avenue of lebbek-trees leads across the isthmus (about $\frac{1}{2}$ M. wide) between the arms, in the middle of which is the *Menûfiyeh Canal*, constructed both for irrigation and for communication with the district of *Menûfiyeh* (p. 23). The *Weir on the W. (Rosetta) Branch of the Nile* is about 450 yds. across and has 58 vertical iron sluices. The navigation of the river is carried on by means of spacious basins and locks, fitted with swing-bridges, at either end of the two weirs and also on the *Menûfiyeh Canal*. The superstructures of the works are built in an effective Norman castellated style. A junction-canal above the weirs connects the two branches of the Nile, and is used to regulate the depth of water in each. When the river is low, the W. branch receives all its water through this canal.

The island, formerly occupied by fortifications, is now covered with attractive and extensive gardens, laid out with flower-beds, artificial rocks, etc., by Mr. Draper, an Englishman.

8. The Pyramids of Gizeh.

THE EXCURSION TO THE PYRAMIDS OF GIZEH requires half-a-day. *Electric Tramway* from the Great Nile Bridge at Kasr en-Nil (p. 75) to the Mena House Hotel, every 40 min. from 7 a.m. to 7 p.m. (fares 1st cl. 30 mill., 2nd cl. 15 mill.). — By *Carriage* the drive takes 1-1 $\frac{1}{4}$ hr. each way, and a stay of 4 hrs. is included in the tariff-charge (p. 27). *Cyclists* will find the road excellent. — RESTAURANT at the *Mena House Hotel* (B. 8, luncheon 20-25, D. 30-35 pias), good (large parties should telephone in advance); there is also a small restaurant at the terminus of the electric tramway. Or the travellers may bring provisions with them from their hotel (included in the pension-charge).

A fine and calm day should be selected for a visit to the Pyramids, the driving sand in windy weather being very unpleasant. *Sun Umbrellas* and *Smoked Spectacles* are necessary precautions against the glare of the sun, especially on the top of the Great Pyramid. Ladies who intend to ascend the pyramids should dress accordingly. A repetition of the excursion by moonlight produces an ineffaceable impression (electric tramway at about 9 and 10 on moonlight nights).

CHIEF ATTRACTIONS. Those who are pressed for time should devote their attention to the *Great Pyramid* (p. 116; ascend to the summit and visit the interior), the *Sphinx* (p. 123), and the *Granite Temple* (p. 124). The inspection of these chief objects of interest occupies about 2 hrs. The *Circuit* described at p. 126 will occupy 1 $\frac{1}{2}$ -2 hrs. more.

The road to the Pyramids, which is followed by the electric tramway also, has been described, as far as the *Museum of Gizeh*, at p. 77. It there quits the Nile and runs inland, skirting the park of the palace. The prison lies to the left of the road; and on the same

----- *Route described*
in the Handbook.
Modern Buildings colour-
ed black.

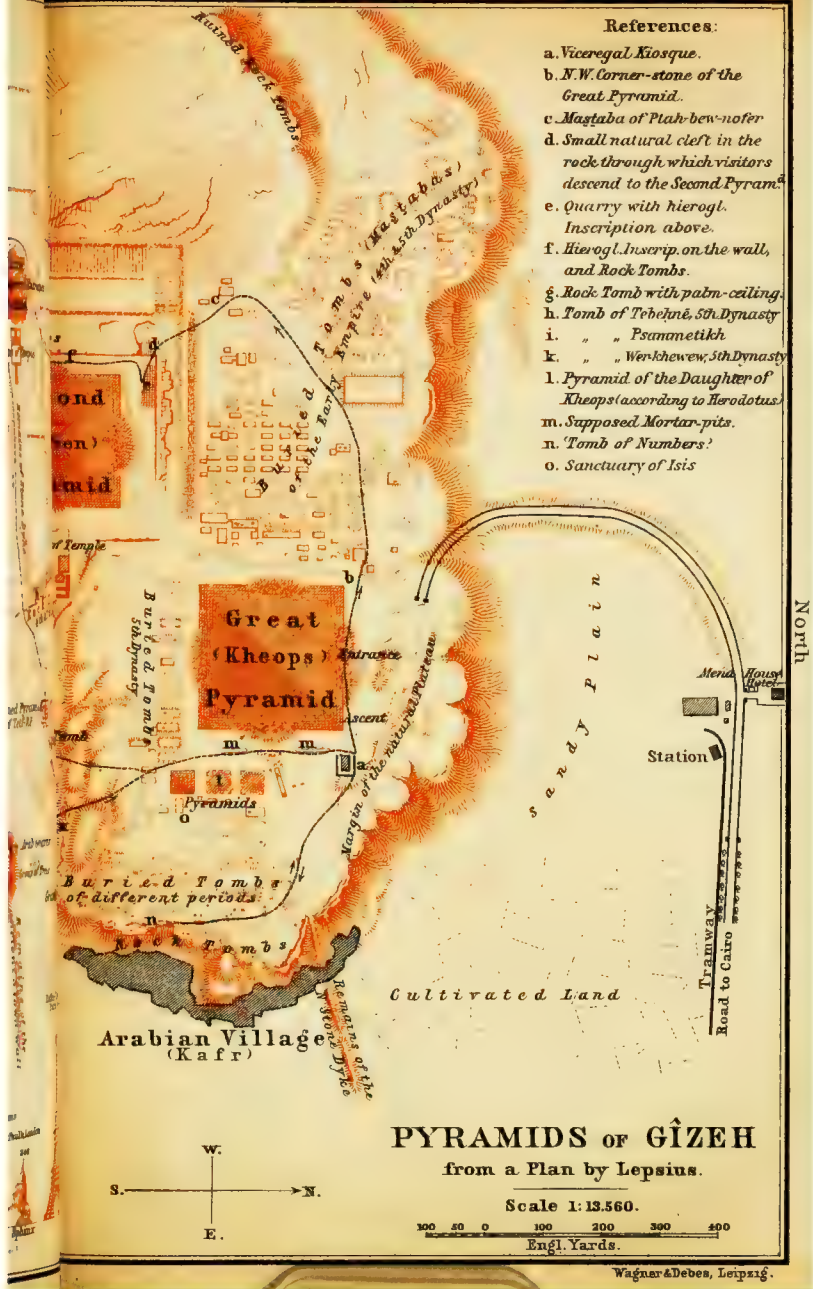
South



Comparative Table of Heights.

References:

- a. Viceregal Kiosque.
- b. N.W. corner-stone of the Great Pyramid.
- c. Mastaba of Ptah-bew-nofer
- d. Small natural cleft in the rock through which visitors descend to the Second Pyramid.
- e. Quarry with hierogl. Inscription above.
- f. Hierogl. Inscript. on the wall, and Rock Tombs.
- g. Rock Tomb with palm-ceiling.
- h. Tomb of Tehehne, 5th Dynasty
- i. " " Psanmetikh
- k. " " Wershelew, 5th Dynasty
- l. Pyramid of the Daughter of Kheops according to Herodotus.
- m. Supposed Mortar-pits.
- n. Tomb of Numbers?
- o. Sanctuary of Isis



PYRAMIDS of GÎZEH

from a Plan by Lepsius.

Scale 1:13,560.

100 50 0 100 200 300 400
Engl. Yards.

side are the village of *Gîzeh* (p. 77) and the station of the same name on the Upper Egyptian railway. The road makes a curve, crosses the railway (tramway-station), and then leads straight towards the Pyramids, which are still nearly 5 M. distant. Prettily situated in a group of trees to the right of the road is the tomb of a shêkh. On the left lie the huts of two fellâhîn villages, *Eṭ-Ṭalbiyeh* and *El-Kôm el-Aswad* (tramway-station). The fields on each side are intersected by canals and cuttings, containing more or less water according to the season. Small white herons, erroneously supposed to be ibises, and vultures with light and dark plumage are frequently observed here. The huge angular forms of the Pyramids now loom through the morning mist, and soon stand out in clear outlines, with all the injuries they have sustained during the lapse of ages.

A few hundred yards before the road begins to ascend, it is protected against the encroachments of the sand by a wall 5 ft. in height. On the right are the extensive buildings of the *Mena House Hotel* (p. 25); to the left is the terminus of the *Electric Tramway*. The road winds up the steep N. slope of the plateau on which the Pyramids stand. On an eminence in the desert to the right rises the *Eremitage*, the villa of the Italian Abbale-Pasha. To the left is a *Viceregal Kiosk* (Pl. a, p. 117).

TICKETS for the inspection of the Pyramids and other monuments are sold in a *Small Kiosk* beside the viceregal kiosk, where also guides (Beduins) are assigned to each party. For the ascent of the Great Pyramid 10 piastres; for a visit to the interior of the Pyramid, 10 piastres; visit to the other objects of interest 5 piastres. (but with the aid of our plan, the ticket and guide for this last item may easily be dispensed with). For the entire expedition, including the ascent of the Great Pyramid and the visit to its interior, the charge is 20 piastres. Bakshish is entirely optional, though a gratuity of a few piastres is customary. But no attention should be paid to the begging of the Beduins, and visitors are advised to have nothing to do with the vendors of so-called 'antiquities' (almost invariably spurious; the fossil sea-urchins or clypeasters offered here are said to be found in a miocene deposit near Zâwiyet el-'Aryân, 2¼ M. to the S. of the Sphinx).

The ****Pyramids of Gîzeh** form one of five groups of pyramids within the precincts of the Necropolis of the ancient capital city of *Memphis* (p. 131) which stand on the margin of the plateau of the Libyan desert, along a line about 20 M. in length. Southwards follow the groups of *Zâwiyet el-'Aryân* and *Abuṣîr* (p. 129), *Sakkâra* (p. 133), and *Dahshûr* (p. 153). The fifth group, that of *Abu Roâsh* (p. 128), lies to the N. of the Pyramids of Gîzeh. The Arab word for a pyramid is *haram* (pl. *ahrâm*).

The Pyramids of Gîzeh rank among the oldest monuments of human industry, and their colossal proportions extort from us to-day the same astonishment that was felt in antiquity by Greek and Roman travellers. We marvel not only at the technical knowledge and ability of the Egyptians, but also at the might of their kings, who must have had absolute control over the labour of thousands of their subjects, in order to be able to rear such monu-

ments. Some conception of the enormous amount of labour involved may be obtained, when we learn that, according to Prof. Flinders Petrie's calculation, about 2,300,000 separate blocks of stone, each containing 40 cubic ft., were required for the Pyramid of Kheops, and that nearly all were quarried on the E. bank of the Nile and had to be conveyed through the plain to the desert-plateau.

The *Construction of the Pyramids* has been admirably described by Herodotus, the earliest writer on the subject, who visited Egypt about 470-460 B.C.

Herodotus states (II, 125) that 'there were about 100,000 men employed annually for three months in constructing the *Great Pyramid* of Kheops†. They first made the road for the transport of the stones from the Nile to the Libyan Mts.; for the length of the road amounts to five stadia (1017 yds.), its breadth is ten fathoms (60 ft.), and its height, at the highest places, is eight fathoms (48 ft.), and it is constructed entirely of polished stone with figures engraved on it‡. Ten years were thus consumed in making this road and the subterranean chambers (for the coffins). The construction of the Pyramid itself occupied twenty years. Each of the four sides measures eight plethra (820 ft.), and the height is the same. It is covered with polished stones, well jointed, none of which is less than thirty feet long. This pyramid was first built in the form of a flight of steps. After the workmen had completed the pyramid in this form, they raised the other stones (used for the incrustation) by means of machines, made of short beams, from the ground of the first tier of steps; and after the stone was placed there it was raised to the second tier by another machine; for there were as many machines as there were tiers of steps; or perhaps the same machine, if it was easily moved, was raised from one tier to the other, as it was required for lifting the stones. The highest part of the pyramid was thus finished first (by smoothing), the parts adjoining it were taken next, and the lowest part, next to the earth, was completed last. It was recorded on the pyramid, in Egyptian writing, how many radishes, onions, and roots of garlic had been distributed among the workmen, and if I rightly remember what the interpreter who read the writing told me‡‡, the money they cost amounted to sixteen hundred talents of silver (upwards of 850,000*l.*). If this was really the case, how much more must then have been spent on the iron with which they worked, and on the food and clothing of the workmen.'

In modern times many eager discussions have been held as to the mode in which the Pyramids were erected and the meaning of the account given by Herodotus. The most important questions seem to be: (1) How could Kheops, when he ascended the throne and chose an area of 82,000 sq. yards for his monument, know that his reign would be so unusually long as to enable him to complete it? (2) If one of the builders of the great pyramids had died

† According to Prof. Flinders Petrie, these three months fell during the inundation, when field-work was at a stand-still and the services of 100,000 men for transporting the stones could be easily enough obtained. The stone cutters and masons were probably engaged all the year round in the quarries and on the pyramid itself.

‡ This route is still traceable. It terminated on the E. side of the Pyramid of Kheops (see Plan and p. 127).

‡‡ It is unlikely that the interpreters, who attended travellers like the dragomans of the present day, were able to read hieroglyphics. They probably repeated mere popular traditions regarding the pyramids and other monuments, with embellishments and exaggerations of their own.

in the second or third year of his reign, how could their sons or successors, however willing to carry out the plan, have succeeded in completing so gigantic a task, and in erecting monuments for themselves at the same time? (3) And how comes it that many other kings did not, like Kheops, boldly anticipate a reign of thirty years and begin a work of the same kind, the design for which might so easily have been drawn, and might so readily have been carried out by his subjects? — To these questions Lepsius, Erbkam, and Ebers answer. 'Each king', says Lepsius in his letters from Egypt, 'began to build his pyramid when he ascended the throne. He began it on a small scale, in order that, if a short reign should be in store for him, his tomb might be a complete one. As years rolled on, however, he continued enlarging it by the addition of outer coatings of stone, until he felt that his career was drawing to a close. If he died before the work was completed, the last coating was then finished, and the size of the monument was accordingly proportioned to the length of the builder's reign; so that, had the progress of these structures always been uniform, it would have almost been possible to ascertain the length of each king's reign from the incrustations of his pyramid, in the same way as the age of a tree is determined by the number of the concentric rings in its trunk'. — This 'layer-theory' of the construction of the Pyramids has been opposed by Flinders Petrie, who has sought to show that the initial plan of each pyramid practically contemplated the full extent reached by the completed work. But more recently Borchardt has demonstrated conclusively that Lepsius's theory of the gradual growth of each pyramid is essentially correct and requires modification in a few details only. According to Borchardt, each pyramid builder began by planning a monument of moderate size. In many instances this original small conception was permanently adhered to; but it not unfrequently happened that kings who enjoyed long reigns or found themselves in control of more extensive powers, expanded their original designs and enlarged their buildings either by mere additions without altering the passages or chambers (as in the step-pyramid at Saqqâra) or by revising the whole original design, including the chambers, etc., on a new and more extensive scale (as in the third pyramid of Gizeh). Occasionally a second enlargement took place, as in the case of the Great Pyramid.

The Pyramids were opened by sacrilegious robbers at a very early period, probably under the 20th Dyn., or even earlier. Attempts were made to force an entrance into the inner chambers, and passages were laboriously cut through the solid masonry in order to reach the expected treasures. In the course of this mining and tunnelling the passages and chambers sustained much damage. Somewhere about the period of the 25th or 26th Dyn. these injuries were repaired and the pyramids once more restored. But they seem to have been again invaded by the Persians; and also at later periods,

under the Romans and under the Arabs, renewed attempts were made to penetrate to the treasures supposed to lie in the interior.

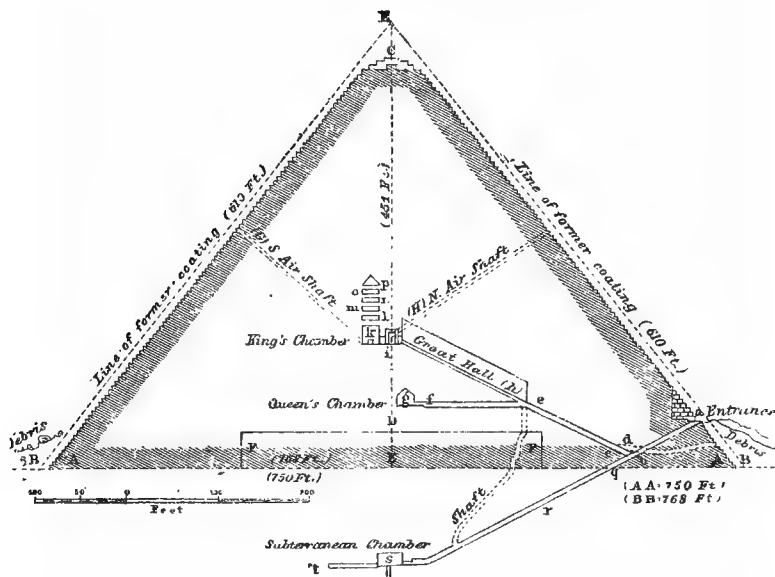
The first modern traveller who carefully and successfully examined the Pyramids was Nicholas Shaw in 1721; but he still entertained the notion that the Sphinx had a subterranean connection with the Great Pyramid. He was followed by Norden in 1737; Pococke in 1743, who gives a plan and dimensions; Fourmont in 1755; Carsten Niebuhr in 1761; Davison in 1763; Bruce in 1768; Volney in 1783; Browne in 1792-98; Denon, Coutelle, Jomard, and other savants of the French expedition under Bonaparte in 1799-1801. Jomard in particular has the merit of having taken very accurate measurements. Hamilton, in 1801, was a dispassionate and critical observer. In 1817, Caviglia, a bold, but illiterate and fanciful seaman, was fortunate in eliciting new facts regarding the interior of the Great Pyramid, and excavated the Sphinx. In 1817, Belzoni thoroughly explored the interior of the Second Pyramid. Belzoni, an intelligent explorer and accurate draughtsman, was originally a monk at Rome, but when the French occupied that city he retired to London, where he devoted himself to study in spite of many hardships. In 1815 he arrived in Egypt, where, besides exploring the pyramid, he discovered the tomb of Sethos I. at Thebes, etc. The next eminent explorer was Sir Gardner Wilkinson in 1831. In 1837 and 1838 Col. Howard Vyse and Mr. Perring made very thorough investigations and took careful measurements which will always be considered authoritative. In 1842-45 Prof. Lepsius, the distinguished German Egyptologist, made several very important discoveries, and furnished us with much valuable information. He found no fewer than thirty pyramids which had been quite unknown to previous travellers. G. Maspero opened the small pyramids of Sakkâra in 1880 and discovered important inscriptions. W. M. Flinders Petrie subjected the Pyramids of Gîzeh to a new and thorough investigation in 1881-82. The Pyramids of Dabshûr were examined in 1894-95 by De Morgan; those of Lisht in 1895 by Gautier and Jéquier.

The pyramids of Gîzeh stand upon a plateau, which extends about 1600 yds. from E. to W. and about 1300 yds. from N. to S., the E. and N. margins being very precipitous at places. The pyramids are built exactly facing the four cardinal points. The diagonal of the largest pyramid from N.E. to S.W. is exactly in a line with the diagonal of the second pyramid.

The **** Great Pyramid** is called by the Egyptians '*Yekhwet Khufu*' or the '*Glorious Place of Khufu*'. No trace is now left of its original outermost covering, which probably consisted of slabs of limestone and granite. The length of each side (Pl. *AA*) is now 750 ft., but was formerly (Pl. *BB*) about 768 ft.; the present perpendicular height (Pl. *EC*) is 451 ft., while originally (Pl. *EE*), including the nucleus of rock (Pl. *FF*) at the bottom, and the apex (Pl. *CE*), which has now disappeared, it is said to have been 482 ft. The height of each sloping side (*AC*) is now 568 ft., and was formerly (Pl. *BE*) 610 ft. The angle at which the sides rise is $51^{\circ}50'$. The cubic content of the masonry, deducting the foundation of rock in the interior, as well as the hollow chambers, was formerly no less than 3,277,000 cubic yards, and it still amounts to 3,057,000 cubic yards. In round numbers, the stupendous structure covers an area of nearly thirteen acres. The material of which it is constructed is stone from the Mokattam and from Tûrra, containing numerous fossils, chiefly nummulites (p. 108).

Construction of the Great Pyramid. According to Borchardt's theory this pyramid was not built on a single homogeneous plan (p. 115). It was originally designed to contain only one sloping corridor hewn in the rocky ground and leading through an antechamber (*s*) to the tomb-chamber (*t*). But before this design was completely carried out, it was exchanged for a more comprehensive plan, involving the construction of another chamber, now called the *Queen's Chamber* (*g*), reached by the corridor marked *c, e, f*. But even this was not final, for Kheops undertook another and greater extension, resulting in the construction of the Great Hall (*h*) and the King's Chamber (*k*).

The ASCENT of the Pyramid, though fatiguing, is perfectly safe. The traveller selects two of the importunate Beduins (p. 113) and proceeds to the N.E. corner of the pyramid where the ascent usually



begins. Assisted by the two Beduins, one holding each hand, and, if desired, by a third (no extra payment) who pushes behind, the traveller begins the ascent of the steps, which are each about 3 ft. high. The strong and active attendants assist the traveller to mount by pushing, pulling, and supporting him, and will scarcely allow him a moment's rest until the top is reached. As, however, the unwonted exertion is fatiguing, the traveller should insist on resting as often as he feels inclined. '*Iskut wallâ mâfish bakshish*' (be quiet, or you shall have no fee) is a sentence which may often be employed with advantage. All requests for bakshish should be refused, and it is as well to keep an eye upon one's pockets. — The ascent may be made in 10-15 min., but, in hot weather especially, the traveller is recommended to take nearly double that time, in order

to avoid the discomfort of arriving breathless and heated at the summit. The space at the top at present is about 12 yds. square, so that there is abundant room for a large party of visitors.

The ****VIEW** is remarkably interesting and striking. There is perhaps no other prospect in the world in which life and death, fertility and desolation, are seen in so close juxtaposition and in such marked contrast. To the W. (S.W. and N.W.) extend yellowish brown and glaring tracts of sand, interspersed with barren cliffs. The huge and colourless monuments erected here by the hand of man remind the spectator, like the desert itself, of death and eternity. On a bare plateau of rock stand the other pyramids and the Sphinx, rearing its head from the sand, like some monster suffocated by the dust. To the S., in the distance, rise the pyramids of Abusîr, Saqqâra, and Dahshûr; to the N. stretch the fields in the valley of the Nile. Towards the E., on the other hand, glitters the river, on each bank of which stretches a tract of rich arable land, luxuriantly clothed with blue-green vegetation, and varying in breadth. The fields are intersected in every direction by canals, on the banks of which rise stately palms, waving their flexible fan-like leaves, and interlacing their shadows over the fellâh villages perched like ant-hills on embankments and mounds. In the direction of Cairo runs the long straight carriage-road. Immediately before us rises the Citadel with its striking minarets; while the Mokattam hills, which form the chief mass of colour in the landscape, gleam in the morning with a pale golden tint, and in the evening with a violet hue.

The descent of the Great Pyramid is more rapidly accomplished than the ascent, but is hardly less fatiguing. Persons liable to giddiness may find it a little trying, but the help of the Beduins removes all danger.

INTERIOR (comp. Plan, p. 117). A visit to the interior of the Great Pyramid is comparatively uninteresting to the ordinary tourist. It will be found fatiguing, and an interval of rest between the ascent and this expedition is recommended. Travellers who are in the slightest degree predisposed to apoplectic or fainting fits and ladies travelling alone should not attempt to penetrate into these stifling recesses. The explorer has to crawl and clamber through low and narrow passages, which, at places, especially near the entrance, are not above $3\frac{1}{2}$ ft. high and 4 ft. wide. The stones on the floor are often extremely slippery, and the close air smells strongly of bats. The temperature of the interior is 79° Fahr. The attempts of the guides to goad the visitor into inconvenient hurry should be disregarded.

The *Entrance* (Pl. *a*) is on the N. side (as in all pyramids), on the thirteenth tier of stones, at a perpendicular height of 48 ft. from the ground. The long passage *a r*, which is now only 3 ft. 4 in. in width and 3 ft. 11 in. in height, descends in a straight direction

at an angle of $26^{\circ} 41'$, and is altogether $106\frac{1}{2}$ yds. in length. We follow this passage as far as the point *d* only, 20 yds. from the entrance. Here diverges the ascending passage *d e*, the lower end of which is filled with massive blocks of granite, placed in position after the interment of the mummy to protect the grave from robbers. The hardness of the material of which this barrier consists compelled the Arabian treasure-hunters (p. 116) to avoid it, and to force a new passage (Pl. *d*) through the softer limestone. This is the roughest and most awkward spot on the whole route. Beyond the granite blocks we enter a passage (Pl. *d e*), 41 yds. in length, with a very slippery floor, beyond which lies the Great Hall (Pl. *h*).

Before entering the latter, we may pass through a formerly concealed opening in the pavement to the horizontal passage *e f*, which leads to the so-called *Chamber of the Queen* (Pl. *g*). This passage is at first 3 ft. 9 in. only in height, but at a distance of $6\frac{1}{2}$ yds. from the chamber the flooring sinks a little, so that the height increases to 5 ft. 8 inches. The N. and S. sides of the chamber are each 17 ft. in length, and the E. and W. sides 18 ft. 10 inches. The height is 20 ft. 4 in., including the pointed roof, which consists of enormous blocks of rock projecting beyond the sides of the walls to a distance of $5\frac{1}{2}$ ft. into the surrounding masonry.

The jointing and polish of the fine-grained Moqattam limestone in the *Great Hall* (Pl. *h*) form an unsurpassable marvel of skilful masonry, of which the Arab historian 'Abdellaṭîf accurately remarks, that neither a needle nor even a hair can be inserted into the joints of the stones. The Great Hall is 28 ft. high and 155 ft. long. The lower part is 3 ft. 4 in. in width; and the upper part, beyond the last of the panels of stone, each of which is 1 ft. 8 in. thick and 2 ft. high, is 7 ft. in width. The roof is formed of seven courses of stone projecting one above the other and crowned by horizontal slabs. The incisions on the walls were used to facilitate the introduction of the sarcophagus. On the floor are irregularly hewn hollows, which now serve to prevent the visitor from slipping. At the end of the Great Hall is a small horizontal passage, 22 ft. long and 3 ft. 8 in. high, expanding about the middle into an Antechamber (Pl. *i*), which was once closed by four trap-doors of granite. The remains of one of these slabs, in its pendent position, should be noticed. We next enter the *King's Chamber* (Pl. *k*), the most interesting of all. The N. and S. sides are each 17 ft. in length, the E. and W. sides $34\frac{1}{2}$ ft., and the height is 19 ft.; the floor of the chamber is $139\frac{1}{2}$ ft. above the plateau on which the Pyramid stands. The chamber is entirely lined with granite, and is roofed with nine enormous slabs of granite, each $18\frac{1}{2}$ ft. in length, above which five chambers have been formed, which may be reached from the Hall *h* by means of ladders.

These hollow chambers were by no means necessary to prevent the roof of the King's Chamber being crushed by the superincumbent weight. The over-cautious builders have here made an error in their calculations. The name of Khcops was found in the two highest chambers (Pl. *o*, *p*).

The King's Chamber now contains nothing but an empty and mutilated *Sarcophagus* of granite, bearing no trace of an inscription,

the lid of which had disappeared before the time of the French expedition (p. 116). Length $7\frac{1}{2}$ ft., width 3 ft. 3 in., height 3 ft. 4 inches. The very massive sides ring with a clear tone when struck. Curiously enough, the King's Chamber does not lie exactly in a line with the diagonal of the Pyramid, but is 16 ft. 4 in. to the S. of it.

The *Air Shafts* (Pl. G, H), the ends of which are seen about 3 ft. above the floor of the chamber, were perhaps constructed from religious motives. They are about 6 in. in height and 8 in. in width only, expanding by a few inches at the outer extremities. The N. shaft is 234 ft., and the S. shaft 174 ft. long.

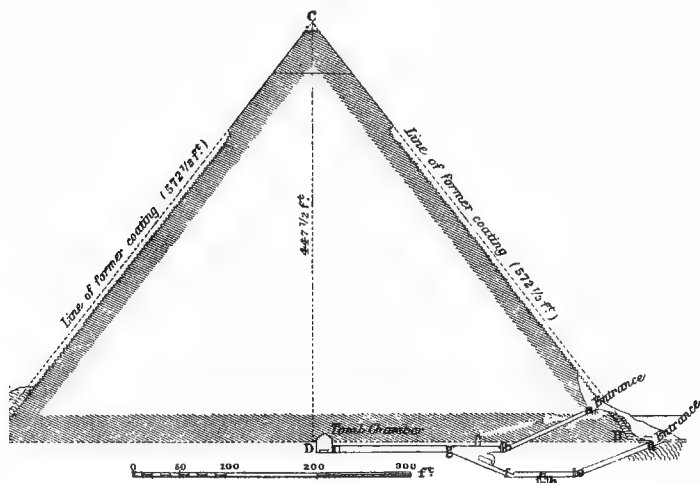
We now retrace our steps, and, on emerging from these awe-inspiring recesses, hail the light and air with no little satisfaction.

The other chambers in the interior of the Great Pyramid as yet discovered are inaccessible. The first passage *a, b, r*, which is blocked at *b*, leads downwards in a straight line, 293 ft. in length, and terminates in a horizontal corridor, 27 ft. in length, 3 ft. in height, and 2 ft. in width, which leads to the unfinished subterranean chamber *s*, hewn in the rock. The E. and W. sides of this chamber are each 46 ft. in length, the N. and S. sides 27 ft., and the height $10\frac{1}{2}$ ft. It does not lie in a line with the diagonal of the Pyramid, and its floor is $10\frac{1}{2}$ ft. below the level on which the Pyramid is built. The subterranean horizontal passage *t*, 60 ft. long, ends in a cul-de-sac. The statement of Herodotus that the subterranean chamber planned by Kheops for the reception of his body was surrounded by a canal conducted hither from the Nile, is erroneous, as the chamber lies above the highest level of the overflow of the river, and it has, moreover, been ascertained that no channel from the river ever led in this direction. — From the lower end of the Great Hall a shaft, discovered by Davison in 1763, descends to the lower passage, and is erroneously known as the 'Well'. The enterprising Cavignia found that it terminated in the passage leading to the subterranean chamber (*r*). To all appearance it was bored through the masonry after the latter had been finished.

The **Second Pyramid**, called by the Egyptians *Wer-Khafre* ('Great is Khafre'), was erected by Khafre, who was called Khephren by the Greeks (p. lxxix), but his name has not been discovered on any part of the structure. Owing to the greater height of the rocky plateau on which it stands, it appears higher than its larger neighbour. The perpendicular height of this Pyramid is now $447\frac{1}{2}$ ft. (formerly 454 ft.), each side of the base measures $690\frac{1}{2}$ ft. (originally $707\frac{3}{4}$ ft.), and the height of each sloping side is $563\frac{1}{2}$ ft. (originally $572\frac{1}{2}$ ft.), while the sides rise at an angle of $52^{\circ}20'$. The solid content of the masonry is now 2,156,960 cubic yds., equivalent to 4,883,000 tons in weight (originally 2,426,710 cub. yds., equivalent to 5,309,000 tons). As the rocky site rises towards the W. and N., a considerable part of it required to be removed in order that a level surface might be obtained. The levelled space surrounding the base of the Pyramid was paved with blocks of limestone (see p. 126). To the E. are remains of the temple erected for the worshippers of the deceased Pharaoh, a structure of the kind which probably adjoined all pyramids (pp. 124, 127). The incrustation of the Pyramid, which must have been preserved almost intact

wn to the middle of the 17th cent. and of which a considerable gment still remains at the top, consisted of limestone slabs in the per courses and of partially unpolished granite slabs in the lower ell preserved on the W. side). The merit of having opened this ramid belongs to *Belzoni* (p. 116). An inscription over the trance records that the opening took place on March 2nd, 1818.

The plan of the Second Pyramid also appears to have been altered the course of building. The original intention seems to have been to ct a small pyramid over the subterranean chamber (which was never d). Afterwards a larger pyramid was decided upon and the chambers ved towards the S., to their present position.



The *Interior* is thus entered by two passages on the N. side. The mouth one of these, blocked up on the abandonment of the first plan, is in the el surface in front of the Pyramid, and was concealed by the pavement . d); that of the other is on the N. side of the Pyramid itself, now 38 ft., t formerly 49 ft. above the level of the ground (Pl. a). This *Upper Passage*, ich was lined with granite at the beginning, descends at an angle of 55° to a depth of 105 ft. (Pl. a b), leading first to a horizontal corridor . b g c), and thence to 'Belzoni's Chamber', which once contained the b of the deceased, situated 3 ft. 10 in. to the E. of the diagonal of the ramid. This chamber is hewn in the rock, and roofed with painted bs of limestone leaning against each other at the same angle as that med by the sides of the Pyramid. It is 22½ ft. in height, 46½ ft. in gth from E. to W., and 16½ ft. in width from N. to S. Belzoni here nd a granite sarcophagus let into the ground and filled with rubbish, t in height, 6 ft. 7 in. in length, and 3½ ft. in width, and destitute of cription. The lid was broken. — The *Lower Passage* (Pl. d) descends at t at an angle of 21° 40', reaches a trap-door (Pl. e), runs in a horizontal ection for 59 ft. (Pl. e f), and then ascends, terminating, after a distance 97 ft. in all (Pl. g), in the horizontal corridor leading to Belzoni's amber. This ascending passage was perhaps made to permit the intro- tion of a broad trap-door of granite. On the E. (left) side of the middle the horizontal portion of this lower passage was introduced a small

12½ ft. broad, and, owing to the unevenness of the rock from which the pavement has been removed, varies from 13 ft. to 13 ft. 5 in. in height.

In the pavement of the chamber *e* is the mouth (formerly covered) of a shaft 30 ft. in length, which has a fine granite lining at its upper end and could be closed by a trap-door at its lower end. It is continued by a horizontal shaft, 10 ft. in length, to the *Tomb Chamber* (Pl. *i*). Immediately before the latter is reached, a flight of seven steps leads to the right to a chamber with recesses on the right and back walls. The tomb chamber is paved with blocks of granite, 2½ ft. in thickness, and its ceiling has been formed by placing the stones against each other at an angle so as to resemble a roof, and then hollowing them out on the inside in the form of a Gothic arch. The richly decorated sarcophagus of Menkewrē was found here by Col. Vyse in a good state of preservation. It was externally 2 ft. 7 in. high. The lid was gone. Fragments of the inner wooden coffin and of the royal mummy (now in the British Museum) were found in the chamber *e*. The vessel in which the sarcophagus was being conveyed to England was unfortunately lost off the coast of Spain.

The original intention of the builder was to construct a pyramid on a small scale, containing only the sloping corridor *lk*, leading to a chamber at *e*, smaller than that now existing. But when a larger pyramid was projected, the corridor *abcd* was formed, leading first to an antechamber and then to a tomb-chamber at *e*, enlarged by deepening the earlier chamber at that point. Under the New Empire the interior of the pyramid was ruined by the forcible entry of treasure-seekers; but probably during the Saite period a restoration took place. To this restoration are due the sloping shaft and the granite chamber in which the sarcophagus of Menkewrē was concealed, as well as the lower-lying room with the recesses.

The Second and Third Pyramids are most conveniently visited in the course of the circuit of the Pyramid plateau mentioned on p. 126. After inspecting the Great Pyramid visitors usually proceed to the Sphinx, which rises from amidst the sand of the desert about 350 yds. to the S.E. The path thither leads between the so-called 'mortar pits' (Pl. *m*) and three *Small Pyramids* of no interest. That in the centre (Pl. *l*), according to Herodotus, was the tomb of a daughter of Kheops; that to the S., according to an inscription preserved in the Museum of Gizeh, belonged to Henwetsen, another daughter of the same king.

The ***Sphinx** †, which, next to the Pyramids themselves, is the most famous monument in this vast burial-ground, is hewn out of the natural rock, and, with some aid from added blocks of stone, has been moulded into the shape of a recumbent lion with the head of a man. It represents the king, probably *Amenemhēt III.* (12th Dyn.), by whom it may be supposed to have been erected; afterwards it was taken for the sun-god *Har-em-Ekhwet* ('Horus on the horizon'), known to the Greeks as *Harmachis*. In front of the breast originally appeared an image of a god, the weatherworn remains of which may still be made out. The head, wearing the royal head-cloth, which was originally adorned with the royal serpent, was most carefully executed. Now, however, it is deplorably mutilated; the neck has become too thin, the nose and beard have been broken

† The Egyptian Sphinx, being of the masculine gender, is represented with the head of a ram or of a man, and rarely with that of a woman. which is ascribed to it in the Greek myths.

off, and the reddish tint which enlivened the face has almost disappeared. A fragment of the beard lies on the ground beside the Sphinx. But in spite of all injuries, it preserves an impressive expression of strength and majesty: the eyes have a thoughtful, far-away expression, the lips wear a half-smile, and the whole face, as even 'Abdellatif remarked, is of graceful and beautiful type. The entire height of the monument, from the crown of the head to the pavement on which the fore-legs of the lion rest, is said to be 66 ft. The ear, according to Mariette, is $4\frac{1}{2}$ ft., the nose 5 ft. 7 in., and the mouth 7 ft. 7 in. in length; and the extreme breadth of the face is 13 ft. 8 inches. If the traveller stands on the upper part of the ear, he cannot stretch his hand as far as the crown of the head. There is a hollow in the head.

The *Excavation of the Sphinx*, so far as is now known, was first undertaken by Thutmosis IV. (see below). During the Ptolemaic and Roman periods the colossus was several times restored, and was highly admired and revered, as numerous inscriptions upon it testify. It is all the more curious, therefore, that the Sphinx is mentioned neither by Herodotus nor by any later Greek traveller. The mutilations which now disfigure it date from the Arab domination. In 1380 it fell a victim to the iconoclastic zeal of a fanatic shêkh, and it was afterwards used as a target by the barbarous Mamelukes. — In the present century, the Sphinx was first completely excavated by *Caviglia* (p. 116), at the cost (150*l.*) of an English society. He discovered the flight of steps which ascended to the stupendous monument, and also found between the paws of the lion a carefully laid pavement, at the end of which next to the breast of the Sphinx rose a kind of open temple. The latter was enclosed by two partitions, through which ran a passage, in the middle of which was a small figure of a recumbent lion, facing the Sphinx. In the background and at each side were memorial stones erected by Thutmosis IV. and Ramses II. (see below). The Sphinx has also been excavated by *Mariette*, and in 1883 by *Maspero*.

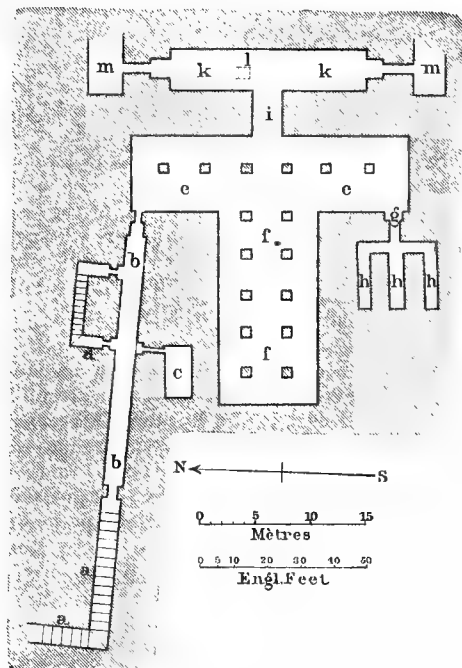
Between the paws of the Sphinx, which are concealed by blocks of limestone, stands an *Altar*, and in front of the breast of the colossus is the *Memorial Stone of Thutmosis IV.*, both of red granite.

On the upper part of the latter, to the right and left, appears Thutmosis IV., sacrificing to the sun-god Harmachis, who is represented as a sphinx. The inscription below relates that the Pharaoh while a prince hunting lions fell asleep one day in the shadow of the Sphinx, and that the god appeared and commanded the prince to 'free him from the desert sand that encumbered him'. As soon as Thutmosis ascended the throne, he remembered his dream and caused the Sphinx to be excavated.

About 50 yds. to the S.E. of the Sphinx is situated the ***Granite Temple**, erroneously called *Temple of the Sphinx*, but in reality the sanctuary of the god *Sokaris-Osiris*. This large building constructed of granite and alabaster, discovered by Mariette in 1853, is a fine example of the simple and majestic architecture of a period when the art of working the hardest kinds of stone had already attained perfection. The exterior of the temple is still concealed by rubbish, but the interior has been partly excavated.

Descending by a modern Passage (Pl. *aa*) in steps, protected by walls against the encroachment of the sand, we pass through a door into a *Passage (bb)* descending towards the E., 6 ft. 8 in. in width and 79 ft. in length. On the right half-way down this passage,

is the entrance to a Chamber (c) constructed entirely of blocks of alabaster; opposite to it, on the left, is the Entrance (d) to a flight of steps, which turns twice at a right angle and originally ascended to the upper floor or to the roof of the temple. The wall of this staircase is also constructed of alabaster. — At the E. end of the corridor, which descends hence, we enter a *Hall* (Pl. ee), 79 ft. in



length (N. to S.) and 23 ft. in width, embellished with six monolithic pillars of granite which supported the enormous blocks of the ceiling, two of which are still *in situ*. — Adjoining this hall is another similar *Hall* (Pl. ff), $57\frac{1}{2}$ ft. long and 29 ft. wide, the ceiling of which was borne by ten columns of granite in two rows. The stone beams of the architrave still preserve their sharp edges. These rooms were lighted by means of small oblique openings, still to be seen in the upper part of the side-walls. — From the S.W. corner of Hall ee a dark *Corridor* (Pl. g) leads to a chamber with six *Niches* (Pl. hh) in two stories, one above the other, probably destined for the reception of mummies. — From Hall ee a *Passage* (Pl. i) in the middle of the E. side leads between walls 13 ft. in

thickness to a transverse *Gallery* (Pl. *k*), with a small room (Pl. *mm*) at each end. At the point *l* in this gallery, Mariette found a deep well, now full of water, in which were no fewer than nine statues of Khephren. The best of these are now in the Museum of Gizeh (p. 81). Several figures of baboons and fragments of other statues also were found here.

Between the Granite Temple and the Sphinx excavations have laid bare a series of walls made of bricks of Nile mud. These date from the Ptolemaic or the Roman period, and were built around the Sphinx in order to protect it from the shifting sand.

The tombs surrounding the different pyramids, where the relatives and state-officials of the kings were interred, are far inferior in interest to the tombs that have been excavated and rendered accessible at Sakḥāra (p. 137) and the graves in Upper Egypt. The exterior of the maṣṭabas (p. 137), however, may be studied here (especially in the tombs to the W. and S.E. of the Great Pyramid) to better advantage than at Sakḥāra. Travellers who propose to visit Sakḥāra may content themselves with an inspection of the exterior of these graves; otherwise the so-called Tomb of Numbers (p. 128) and Campbell's Tomb (p. 127) are usually visited.

Travellers who are not pressed for time and who desire to obtain a closer view of the second and third Pyramids, are recommended to make the following ***Circuit of the Pyramid Plateau.**

After having inspected the Great Pyramid (p. 116), we turn (following the dotted line on the Map, p. 116) to the left (W.) of the entrance, descend the mound of débris, and proceed to the N.W. angle of the Pyramid, where the levelled space on the ground (Pl. *b*), intended for the reception of the corner-stone, has been exposed to view. Towards the W. and S.W. lie numerous tombs presenting an impressive appearance. One of these may be ascended in order to inspect the shafts (p. cxliv) leading into the depths.

Those, however, who are not deterred by difficulty will find the tomb (5th Dyn.) of *Shepses-kef-onkh* and his son *Imeri* (Pl. *c*), almost due N. of the Second Pyramid, the least inconvenient. This tomb is half-buried in sand, and visitors have to crawl through the low entrance in order to reach the long vaulted corridor, which is covered with reliefs and inscriptions. — The beautiful tomb of *Nefer-bew-Pluh*, a grandson of Shepses-kef-onkh, lies to the left (S), but is unfortunately quite buried.

We now skirt the W. side of the vast necropolis, and reach the N.W. angle of the rocky enclosure of the court of the *Second Pyramid*. A natural cleft in the rock (Pl. *d*) here facilitates our descent from the top of the rock, which is 16 ft. in height. At the foot of it we reach the plateau which was hewn in the rock in order to prepare a level surface for this pyramid (p. 121). On the N. side of the Pyramid is a quarry (Pl. *e*), where, under Ramses II., blocks were hewn for the temple of Heliopolis. The incisions and transverse furrows forming six rows of squares date from this period.

On the rock above is a memorial inscription of the quarry-master: the master-builder in the temple '*Rameses II. shines in the House of the Great*' (Heliopolis) Maï, son of Bek-en-Amon, master-builder of Thebes'.

On the E. side of the Pyramid are remains of the temple once connected with it (p. 120). We follow the W. side of the Pyramid. On the rock to the right is another hieroglyphic inscription (Pl. *f*) by the above-mentioned Maï, near which are several rock-tombs. One of these (Pl. *g*), that of *Neb-em-yekhwet*, nearly opposite the S.W. angle of the Pyramid, has a fine ceiling hewn in the rock in imitation of palm-stems. (Visitors should beware of the tomb-shaft.)

Our route now leads towards the S.W. to the *Third Pyramid* (p. 122). To the S. of it stand three small Pyramids, perhaps belonging to relatives of King Menkewrē.

We leave the remains of the temple (p. 122) belonging to the Third Pyramid on the left, and descend towards the E. by the ancient road (p. 114), which is distinctly traceable. Here, on the left, is another series of rock-tombs dating from the 4th and 5th Dynasties. Among these is that of *Tebehnē* (Pl. *h*; beware of the mummy-shafts), with several chambers and recesses. On the wall of the second chamber, to the right as we enter, is a representation of dancers at the funeral (can't be necessary).

In the valley before us, to the right, rises a projecting ridge of rock containing tombs of no interest. Adjoining this rock, on the left, are three sycamores and two date-palms, rising above an Arabian burial-place. Still farther to the E. we observe the remains of a wall (perhaps the ancient town-wall), with a gateway. To the left of the trees rises a high mound of debris, consisting partly of the natural rock and partly of masonry, and supposed to be the remains of the *Pyramid of King Tetf-Rē*, the successor of Mycerinos. Passing through it, we come to other tombs on the left, also covered with sand. Among these is the tomb of *Wer-khewu* (Pl. *k*), a judge under the 5th Dynasty.

We now proceed to the left (N.) to **Campbell's Tomb**, a family tomb of the 26th Dyn., discovered by Col. Vyse in 1837, and named by him after Col. Campbell, the British consul-general of Egypt at that period. The upper part, the maṣṭaba proper, has been entirely destroyed, and the shaft (53 ft. deep), at the bottom of which is a tomb-chamber vaulted with an arch having a span of 11 ft., is now uncovered. The sides of the shaft are separated from the surrounding rock by a trench, which is spanned by bridges of stone at only a few points. The sarcophagus which lay in the tomb-chamber contained the remains of the royal scribe *Pe-kop Wah-eb-rē-em-yekhwet*, a contemporary of King Apries. It is now covered with sand, but one of the Beduins usually offers to descend and lay it bare. Beside the sarcophagus lies a stone lid shaped like a mummy. In niches in the S. and W. sides of the shaft are two other sarcophagi; and a fourth sarcophagus found here is now in the British Museum. All these sarcophagi had been opened and plundered.

We may complete our circuit of the plateau of the Pyramids by visiting the *Sphinx* (p. 123) and the *Granite Temple* (p. 124), and then return to the Great Pyramid and the three small Pyramids lying in front of it to the E. — At the foot of the E. side of the southernmost of these small pyramids lies a small *Sanctuary of Isis* (Pl. o), 'Mistress of the Pyramids', which was rebuilt by Psusennes (21st Dyn.). Only a few stumps of columns now remain.

We may now proceed to the E. to the verge of the desert plateau, in the direction of the Arab village, in order the inspect the *Tombs of the Ancient Empire*, hollowed out in the rocky slope. Several of these are now used as dwellings or stables. The best known is the **Tomb of Numbers** (Pl. n), which belonged to a certain *Khafra-onkh*, a courtier of Khafre. On the left entrance-wall appear the deceased and his brother, accompanied by a dog, inspecting the cattle that are driven before them by peasants. The peasants are arranged in several rows, headed by a standard-bearer. Writers are engaged in recording the number of cattle of each kind, the numbers being placed above the herds (whence the name of the tomb). Thus we are informed that Khafra-onkh had 853 bulls, 220 cows and calves, 2235 goats, 760 asses, and 974 rams. On the left (S.) wall are the deceased and his wife at table. On the rear (W.) wall are five door-shaped steles with a full-face portrait in high relief of the deceased, to the left. The mural reliefs, which are in poor preservation, are in the clumsy and undeveloped style of the 4th Dynasty. — On the S. horizon rise the pyramids of Abuşir (p. 129) and the step-pyramid of Saqqâra (p. 134).

Beside the village of *Kerdâseh*, about 5 M. to the N. of the Pyramids of Gizeh, rise the **Pyramids of Abu Roâsh**, which were erected towards the end of the 4th Dynasty. They are most conveniently reached on camels hired from the Beduins (enquire at the Mena House Hotel). The route leads through the desert, skirting the edge of the cultivated land. The largest pyramid built by Tetf-Rê (p. 127) and called *El-Kâ'a* by the natives, is situated upon a steep rock, almost inaccessible from the plain, but reached by an approach, still nearly 1 M. long, from the N.E. Nothing is left of the pyramid but its rocky core, and the same is true of a smaller stone-pyramid to the S.W. The plateau commands a fine view of the Nile valley and of the gorges of the Libyan desert. — There is a third pyramid, built of brick, in the plain to the N. of the village of Abu Roâsh. The brick superstructure, which was 55 ft. in height when Lepsius saw it in 1842, has since been entirely demolished, and nothing now remains but the rock-core with the tomb-chamber.

The **EXCURSION TO THE PYRAMIDS OF ABUŞIR**, to the S. of Gizeh, is interesting. We take the electric tramway to the Mena House Hotel (p. 112), and ride thence in 1½-2 hrs. on a donkey (there and back 10 pias.) or camel. Or a donkey may be taken direct from Cairo in 2½ hrs., viâ the villages of Gizeh and Shobrement; or the excursion may be combined with that to Saqqâra (p. 130).

Quitting the Mena House Hotel we ride along the verge of the desert, leaving the Pyramids of Gizeh on the right. To the left is the cultivated country with several villages, the largest of which is

Shobrement. After about 1 hr. we have the large cemetery of Shobrement on our right. A low mound of rubbish on the summit of the desert-plateau marks the site of the stone-pyramid of *Zâwiyet el-Aryân*. In $1\frac{1}{2}$ hr. we reach the rubbish heaps of —

Abu Gurâb, formerly also called the *Pyramid of Righ*, the exploration of which was carried on in 1898-1901, on behalf of Berlin Museum, by Drs. Borchardt and Schæfer. The building was a *Sanctuary of the Sun God*, erected by King Ra-en-woser (5th Dyn.) on the occasion of the jubilee of his accession.

The sanctuary stands upon an artificial platform and consists of an uncovered court, 330 ft. long by 250 ft. broad, with its entrance on the E. side, while in the posterior (W.) half of it rose the large *Obelisk of the Sun*. From the entrance-gate a covered passage, ornamented with fine reliefs, led to the left along the E. and S. sides of the court, and then turned to the right (N.) to reach the obelisk. The obelisk itself has totally vanished, but part of the platform of masonry on which it stood is still extant; and the top of this, reached by an internal staircase, commands a fine view. In the front half of the court was the place for slaughtering the sacrificial bulls; the channels or gutters in the pavement empty themselves into nine alabaster basins (originally ten). In front of the platform of the obelisk stands the altar, 19 ft. long, 18 ft. broad, and 4 ft. high, built of five massive blocks of alabaster. On the S. side of the obelisk is a ruined chapel, which was embellished with admirable reliefs (now partly in Cairo, partly in Berlin). On the N. side of the obelisk was another sacrificial court. The N. side of the court was flanked by treasure-houses, reached from the entrance-gate by a passage (to the right) similar to that described above. — The town connected with the sanctuary lay in the valley to the E. of the hill.

The three largest **Pyramids of Abusir**, erected by kings of the 5th Dyn., stand close together about $\frac{3}{4}$ M. to the S.W. of the sanctuary of Abu Gurâb. The masonry of these monuments, having originally been constructed with no great care, is now much damaged, and their bases are covered with sand. The entrances are on the N. sides, and the interior chambers are almost completely in ruins. The northernmost of the pyramids belonged to *King Sehurê*, and was connected by a still traceable path with a building (probably a temple) situated in the plain. Its perpendicular height was $163\frac{1}{2}$ ft. (now 118 ft.), its sides were $258\frac{1}{2}$ ft. (now $217\frac{1}{4}$ ft.) in length, and they were inclined at the angle of $51^{\circ} 42' 39''$. The central pyramid, to the S. of the last, belonged to *King Ra-en-woser* (5th Dyn.). The builder of the largest pyramid (sides 108, formerly $120\frac{1}{2}$ yds.; perpendicular height 165, formerly 229 ft.), situated a little to the S.W., was *King Nefer-er-ke-rê* (5th Dyn.). The other pyramids, some of which were certainly also sanctuaries of the sun, are mere heaps of ruins, and one of them (to the S.W. of the largest) seems never to have been completed.

A few paces to the S.E. of the Pyramid of Sehurê is the *Maṣtaba of Ptahshepses* (5th Dyn.), excavated by De Morgan in 1893. It is mostly covered up again; the locked chambers are opened by the Ghafir of Abusir. We first enter a large hall (not all accessible), the roof of which is supported on twenty square pillars. Thence a door

opens into another hall, with three recesses containing statues; on the walls are reliefs of goldsmiths and of workmen carving statues of the deceased in wood and stone. A third hall contains two interesting columns (*Nymphæa lotus*, with closed capitals) of which, however, only the lower parts are *in situ*, the capitals being at Cairo.

Continuing our route to Sakkâra, we leave to the left a pond and the village of *Abuṣîr*, situated beyond a group of palms to the S.E., and soon reach the sandy eminences of the Necropolis of Memphis and Mariette's House (p. 135), $\frac{3}{4}$ hr. from the first pyramid of *Abuṣîr*.

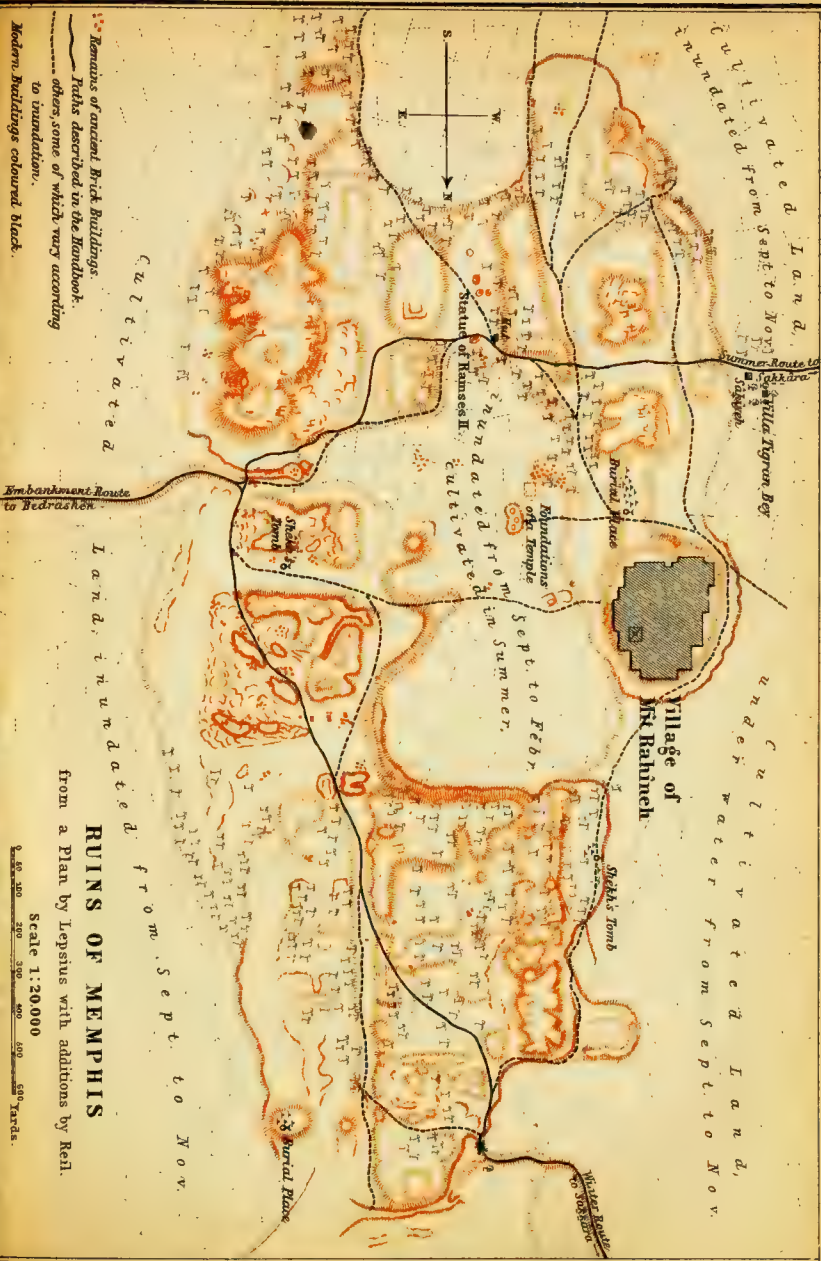
9. The Site of Ancient Memphis and the Necropolis of Sakkâra.

A visit to Memphis and Sakkâra may easily be accomplished in one day. A calm and windless day should be selected (p. 112). Provisions should not be forgotten; an acetylene lamp is also desirable; candles may be procured at Bedrashên in the Greek 'bakkâl', or shop, mentioned at p. 131. — Tickets admitting to the monuments of Sakkâra may be obtained for 5 piastres each at the railway-station of Bedrashên. Travellers, however, who possess a general Admission Ticket from the *Service des Antiquités de l'Égypte* (p. 78) do not require these special tickets. Excursions to Sakkâra and Memphis are organized by *Messrs. Cook, Messrs. Gaze* and other tourist agents. But the haste with which these excursions are conducted and the crowd of tourists taking part in them are out of keeping with the dignified and solemn associations of the spot.

The following arrangement of the journey will be found convenient. Take the train at 8 a.m. to ($\frac{3}{4}$ -1 hr.) *Bedrashên*, where donkeys and drivers (10 piastres there and back) are in waiting. Ride viâ the site of *Memphis*, where the "*Colossi of Ramses* (p. 132) are inspected, to the *Necropolis of Sakkâra*, and thence, passing the "*Step Pyramid* (p. 134), to (2 hrs. in all) *Mariette's House* (p. 135). For luncheon and a visit to the "*Apis Tombs* (p. 135) and the "*Tombs of Ptahhotep and Ti* (pp. 137, 139) 4 hrs. should be allowed; and possibly time may be found for the inspection of the *Onnos Pyramid* (p. 134) or the "*Tomb of Mereruka* (p. 148). For returning to the station of Bedrashên $1\frac{1}{2}$ hr. more should be reckoned. The train from Upper Egypt generally reaches Bedrashên about 5.30 p.m., but the railway time-table should be consulted. — Those who are not too fatigued may return by the route described above viâ *Abuṣîr* to the Mena House Hotel ($2\frac{1}{2}$ hrs.; bargain beforehand with the donkey-driver), and thence take the electric tramway to Cairo.

Travellers who wish to devote $1\frac{1}{2}$ -2 days to Sakkâra may pass the night at Mariette's House (p. 135), for which the previous permission of the museum authorities at Gîzeh should be obtained. A blanket is a sufficient covering in spring.

The trains start from the *Principal Station* (p. 24). The railway crosses the Nile, passes *Embâbeh* (p. 76), and makes a wide curve to ($6\frac{1}{4}$ M., in 25 min.) *Bûlâk ed-Dakrûr*. Farther on, near (8 M.) *Gîzeh* (p. 77), the Pyramid of Kheops appears on the right. On the left, beyond the Nile, we see Old Cairo, above which rises the long ridge of the Moqattam, and to the S. the Gebel Ṭurra (p. 155). On the banks of the Nile are the military establishments of Ṭurra. To the right rise the hills of the Libyan desert with the Pyramids of *Abuṣîr* (p. 129). Farther on is the sugar-factory of *Hawamdiyeh*. We next observe the step-pyramid, which, however, soon disappears. On the right and left of the line are tracts of arable land. To the left at the foot of the Gebel Ṭurra lie the baths of Helwân (p. 154).



RUINS OF MEMPHIS

from a Plan by Lepsius with additions by Reil.

Scale 1:20,000

A vertical yardstick with markings from 0 to 600 yards. The markings are at intervals of 100 yards, with smaller increments in between. The word "Yards" is written vertically at the bottom.

At (20 M.) **Bedrashên** visitors bound for Memphis and Saqqâra leave the train, which goes on to Upper Egypt. The station lies to the right of the line. We ride along the railway, turn to the right, cross a bridge, and follow the embankment towards the village of Bedrashên and a conspicuous grove of palms on the W. We pass through the bazaar of the village, where candles may be bought at a Greek 'bakḳâl'. On each side of the embankment lie green fields in spring and summer, and large expanses of water in autumn and the first half of winter. The embankment ends near the first trees of the palm-groves, 20 min. from the station. The large mounds of rubbish before us, shaded by palms, and strewn with blocks of granite, broken pottery, and fragments of brick, mark the ancient —

Site of Memphis.

Were it not for the vast Necropolis to the W. of the ancient city, no one would imagine that one of the most famous and populous capitals of antiquity had once stood here. The Egyptians, from the earliest period down to the Roman imperial epoch, built their edifices, with the exception of palaces and temples, of large sun-dried bricks of Nile-mud; but even the public buildings of Memphis have entirely disappeared, as the stones were carried off in former centuries to build other edifices on the right bank of the Nile. The narrow streets, which are said to have been half-a-day's journey in length even down to the 12th cent., extended between the Nile and the Girzeh Canal, to the N. as far as Gîzeh, and to the S. about as far as the latitude of the Pyramids of Dahshûr. The most important quarters and buildings of the city appear to have stood in the fields of the villages of Bedrashên and Mît Rahîneh.

HISTORY. Memphis, the capital of the nome of 'the White Wall', belonged to Lower Egypt and from a very early period played an important strategic and political rôle, owing to its position on the borders between the two ancient kingdoms of the 'North' and the 'South' (p. lxxv). A later tradition ascribes its foundation to Menes, the first historical ruler in Egypt, who is said to have built also the temple of Ptah (Hephæstos), the patron-god of the city. Memphis consisted of several quarters, the most important of which were the 'White Wall' (in later times the citadel), the 'South Wall', with a temple of Ptah, and the 'House of the Spirit of Ptah', or great temple-precincts of that god. Under the 6th Dyn. a new quarter was founded, in which King Pepi fixed the residence of his court and near which the sepulchral pyramid of the ruler was situated. This quarter, and also the pyramid, were called *Merirê-men-nofer*, i.e. King Merirê (Pepi) remains beautiful, and this name (in the later form *Menfê*, in Greek *Memphis*) was afterwards applied to the whole city. Memphis attained its greatest prosperity under the monarchs of the Ancient Empire, who resided here or in the vicinity (near Gîzeh). When Thebes became the centre of Egypt and the Theban Ammon the most revered among the gods, under the Middle and New Empires, Memphis appears to have retrograded. But even in the time of the 20th Dyn. the temple of Ptah was the largest in the country but two. In the course of the contests for the possession of Egypt, which raged after the 22nd Dyn., the city was captured by the Ethiopian Piankhi and by the Assyrians, and on several other occasions.

Cambyses, the first monarch of the Persian dynasty, took the city by storm after his victory at Pelusium (B.C. 525) over Psammetikh III.; and even after the foundation of Alexandria (B.C. 332) it still retained some importance. Under Augustus it was a large and populous city, though its palaces, elevated on an eminence, lay ruined and deserted. Among the temples that still existed were those of Ptah, of Apis (p. 135), and of a female deity, who was identified with the Aphrodite of the Greeks. In consequence of the edict of Theodosius (A.D. 379-395; comp. p. xcii) the temples and statues were destroyed, and under the later Byzantine monarchs the heretical Monophysites (p. xciii) seem to have been very numerous here. Mukaukis, the leader of the Copts, was established at Memphis while negotiating with 'Amr Ibn el-'As, the general of 'Omar (p. 32). The Mohammedan conquerors transferred their residence to the right bank of the Nile, opposite the northernmost part of Memphis, using the well-hewn blocks, which had once composed the venerable palaces and temples of the ancient city of Menes, for the construction of their palaces, castles, and mosques at Cairo. Memphis, however, was so vast, that it was long before its plunderers succeeded in entirely destroying it. Down to a late period the ruins of Memphis excited the admiration of all visitors. Thus 'Abdellatif (at the end of the 12th cent.) assures us that even in his time the ruins contained a profusion of wonders which bewildered the mind and baffled description. — After his time the rapidly dwindling ruins of Memphis are rarely mentioned.

The path diverging to the left from the Bedrashén embankment, and leading through the palm-grove to the village of *Mît Rakîneh*, brings us to the ***Colossal Statues of Ramses II.**, which once marked the entrance to the temple. The first of these, discovered in 1888, is made of granite, and lies on its back on a slight eminence, so that to see the face it is necessary to climb on to its breast. Its length is 25 ft., not including the crown, which is 6½ ft. in length.

The square hole in the head of the colossus was for the insertion of the crown, which now lies on the ground beside it. On both shoulders, breast, girdle, and bracelet occurs the name of the king; and on the pillar at the back is an inscription. On the left of the statue is an incised relief of Princess Bent-Anat. — A stele of Apries (26th Dyn.) and the upper part of a double statue of Ptah and Ramses II. (?) have also been found on this spot. In the rounded pediment of the stele appear Ptah, on the left, and the hawk-headed Sokaris, on the right.

A few min. farther on we reach the mud-hut that conceals the *Second Colossus* (adm. 4 pias. for those without official admission ticket, see p. 130), discovered by Messrs. Caviglia and Sloane (p. 116) in 1820. A wooden flight of steps ascends to a platform from which the statue is inspected. It consists of remarkably hard and fine-grained limestone, and before it was injured was about 42 ft. in height, corresponding to the measurement given by Herodotus (30 cubits of 1½ ft. each). The workmanship is excellent. The handsome and gentle features of the king are admirably reproduced. An artificial beard is attached to the chin. In the girdle is a dagger adorned with two hawk's heads. On the right shoulder, the breast, and the girdle appear the prænomena of Ramses II. — In front of the hut are several fragments of monuments, showing the name of Ramses II.

To the N. of the colossi, near the village that crowns the hill of *Kôm el-Khanzir*, are the foundations of a temple of Ptah, built by Ramses II., with representations of local deities.



FROM MÎT RAHÎNEH (Memphis) to SAKKÂRA. We ride towards the W. from the statues of Ramses, leaving the village of Mît Rahîneh at a little distance to the right. On quitting the palm-grove we obtain an attractive view; immediately to the right, shaded by palm-trees and lebbeks, is the small *House of Tigran-Bey*, a nephew of Nubar Pasha. About 1 M. to the W. is another long palm-grove surrounding Sakkâra and bordering the desert; beyond this, on the yellow sand of the desert, rise eleven pyramids. The first of these, to the left, is the S. brick-pyramid, beyond which are the blunted pyramid, the N. brick-pyramid, and the great pyramid, all belonging to the group of Dahshûr (p. 153). Not far from these we next perceive the Mastaba Fir'aun, with the pyramid of Pepi II.; then, exactly above the houses of Sakkâra, two pyramids, the lesser of which is that of Pepi I.; and, lastly, to the right, the pyramid of Onnos, the great step-pyramid, and two smaller ones (to the right, that of Teti). These last eight pyramids belong to the group of Sakkâra. — Having nearly reached ($\frac{3}{4}$ hr. from the statues of Ramses) *Sakkâra*, we leave the village to the left, passing an open space with a pond, turn towards the N., and skirt the palm-groves. At the end of these, on the left, is a beautiful, shady sycamore, close to a spring of good water.

A different route must be followed during the period of the inundation, when the low ground between Mît Rahîneh and Sakkâra is under water. From the statues of Ramses we return to the (5 min.) end of the embankment (see p. 131), which leads back to Bedrashên, and then turn to the N., traverse the whole of the palm-grove, and ride through the brick houses of ancient Memphis, until we reach another embankment which winds across the plain towards the W., and is interrupted by a bridge with sluices. In 20 min. more we reach the margin of the desert beside some brick ruins (marked 'Remains of a house in crude brick' on the map) where we join the above route.

The united two routes ascend to the plateau, and bring us in sight of the vast ***Necropolis of Sakkâra**, which extends about $4\frac{1}{3}$ M. in length from N. to S., and $\frac{1}{4}$ -1 M. in width from E. to W. It contains sepulchral monuments of every kind, dating both from the ancient and the later empire. Loose heaps of light-coloured sand mark the position of recent excavations. The whole of the Necropolis has been repeatedly explored both by the Byzantines and the Khalîfs, as well as by modern explorers. The Arab name *Sakkâra* has probably arisen from the corruption of some earlier Egyptian name connected with *Sokar*, the god of the dead of Memphis.

Two routes to Mariette's House, which is 20 min. distant, are shown on the map. That to the right passes several unimportant pyramids, with the so-called Cemetery of the Cats, where numerous mummies of cats and ibises were found, to the extreme right. Nothing is to be seen here, as the tombs are now closed, being considered dangerous. The whole of the soil of the Necropolis is indeed so honeycombed with tombs that great caution should be used in traversing it. — The route to the left, leading straight towards the Step

Pyramid, is preferable. The Pyramid is seldom climbed, as the stone of which it is composed is too friable, but the top commands an interesting view.

The ***Step Pyramid** of Sakkâra (Arab. *el-Haram el-Medarrageh*, i.e. 'the pyramid provided with steps'), a very conspicuous feature in the landscape, may be regarded as the 'Cognisance of Sakkâra'. It was the tomb of the ancient king *Zoser* (3rd Dynasty), and is one of the oldest historical monuments in Egypt that have come down to our days. The pyramid consists of six stages, the lowest of which is about $37\frac{3}{4}$ ft. in height, the next 36 ft., the third $34\frac{1}{2}$ ft., the fourth $32\frac{3}{4}$ ft., the fifth 31 ft., and the sixth $29\frac{1}{3}$ ft., while each stage recedes about $6\frac{1}{2}$ ft. as compared with the one below. The perpendicular height is 196 ft. For the graduated construction, comp. p. 115. The pyramid is built of an inferior clayey limestone quarried in the neighbourhood. The original entrance was on the N. side, at the foot of the lowest step. The interior (inaccessible) contains a complicated series of passages and chambers, which, however, are due to treasure-hunters and to later attempts at restoration; for the original construction of King Zoser had only one sloping entrance-shaft, with balustrades at the sides, and a single tomb-chamber.

About 300 paces to the S.W. of the Step Pyramid is the **Pyramid of King Onnos** or **Unis** (5th Dyn.; p. lxxx), which may be inspected on the return, if time permit.

INTERIOR. The pyramid was opened in 1881. A sloping *Passage* runs from the middle of the N. side to an *Antechamber*, now closed (opened on request by the keeper of Mariette's House), beyond which a straight *Corridor*, originally blocked at the farther end by three trap doors, leads to a *Central Chamber*, with the *Tomb Chamber* on the right (W.) and another *Small Room* on the left (E.). The last has a flat roof and three recesses; while the central chamber and the tomb-chamber both have pointed roofs and walls covered with inscriptions. These hieroglyphics are cut into the stone and filled with blue pigment. They relate to the life beyond the tomb, and are the oldest religious Egyptian text known. The granite sarcophagus of the king stands in the tomb-chamber, close to the W. wall. The three other walls are partly of alabaster and are adorned with brightly coloured paintings of doors.

The *View* from the top of the pyramid, which may be climbed without assistance, repays the exertion. To the N. are the Pyramids of Abusir and Gizeh; to the S. those of Sakkâra and Dahshûr; and to the E., the Step Pyramid and the palm-groves and fields of Sakkâra and Mît Rahineh.

The mortuary temple, which stood on the E. side of the pyramid, has been entirely destroyed. — To the N. of the pyramid is the elegant *Tomb of Seshe-nofer* (6th Dyn.), discovered in 1900 by Barsanti. The small chamber, built of brick with a vaulted roof, is the most ancient example of vaulting in Egypt; on the walls are clever paintings on stucco, with well-preserved colouring. — On the S. side of the Pyramid of Onnos are three shaft-tombs of the Persian epoch, now rendered accessible by a spiral staircase and connected with each other by means of tunnels. The arrangement of all is similar. The most important is the first, that of *Psammetikh*, a contemporary of Darius I.; the shaft, 86 ft. deep, leads to a chamber,

adorned with religious inscriptions and containing a large and a small sarcophagus; adjoining is a smaller chamber.

Beyond the Step Pyramid, as we continue on our way to Mariette's House, a striking view opens towards the N. In the foreground lies the green valley of the Nile, bordered by palm-trees, and framed on both sides with the yellowish-grey desert; and we also observe the alabaster mosque of Mohammed 'Ali at Cairo. On the left tower the three pyramids of Gîzeh, and the three nearer pyramids of Abusîr. The path turns to the right beyond the next heap of rubbish (N.W.), crosses the hollow, and soon reaches —

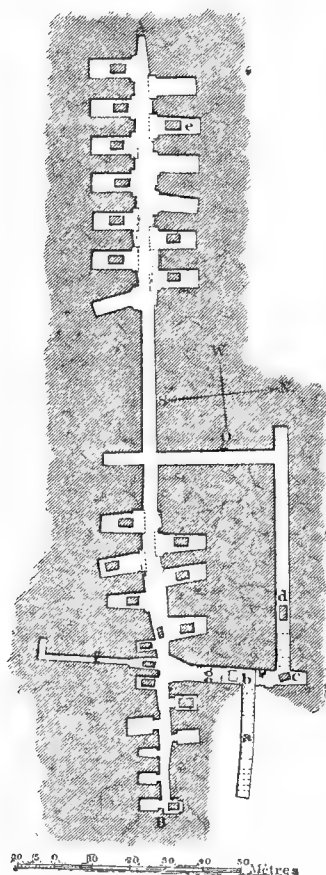
Mariette's House. Mariette, the famous French Egyptologist, first rose into notice by his discovery of the Apis Tombs in 1851; and from 1858 till his death in 1881 was director of the official excavations in Egypt. No charge is made for admission to the terrace, but it is usual to give a fee of 2½ piastres, or more, according to the number of the party, to the 'Ghafîrs' who take charge of the house. A guide to the tombs must be taken at Mariette's House, as visitors are not admitted to them unattended.

A trodden path leads from Mariette's House, to the W., in a few min., to the ***Apis Tombs**, the subterranean part of the Egyptian Serapeum, hewn in the rock.

Apis, the sacred bull of the god Ptah (p. 132), which was worshipped in a special temple at Memphis, was after death embalmed like a human being and interred with great pomp in the necropolis of Memphis. As early as the reign of Amenophis III., and probably still earlier, the Apis tombs consisted of a subterranean tomb-chamber, reached by a sloping shaft, over which a chapel was erected in honour of the bull. Under Ramses II. a large common grave was prepared for the Apis bulls by Prince Kha-em-weset; a subterranean gallery, over 100 yds. in length, was hewn in the rock and flanked with chambers, which were walled up after receiving the wooden coffin containing the sacred remains. Psammetikh I. caused a similar gallery with side-vaults to be constructed at right angles to the first one. These vaults, which were added to at intervals down to the Ptolemaic period, were much larger and more carefully constructed than the previous series. They have an aggregate length of about 380 yds. and are about 10 ft. in width and 17½ ft. in height. Above them rose a large temple for the cult of the dead god. — The ancient Egyptians believed that like the soul of men (p. cxxiii) the spirit of the deceased bull was united with Osiris, and became the 'Osiris-Apis' (Egypt. *Oser-hapê*; Gr. *Osorapis*). He thus became a kind of god of the dead and was called, like Osiris, 'Lord of the western land'; pilgrims crowded to the tomb to pay their devotions and to present votive offerings. The last were usually small memorial tablets, which were inserted in the walls of the subterranean galleries. The worship of the foreign god *Serapis* or *Sarapis*, introduced under Ptolemy I., rapidly spread in Egypt, and it is easy to understand how the new *Sarapis* was confounded with *Osorapis* and worshipped along with the latter in the ancient temple in the necropolis of Memphis. The temple itself came to be commonly known as the *Serapeum* or *Sarapeum*. Within the extensive chambers of the Serapeum there was established a colony of hermits, who lived in the strictest seclusion in small cells, receiving even their food through narrow windows or air-holes. There is no doubt that these were the prototypes of the Christian monks and ascetics of a later period. — A second temple of *Osorapis*, built by Nektanebos, once stood opposite the temple covering the Apis tombs (W. of Mariette's house). These temples were connected by

a path enclosed by walls, on which stood Greek statues; a few of these are still on their original site (but now covered with sand). The great *Sphinx Avenue*, which led to the W. through the necropolis to the *Serapeum*, terminated in front of the temple of Nectanebos in a semicircular space adorned with statues of Greek philosophers. But the remains of all these monuments are now covered with sand, and only the gallery of *Apis Tombs* constructed by Psammetikh is accessible to visitors.

Passing through the GATEWAY (Pl. a), we enter a Chamber (Pl. b) of considerable dimensions, with niches in the bare limestone



walls, where many tombstones of deceased bulls and votive tablets (see p. 135) were found. Visitors light their candles here. The guide now proceeds towards the right. After a few paces we observe at our feet a huge block of black granite (Pl. c), which once formed the lid of a sarcophagus. Beyond it we turn to the left, and after ten paces reach an enormous granite sarcophagus (Pl. d), which nearly fills the passage. The lid and the sarcophagus, which belong to each other, were probably stopped here on their way to the vault for which they were destined, in consequence of the overthrow of the worship of Apis. Near the end of this passage we turn to the left (S.) into another, which leads us to the —

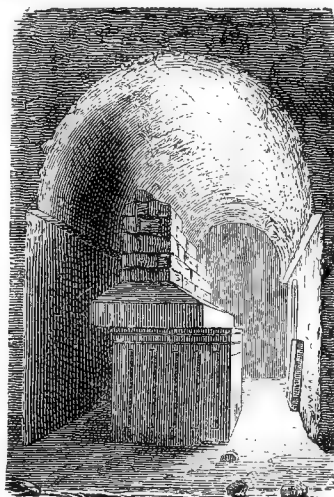
PRINCIPAL PASSAGE (Pl. A, B), running parallel with the first, from E. to W., and penetrating the solid rock. This passage is flanked with the side-chambers, about 26 ft. in height, the pavements and vaulted ceilings of which are constructed of excellent Mokattam stone. Twenty-four of the chambers still contain the huge sarcophagi in which the Apis mummies were deposited. These monster coffins each consist of a single block of black or red polished granite or of limestone, and average 13 ft. in length, 7 ft. in width, and 11 ft. in height, and

no less than 65 tons in weight. The covers, five of which are composed of separate pieces of stone cemented together, have in

many instances been pushed on one side, and on the top of some of them the Arabs, for some unexplained reason, have built rude masses of masonry. All the sarcophagi, when discovered by Mariette, had been emptied of their contents, with the exception of two, which still contained a number of trinkets. Only a few of the sarcophagi bear inscriptions; one bears the name of *Amasis*, another that of *Cambyzes*, and a third that of *Khabash*, leader of the Egyptians against the Persians (p. lxxxvi).

Near the E. end of the principal passage we reach a side-passage (Pl. f) diverging to the right, from which another passage leads to the right, in a direction parallel with the main corridor, but now built up, as it was in a dangerous condition. Opposite, we pass over another sarcophagus by means of steps (Pl. g) and thus regain the door by which we entered the vaults. The temperature in these subterranean chambers is always about 79° Fahr.

'I confess', says Mariette, in his report of the discovery, 'that when I penetrated for the first time, on 12th Nov., 1851, into the Apis vaults, I was so profoundly struck with astonishment that the feeling is still fresh in my mind, although five years have elapsed since then. Owing to some chance which it is difficult to account for, a chamber which had been walled up in the thirtieth year of the reign of *Rames II.* had escaped the notice of the plunderers of the vaults, and I was so fortunate as to find it untouched. Although 3700 years had elapsed since it was closed, everything in the chamber seemed to be precisely in its original condition. The finger-marks of the Egyptian who had inserted the last stone in the wall built to conceal the doorway were still recognisable on the lime. There were also the marks of naked feet imprinted on the sand which lay in one corner of the tomb-chamber. Everything was in its original condition in this tomb, where the embalmed remains of the bull had lain undisturbed for thirty-seven centuries'.



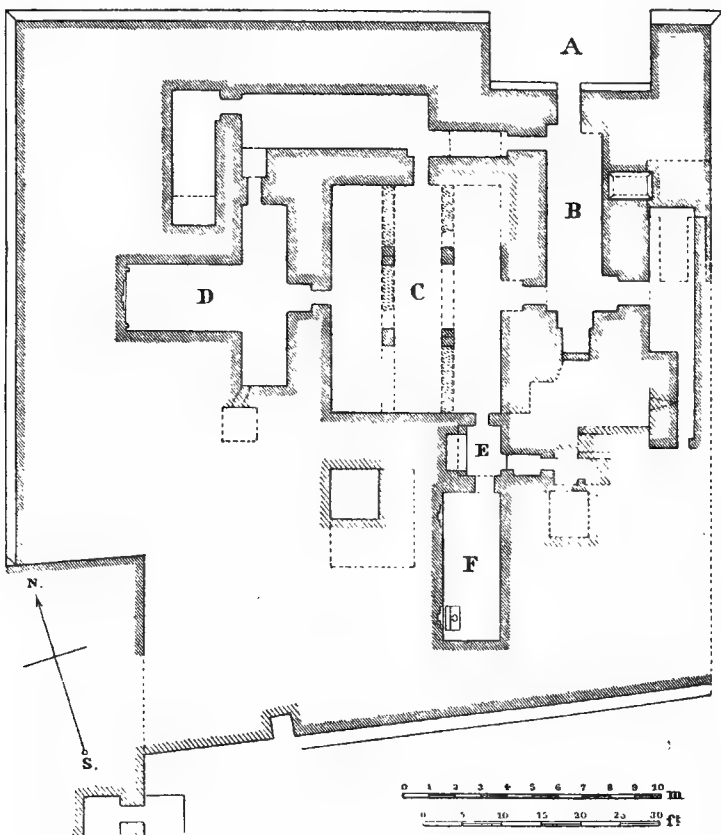
Next to the Apis Tombs the private tombs (*Mastabas*, p. cxliii) are the most interesting points at Sakkâra, though only a few are open to the inspection of tourists.

The ****Mastaba of Ptahhotep**, which lies between the Step Pyramid and Mariette's House and has only recently been made accessible, dates from the period of the 5th Dyn., under which the deceased held one of the highest offices of state.

From the entrance (A on the Plan, p. 138), on the N. side, we enter a CORRIDOR (B), on the right of which is the PILLARED HALL

(C), a large square apartment, with its roof supported by four pillars. A door in the centre of the W. wall opens into the SACRIFICIAL CHAMBER OF EKHETHOTEP (D), a son of Ptahhotep, with reliefs and inscriptions. Another door, in the S. wall near the S.E. angle, admits us to a vestibule (E) beyond which is the —

SACRIFICIAL CHAMBER OF PTAAHOTEP (F), adorned with mural



reliefs that are at least equal to those in the Maṣṭaba of Ti (p. 140) and, like them, are among the highest achievements of ancient Egyptian art at its zenith (p. cl).

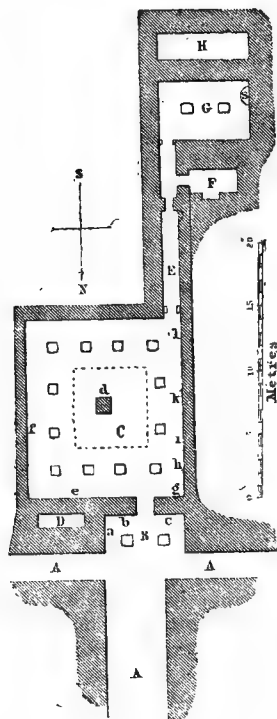
In the Doorway: Servants with sacrificial gifts. *N. Wall:* over the door, Ptahhotep at his morning toilette, with his greyhounds under his chair and a pet ape held by an attendant; in front of him are harpers and singers; dwarfs stringing beads (upper row);

officials seated on the ground (next two row); harpers and flute-players, and a singer beating time with his hands (lowest row). To the left of the door are servants with gifts; slaughter of the sacrificial oxen. — *W. Wall*: In the right and left angles are door-shaped steles; that on the right, very elaborate, perhaps representing the façade of a palace. On the left stele (at the foot) the deceased is represented seated in a chapel (right) and borne in a litter (left); in front is the sacrificial table. The wall-reliefs represent Ptahhotep seated at a richly furnished banquet (left); before him are priests making offerings (upper row) and servants bearing various gifts (three lower rows); above is the list of dishes. — On the *S. Wall* is a similar representation of the deceased at table; before him are peasant women with gifts (top row; injured); in the second row, the sacrificial animals are being cut up; in the lowest two rows are servants with all kinds of offerings. — The representations on the *E. Wall* are the finest and most interesting. On the right Ptahhotep inspects the 'gifts and tribute that are brought by the estates of the N. and S.'; in the upper row are boys wrestling and seven boys running (the first having his arms tied). In the next two rows are shown the spoils of the chase: four men drag two cages containing lions, a man carries a frame loaded with young gazelles, bound together in groups, another has cages with hares and hedgehogs. In the fourth row are herdmen and cattle in the fields, the calves being tethered to pegs; in the two following rows, cattle are brought for inspection (note the lame herdsman leading a bull with a neck-ornament); in the lowest row, poultry. On the left Ptahhotep is shown 'contemplating all the pleasant diversions that take place in the whole country'; in the top row a herd of cattle is being driven through a marsh, and men are engaged in plucking papyrus-plants, tying them in bundles, and carrying them away; in the second row are boys playing; the vintage is represented in the third, with vines upon trellises, watered by a servant, while others gather the grapes and tread them in the wine-press or crush them in sacks; the third and fourth rows are devoted to animal life and hunting in the desert; in the sixth are men labouring in the marsh, fishing, weaving nets, or making papyrus boats; in the seventh row are fowlers with nets and other men placing the captured birds in boxes and bearing them away; in the lowest row are peasants in boats upon the Nile, with appropriate plants and fishes; some of the peasants are fighting. In the boat to the left in this row appears Ptah-nai-onkh, sculptor-in-chief, receiving a draught from a boy; this is doubtless the artist who designed the reliefs and has here immortalized himself.

The ****Mastaba of Ti**, to the N.E. of Mariette's House, also dates from the epoch of the 5th Dynasty. The deceased Ti held the positions of royal architect and manager of the pyramids of *Kings Nefer-er-ke-rē* and *Ra-en-woser*. The building originally stood above

ground, but it is now almost entirely sunk in the sand. It was discovered and excavated by Mariette, and has been restored by the 'Services des Antiquités de l'Egypte', as is recorded on a tablet at the entrance. The mural reliefs, besides being interesting on account of their subjects, are among the finest and best-preserved examples of the art of the Ancient Empire (comp. p. ci). The imperfect lighting of the tomb unfortunately prevents some of the reliefs from producing their full effect, and various delicate details inevitably escape the visitor.

From the street (Pl. A) we first enter the SMALL VESTIBULE (Pl. B), which contains two pillars (upper parts restored), against which is a figure of Ti, in a long wig and a short, broad apron, holding a staff in one hand and a kind of club in the other. On the E. wall are several female peasants (Pl. a), representing the villages belonging to Ti, bringing food to the tomb; on the S. wall are poultry and doves being fattened (Pl. b). The other reliefs are obliterated.

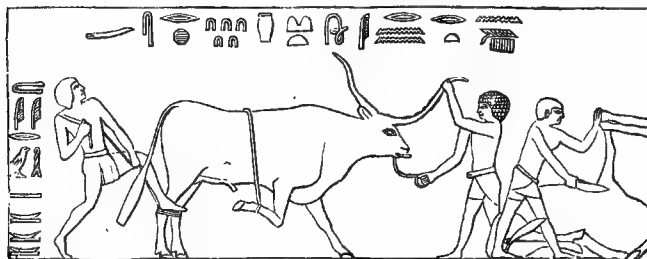


We next pass through a doorway, the sides of which show figures of Ti and inscriptions, and enter the GREAT COURT (Pl. C), an extensive quadrangle, with a modern wooden roof borne by twelve freely restored square pillars. This hall was the scene of the offerings to the deceased and the sacrifice of victims. In the centre of the court is a flight of steps (Pl. d), by which we may descend to a low subterranean passage extending the whole length of the building, and leading first to a kind of vestibule and then to the tomb-chamber of Ti. The now empty sarcophagus completely fills the niche in which it stands, so that only the front of it can be seen. — The *Wall Paintings* in the great court deserve no long examination; they are much injured

by exposure and some have altogether faded. On the *N. Wall* (Pl. e) are represented the sacrifice of cattle, shown in the wood-cut below, and servants with gifts†. Behind the wall here is another

† We annex woodcuts of some of the best of these scenes, from photographs taken from impressions obtained by Dr. Reil (d. 1880), and therefore almost facsimiles. With the exception of the large picture of Ti engaged in hunting (p. 149), which is one-nineteenth the original size, they are reduced to one-twelfth of the original size.

chamber (*Serdâb*; Pl. D; p. cxliv), containing statues. On the *E. Wall* (Pl. f) there are reliefs only to the left: Ti borne in a litter,



preceded by attendants carrying fans, boxes, and chairs. On the *W. Wall* (from right to left): Ti and his wife (Pl. h) inspect the



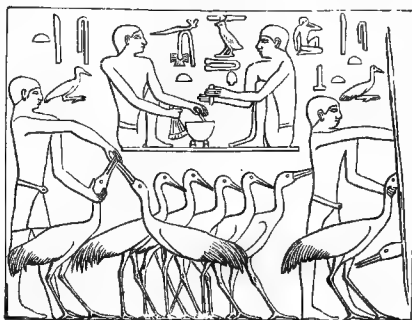
Preparing meat for cooking.

fattening of geese and the feeding of cranes (Pl. g); a poultry-yard (Pl. i); Ti receiving the accounts of his officials, who stand in a house supported by columns; Ti (upper part injured) superintending the arrival of his Nile boats, while herds of various kind are driven towards him (Pl. k); false door (Pl. l).

We pass through the door in the corner, noti-



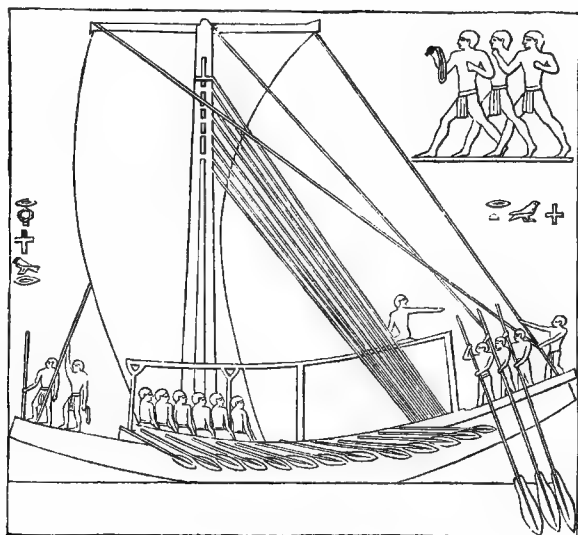
Fattening geese.



Feeding cranes; the two men above are preparing the food.

cing on each side three figures of Ti, represented as walking from within, each time in a different costume. The door admits to a

CORRIDOR (Pl. E) in which the wall-paintings are in better preservation. On each side-wall are several series of bearers of offerings. On the right also is a 'stele' dedicated to *Nefer-hotpes*, the wife of Ti. Another door admits us to a **SECOND CORRIDOR**. In the lower row on the *Left Wall* the slaughter of cattle for sacrifice is represented; in the upper row statues of the deceased are being drawn to the tomb on sledges, in front of which a man pours water as a libation. On the *Right Wall* appear ships in which Ti has inspected his estates in the Delta. The curious steering-gear should be noticed. Over

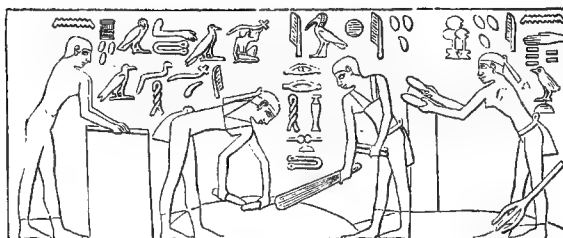
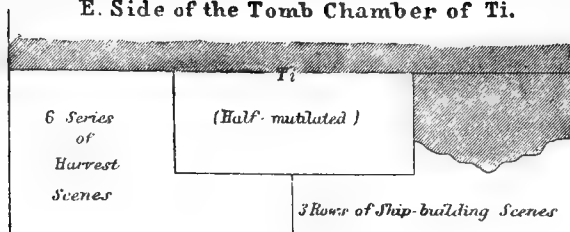


Sailing-ship.

the door by which we entered is Ti in a boat in a thicket of papyrus. Over the door leading to Pl. G are dancers and singers. A door on the right now leads into a **SIDE CHAMBER** (Pl. F). On the upper part of the left door-post a piece of the sycamore wood to which the door was attached is still in its place. *Right Wall*: Ti, who stands to the right, receives from his servants sacrificial gifts (flowers, cakes, poultry, etc.); in the top row, tables. *Back Wall*: at the top, baking; below, a man measures corn, while a scribe notes down the quantity. *Left Wall*: Ti; to the right, servants with gifts. *Entrance Wall*: Tables with vessels.

Leaving the corridor, we pass through the door opening to the S. (with a figure of Ti on each side), and enter the **TOMB CHAMBER** (Pl. G) itself, $22\frac{3}{4}$ ft. broad, $23\frac{3}{4}$ ft. long, and $12\frac{1}{2}$ ft. in height. The ceiling rests on two massive square pillars, coated with stucco

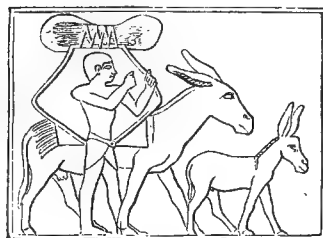
E. Side of the Tomb Chamber of Ti.



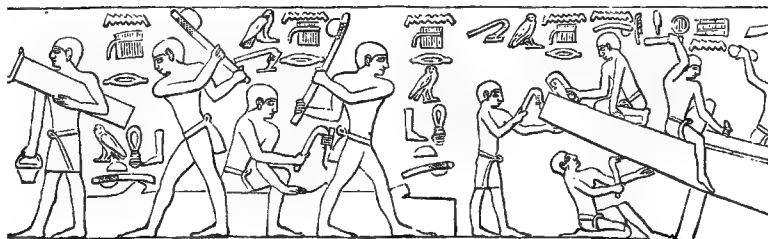
Winnowing corn.



Reaping.



Ass with a sack of corn.

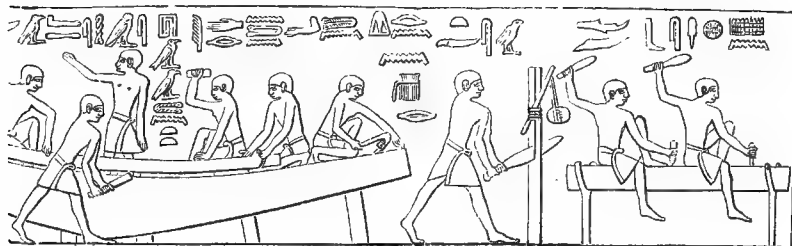


Shaping a tree-trunk.

Ship-building.

and coloured to imitate red granite. The names and titles of Ti are inscribed on the pillars. The pictorial ornament here is unusually rich and will repay careful examination.

On the *E. Side* (to the left of the entrance) Ti appears inspecting the harvest operations, which are represented in six scenes



Ship-building.

Sawing.

Shaping a beam.

(beginning at the top): the corn is reaped, placed in sacks, and loaded upon asses, which bear it to the granary; the ears are taken from the sacks and piled in heaps; then follows the treading out of

S. Side of the Tomb Chamber of Ti.

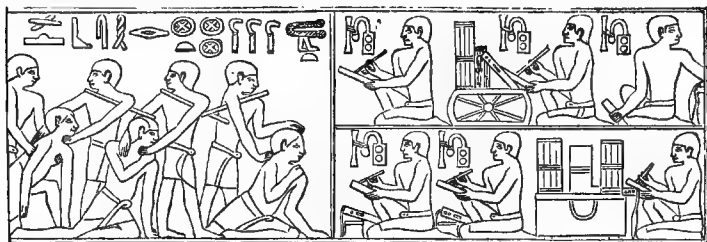
Mutilated						
Ti. ti.	Ti	Gazelles		Ti	Ben-	Ti
		Antelopes and stag			ers	
		Oxen			of	
		Oxen			Offerings	
luted	Glass- blowers	Oxen	Court of Justice	Offerings	Muricians	
	Artisans	Oxen		Bearers of Offerings		
	Artisans	Oxen		Slaughtering Animals		
	Artisans	Pigeons, Geese, Cranes.		Animals being slaughtered		

the corn by oxen or asses; the threshed grain along with the chaff is piled in a great heap by means of three-pronged forks, then sifted, and winnowed with two small boards; finally it is placed in a sack by a woman.

Farther to the right on this wall are two preserved and several damaged ship-building scenes, representing the various operations: shaping the tree-trunks, sawing boards, and the actual construction of the ship, on which some workmen are using hammer and chisel, while others are placing the planks. In one of the ships stands Ti,

inspecting the work. The primitive saws, axes, hammers, drills, and other tools used by the workmen are particularly interesting.

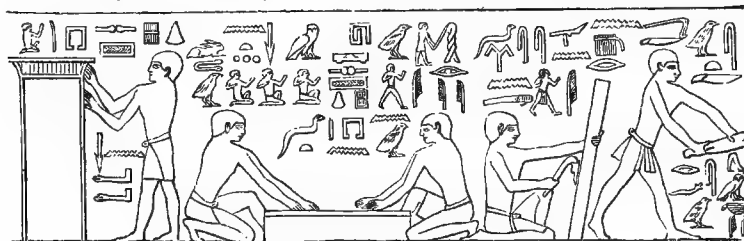
The *S. Side* is richly covered with representations, but the upper parts are damaged. From right to left. At the top Ti is seated



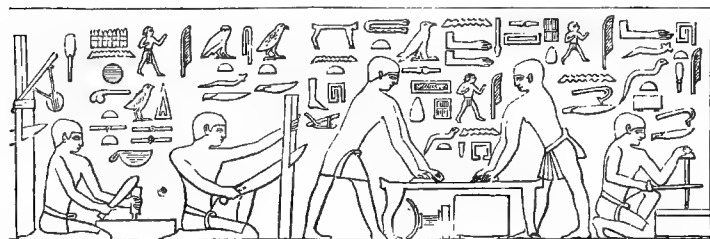
Village-elders brought to give evidence.

Estate-office.

at table, while attendants bring various sacrificial gifts. Below are attendants with gifts, and flute-players and harpers, who perform music during the meal; slaughter of cattle for sacrifice. At the top (in the middle), Ti, with his wife seated at his feet, in-



Carpenters at work.




spects the different kinds of animals (antelopes, gazelles, goats, stags, cattle; each with the name above) which are being brought for sacrifice by the peasantry of his estates. Below, three rows of cattle; three village-elders are forcibly brought to the estate-office to give evidence as to taxes; at the bottom, poultry of all kinds (cranes, geese, pigeons). At the top, to the left, Ti. A small cleft

near the foot of the wall, to the left, leads to a second *Serdâb* (Pl. H), in which a complete statue of Ti and several broken ones were found. To the right and left of the cleft are two men offering incense to Ti. Ti and his wife inspect their workmen, who are represented in four rows: from above downwards, 1. Men blowing a furnace (perhaps for glass-making or copper-smelting) with long tubes; 2. Sculptors and makers of stone vessels; 3. Carpenters; to the left are men polishing a door and a chest; then, men sawing planks; two men polishing a bedstead, below which stands a head-rest; a man using a drill; 4. Leather-workers and market-scenes; one dealer has a skin and two pots of oil for sale; another has a wallet for which a man offers him a pair of sandals.

On the *W. Side* of the tomb-chamber are two large door-shaped steles, representing the entrance to the realm of the dead. In front of the left stele is a slab for the reception of offerings. In the centre of the wall are slaughterers and the presentation of gifts (damaged); above are tables. In front of these stood statues of Ti and his wife (p. 79).

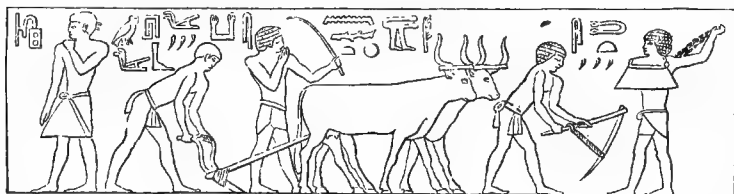
The ** *North Side* of the chamber is adorned with the most elaborate and best preserved scenes, representing life in the marshes

N. Side of the Tomb Chamber of Ti.

<i>Antiques</i>					
 <i>Ti mutilated</i>	<i>Fish-catching and Bird-snaring</i>		<i>Plants with Birds and Nests</i> <i>Ti engaged in Hippopotamus Hunting</i>	<i>Quarrel among Sailors</i>	
	<i>Sale of Fish</i>	<i>Fishing</i>		<i>Fishing in Boats</i>	
				<i>Ploughing Scene</i>	
	<i>Overseer Rustic Cattle Scenes</i>			<i>Rams treading the seed into the ground</i>	
<i>Ape and Dogs</i>	<i>Rustic Cattle Scenes</i>			<i>Inundation Scene</i>	
<i>36 Female Figures representing Ti's estates</i>					

of the Delta. To the right (beginning at the top; the top rows difficult to distinguish): Boatmen quarrelling and fighting; fishing; tilling the ground, a man ploughs with two oxen, which another man drives (note the shape of the plough), a third man breaks the clods, while a fourth is sowing; an overseer stands near. Rams are driven over the newly-sown ground to tread in the seed, while men hoe the ground, to the right. Cattle returning from pasturage

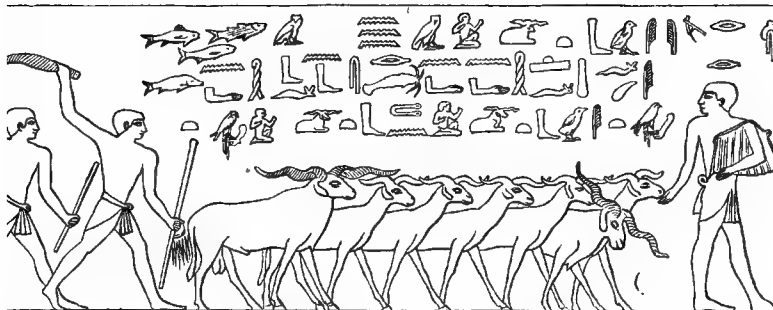
in the Delta, are driven through the water; one of the herdsmen, in front, carries a young calf on his shoulders. — In the Centre, Ti sailing through the marshes in a boat of papyrus. In front of



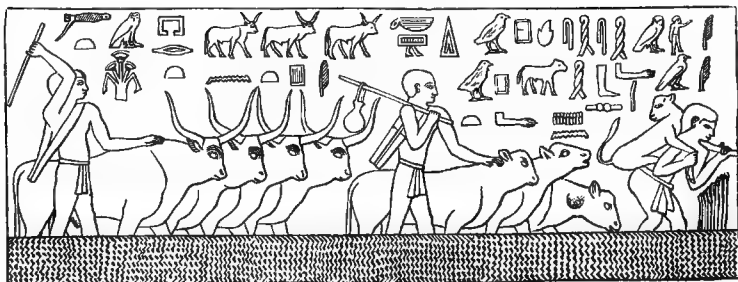
Ploughing.

Tilling.

Sowing.



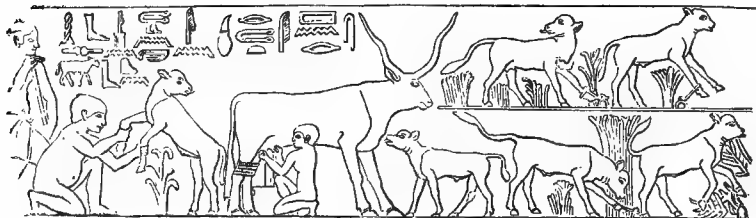
Rams treading in the seed.



Cattle driven through a river.

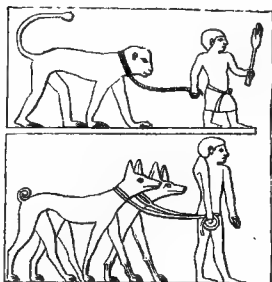
him is a small boat whose crew is engaged in hunting hippopotami, near which a hippopotamus devours a crocodile. In a boat behind is a man fishing. In the surrounding papyrus-thicket various birds are sitting on their nests or fluttering about. — To the left

(beginning at the top): Fishing and bird-snaring (two rows); fisherman shaking fish from a kind of wicker bow-net into a basket; two men seated at a small table cutting up fish; cattle pasturing; a cow is represented calving, another is being milked, while an overseer leans on his staff close by and a herdsman grasping a calf by the legs prevents it running to its mother; to the left, calves

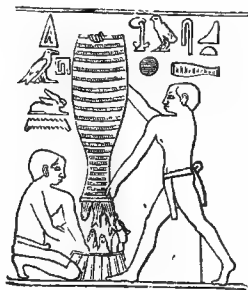


Cattle feeding.

tethered to pegs in the ground and browsing or frisking; to the right, herdsmen in small papyrus boats drive a herd of cattle across a river in which lurk two crocodiles; to the left are two dwarfs with their master's pet ape and a leash of greyhounds.



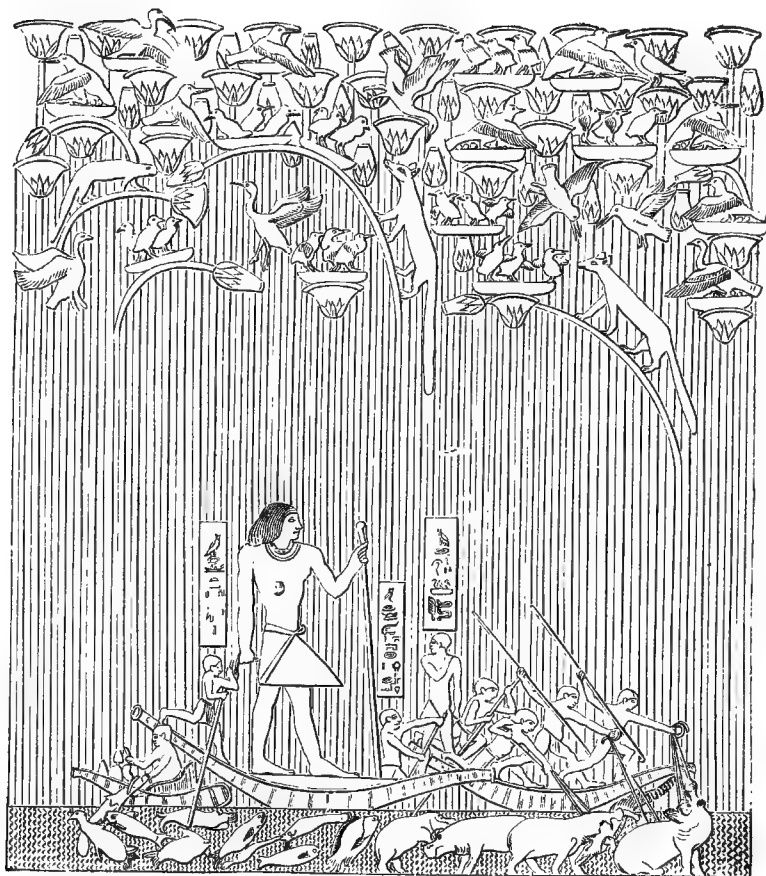
Dwarfs with ape and dogs.



Captured fish.

The narrow strip running along the entire N. wall at the bottom consists of a procession of 36 female peasants bearing sacrificial offerings of meat, poultry, vegetables, fruits, and drink. The different figures represent the various estates of the deceased Ti, the name of each being inscribed beside its representative.

The ***Tomb of Mereruka** is another grave well worthy of a visit. It is situated at the N.W. angle of the *Pyramid of Teti*, which lies to the E. of Mariette's house, beyond a ruined stone pyramid. The tomb dates from the beginning of the 6th Dyn., and contains 31 rooms



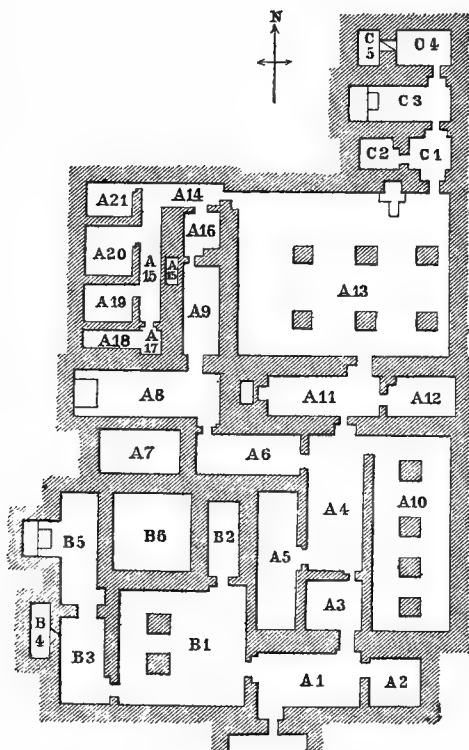
Ti sailing through the marshes.



Peasant-women with offerings.

and passages, divided into three sections, of which that marked A on the plan belonged to *Mereruka*, that marked B to *Hert-watet-khet*,

his wife, and that marked C to their son *Meri-Teti*. The tablet at the entrance records the discovery in 1893.



ROOMS MARKED A. To the right and left of the *Entrance*: *Mereruka* and his wife (the latter on a small scale). To the right in the entrance: the artist who designed the reliefs in the tomb, seated before an easel, painting the three seasons of the Egyptian year, represented by deities; in one hand he holds a shell containing colour, and in the other a pen, while a writing-apparatus hangs from his shoulder; in front of him stands his son *Khenu*. To the left: *Mereruka*, before whom is his little son *Meri-Teti*, holding a lotus-stalk and a bird; behind *Mereruka* appear his wife and several rows of attendants. — A 1.

N. Wall. *Mereruka*, in a papyrus boat with his wife, spearing fish; in two smaller boats are men securing three hippopotami by means of snares and poles; in the reeds are birds and in the river fish. *S. Wall.* *Mereruka* hunting in the marshes, in a boat, accompanied by his wife. The details are beautifully rendered (birds, fish, etc., hippopotamus with a crocodile in its mouth). Below, to the left, cattle crossing a stream; above, cattle thrown on the ground in order to be slaughtered; gardens being watered. The positions of the cattle are accurately observed and reproduced. — A 2 contains the mummy-shaft. — A 3. *E. Wall.* *Mereruka* and his wife (to the left) inspecting various operations, which are represented in six rows. In the two lowest rows are metal-workers making necklaces and vessels; in the 3rd row, three statues are being drawn to the tomb; in the 4th row are carpenters making bedsteads; and in the two top rows are men making stoneware vessels. *W. Wall.* *Mereruka* and his wife, accompanied by attendants, at a hunt in the desert; desert animals; hound seizing an antelope; lion devouring an ox; hedgehogs; hares. — A 4. *E. Wall.* To the right, *Mereruka* and his wife, with attendants, watching the capture of fish; to the left, *Mereruka* and his wife, preceded by servants, one of whom leads a meerkat and two hounds in a leash. *W. Wall.* To the left is the estate-office, a hall with lotus-bud columns, in which the clerks sit, while the village-elders are being dragged, not without cudgelling, to give evidence

as to taxes (comp. p. 145); one has been stripped and is being beaten at a whipping-post. To the right, Mereruka and his wife inspect the offering of sacrifices to the statues of the deceased. — A 5 contains no reliefs. — Leaving A 6-A 9 unvisited for the present, we turn to the right and enter —

A 10, the roof of which is supported by four pillars, bearing incised reliefs of the deceased. *W. Wall* (beginning to the left), bedroom scenes. The bed, standing beneath a canopy, is prepared in presence of Mereruka and his wife; the deceased, along with his wife, who plays upon a harp, sits upon a large couch with lions' feet, beneath which are two rows of vases; the deceased Mereruka, seated in an easy chair, receives gifts of various kinds in vases and boxes from his retainers. *N. Wall*. Priests of the dead bring stands loaded with meat and drink to the deceased. *E. Wall*. Mereruka and his wife, with attendants; servants bringing sacrificial gifts; male and female dancers (two lowest rows). *S. Wall*. The deceased receiving sacrificial gifts. — A 11. Only a few reliefs are preserved here, together with the door-stele on the *W. Wall*, behind which is a *Serdāb*. — A 12. *N. Wall*. The deceased receiving gifts; in the second row from the bottom are ten barns or storehouses; in the lowest row, treading grapes and pressing the trodden grapes in a sack. On the other walls are the deceased receiving food and drink, and cattle being slaughtered.

*A 13, the sacrificial chamber, has six square pillars, on which Mereruka is represented standing. In the middle is a stone ring for tethering the sacrificial ox. *N. Wall*. In a recess is a statue of Mereruka (front view), with a sacrificial tablet in front. Mural reliefs (from right to left): Mereruka inspecting domestic animals, etc. (in the top row, boat-building, in the four lower rows, gazelles, goats, antelopes, and cattle, in the lowest row, feeding tame hyenas); an old man conducted by his two sons; Mereruka in a sedan-chair, with a large retinue, including two dwarfs leading dogs. *W. Wall* (much damaged): ships. *S. Wall* (bottom row only preserved), Funeral: entrance to the tomb, with a priest and dancers in front of it; to the left, men carrying a large chest; sacrificial gifts; four ships, with several men in the water; the funeral procession with professional mourners (very graphic). To the left of the door, the deceased, accompanied by two women, sails in a boat through the marshes; crocodiles and fish in the water. *E. Wall*. To the right, harvest operations in presence of the deceased and his wife and mother. To the left, Mereruka and his wife playing draughts. *Over and beside the door to C 1*: Mereruka, his wife, and mother, with female dancers and musicians; various games. We now pass through a doorway of modern construction and enter the —

ROOMS MARKED C. — C 1. *E. Wall*. To the right, poultry-yard, fattening geese; to the left, goats and antelopes. *N. Wall*, Meri-Teti, son of Mereruka, receiving sacrificial gifts from servants. *W. Wall*. The deceased hunting in the desert; gazelles and goats. *S. Wall*. Servants with poultry and fish as sacrificial gifts. — C 2 has no reliefs. — C 3. *E. Wall*. In the two lowest rows, cattle being slaughtered for sacrifice; in the upper rows, Servants bringing gifts, cattle, gazelles, etc. *N. & S. Walls*. Meri-Teti at table; servants bringing gifts. *W. Wall*. Door-stele, with the deceased's name inserted in place of an earlier one; in front is an altar. — C 4. *E. Wall*. Men bearing large chests full of clothing and vessels to Meri-Teti, who stands on the left. *N. Wall*. In the centre, the deceased, at the sides, servants bringing jars and boxes; to the right large jars are being brought on sledges. *W. Wall*. Attendants with gifts (unfinished); square hole leading to C 5, the *Serdāb*. *S. Wall*, unfinished. — We now return to A 13 and turning to the right (*W.*) enter the unvisited —

ROOMS MARKED A (continued). A 14 leads to several store-chambers (A 15-A 21), only about 3 ft. high; the names are inscribed above the doors. From A 16 we enter — A 9. *W. Wall*. In the centre are Mereruka and his wife, to the right and left are servants bearing pieces of cloth, vessels of sacred oil, boxes of clothing, and stands of ornaments; a sledge with three large jars. *E. Wall*, similar scenes. — A 8. Beyond the door-stele on the *W. Wall*, in front of which stood an altar, nothing of interest. — A 6. *W. Wall*. Feeding of poultry (pigeons, geese, cranes). A narrow cleft

in this wall leads to the Serdâb (A 7), in which a painted statue of Mereruka was found. *S. Wall.* To the left, cattle, goats, etc., are being driven before the deceased, while scribes note down the numbers; to the right, peasant-women, representing villages the names of which are inscribed, bringing gifts. *N. Wall.* To the left, the slaughtering of cattle, to the right, Mereruka inspecting his fishermen.

ROOMS MARKED B. — **B 1. N. & S. Walls.** The wife of Mereruka, a princess, receiving various gifts from her attendants. *W. Wall.* Mereruka's wife, son, and daughter; four servants bearing a litter adorned with lions; to the left, fishing scene; above, capture of wild bulls. — **B 2. Staircase.** — **B 3. N. Wall.** Dancers before Mereruka's wife. On the other walls are servants bringing food for the deceased, and cattle. — **B 4. Serdâb.** — **B 5. W. Wall.** In the centre is an elaborate door-stele, in front of which is a square block once supporting a sacrificial tablet; to the right and left is the deceased at table, with servants bringing food, flowers, etc. *N. Wall.* Mereruka's wife and son in a litter adorned with a lion, near which are three dogs and a pet ape. On the other walls, Attendants bringing gifts to the deceased; cattle being slaughtered. — **B 6. Empty.**

To the right (E.) of Mereruka's Tomb lies the **Maṣṭaba of Ke-gem-ni**, a vizier and judge, also of the 6th Dyn. and excavated in 1893. (The name is erroneously given on the tablet over the entrance as *Ka-bi-n.*) The representations in this tomb are of little interest.

Room I. On the left wall, Ke-gem-ni inspects his cattle and poultry; hyænas are being fed; feeding poultry. On the right wall the deceased inspects the fisheries; the captured fish are recorded and carried away. Above the door to the next room is the deceased in his litter. — *Room II.* Ke-gem-ni receiving gifts from his attendants. To the left is a chamber in which figures of the deceased are chiselled out at two places. — *Room III.* On the side-walls, Ke-gem-ni, seated in a chair, receives sacrificial gifts. On the end-wall is the stele, in front of which was the altar, reached by a flight of steps. — *Room IV.* Two representations of Ke-gem-ni, standing, and receiving gifts from his attendants; tables with vessels; large ointment-jars dragged on sledges.

A few paces to the E. of the tomb of Ke-gem-ni is a **Street of Tombs**, exhumed by Loret in 1899. Several interesting structures of the 6th Dyn. were discovered here.

The first is the somewhat ruinous tomb of *Ra-nefer-seshem*, surnamed *Sheshi*, a vizier and judge, the chief remains of which are a hall with six square pillars, each bearing the figure of the deceased, and an elegant stele.

The first tomb on the left in the Street of Tombs proper is that of **Enkh-me-Hor*, surnamed *Sesi*. Through the door we enter a chamber with reliefs of fluvial life (water-animals, fish, crocodile, hippopotamus), beyond which is a second room, with a representation of the deceased inspecting his fisheries. In one of the doorways are interesting reliefs of surgical operations; on the right, circumcision, on the left, an operation on a man's toe. In the adjoining room are figures of dancers. — The next tomb belongs to *Uze-he-Teti* or *Ptah-nefer-seshem*, surnamed *Sheshi*, 'the first next to the king'. In a chamber with fine painted reliefs is the door-shaped stele, with two figures of the deceased emerging; above the door is a recess with a bust of the deceased. In another room is shown a poultry-yard. — The last tomb (on the left), that of *Ke-eper*, 'the first next to the king', is built of crude bricks, the door alone being of limestone. — On the rubbish above the ancient graves at the end of the street stands a *Tomb of the New Empire*, with the stumps of four papyrus-columns.

The street, bending to the right (E.), leads to the ruined *Pyramid of Queen Yepwet*. The stepped core, on which the limestone blocks of the outer covering are laid, is still clearly discernible. Adjoining the E. base of the pyramid stands the temple, in the central chamber of which is the shattered stele, with the granite altar still lying in front of it. On the debris of the pyramid stands a tomb of the New Empire, with a fine tombstone.

If time permit, the traveller may now proceed to the *S. Group of Saqqâra*, a ride of $1\frac{1}{4}$ hr. to the S. from Mariette's House. We pass near a space of ground about 440 yds. square, enclosed by broad and massive, but now very dilapidated walls on the E., N., and W. sides, while the S. side is bounded by the natural hills of the desert. — The route now leads straight to the *Maṣṭaba el-Fir'aun*, the most interesting monument in the S. group. To the left are the dilapidated *Pyramids of Pepi I. and Merenrē* and a pyramid called by the Arabs *Haram esh-Shouwâf*. On the N.W. side of the *Maṣṭaba el-Fir'aun* is the *Pyramid of Pepi II*. All these pyramids (now inaccessible) are constructed and adorned exactly in the same manner as that of King Onnos (p. 134). The *Maṣṭaba el-Fir'aun* resembles in its shape some of the *maṣṭabas* of the Middle Empire. The passages in the interior resemble those in the pyramids of Onnos and his successors, so that this monument may probably enough be a king's grave, as its name implies ('grave of Pharaoh'). The top, which is easily reached, commands a fine view.

On the S. and E. slopes of the plateau of Saqqâra are numerous *Rock Tombs*. They are far simpler than the *maṣṭabas* both in point of construction and of internal decoration.

About $1\frac{1}{2}$ M. to the S. of the *Maṣṭaba el-Fir'aun* lie the Necropolis and *Pyramids of Dahshūr*. Here rise two large pyramids and a smaller one of limestone, and two of brick (the 'Black Pyramids'), together with remains of others, all of which are at a considerable distance from each other. The *N. Brick Pyramid*, which was once covered with slabs of stone, is probably the tomb of King Usertesen III. (12th Dyn.). The length of the side at the base is 345 ft., while the height is now only about 90 ft. To the N. of this pyramid, but within the girdle-wall that formerly enclosed it, are two subterranean galleries with tomb-chambers in which female members of the royal family were interred. In the lower of these galleries were found the jewels of the princesses Sit-Hathor and Merit (now in the Gizeh Museum, p. 82). — At the E. base of the pyramid is a house belonging to the *Service des Antiquités*, in which the night may be spent by permission previously obtained at the Museum in Gizeh.

To the S.W. of the N. Brick Pyramid lies a larger *Stone Pyramid*. This is still 326 ft. in height and 234 yds. in width, being nearly as large as the Great Pyramid of Gizeh, and in its solitude presents a very imposing appearance, even to an accustomed eye. It was probably (like the Pyramid of Meidūm, p. 192) built by Snofru, and is thus the most ancient royal tomb in the form of a pyramid.

To the E. and S. are remains of several other pyramids. Still farther to the S. rises a pyramid of peculiar form, sometimes called the *Blunted Pyramid*, the lower part rising at an angle of $54^{\circ} 41'$, while the sides of the apex form an angle of $42^{\circ} 59'$. This pyramid is $206\frac{1}{2}$ yds. square and 321 ft. in height. The exterior coating is in good preservation. The interior was explored as early as the year 1660 by an English traveller named Melton. In 1860 M. Le Brun found a small chamber in the interior. No clue to the name of the builder has been discovered.

To the E. of the Blunted Pyramid and a few kilometres to the S. of the N. Brick Pyramid, not far from the village of Menshiyeḥ, which lies on the edge of the desert to the N. of Dahshūr, rises the *S. Brick Pyramid*. This, which was originally covered with limestone slabs, was perhaps built by King Amenemhēt III. (12th Dyn.). To the N. of it, but enclosed by the former girdle-wall, are the graves of *King Hor* and *Princess Neb-hetepi-khrot* (p. 82). Between the N. and S. Brick Pyramids is the ruined *Pyramid of Amenemhēt II*. (12th Dyn.).

10. Baths of Helwân.

RAILWAY to (14 M.) Helwân viâ Turra in 25-45 min.; trains hourly to and from Cairo (fares and times to be learned at the hotels).

The trains start from the station in the *Bâb el-Lâk Square* (Pl. B, 5), and follow the direction of the Shâri'a el-Manşûr. Beyond the stations of *Seyideh Zênab* (Pl. B, 7), *Fum el-Khalîg* (p. 68), and *St. Georges* (p. 73), the railway traverses the narrow plain on the E. bank of the Nile, generally on the boundary between the cultivated land and the desert. — After two more stoppages it reaches *Turra* or *Tourah*. A little to the right are the large military establishments and gunpowder mills and about 1½ M. to the left are the quarries (p. 155). On the hill stand the ruins of an old fort. — *Ma'sara*, a village on the Nile, is noted for the stone-tiles obtained in the neighbourhood, known as 'Balât', and used for flooring purposes in almost every house of the better class in Egypt. — Beyond stat. *Ma'sara* the line, leaving the Nile, skirts the slopes of the *Gebel Turra*, and after ascending a considerable incline reaches the plateau on which the Baths of Helwân are situated.

14 M. Helwân. — Hotels. *GRAND HÔTEL HÉLOUAN (1 on the map at p. 112), the property of the George Nunkovich Co. (p. 24), opposite the station, sumptuously fitted up, with terrace, pens. from 60 pias. (or 15 fr.), European waiters; *HÔTEL DES BAINS (Pl. 2; same proprietors), with veranda, pens. from 40 pias.; *HELTZEL'S HOTEL, well equipped, pens. from 40 pias.; TEWFIK PALACE HOTEL (*Palais* on the map), in a former viceregal mansion, equipped in the English style, pens. from 10s. — **Pensions.** *Dahshûr House* (proprietrix, Miss Dodd), pens. 10s.; *Antonio*, pens. from 6s.; *Sphinx*, German, pens. 40 pias.; *Villa Wanda* ('Datscha Vanda', Russian), unpretending but very fair; *Loir*; *Pens. d'Afrique*. — Invalid cooking and diet on request at any of the hotels or pensions. — DR. URBAN'S SANATORIUM (Pl. 3), pens. 10-20s. according to room, open from Nov. to May. — *Villas* or *Private Lodgings*, at various prices, are easily obtained. — Additional information may be obtained at the Viceregal Bath Establishment.

Physicians. *Dr. Page May*, medical inspector; *Dr. Bentley*; *Dr. Urbahn*, *Dr. Gehrmann*, German. — DRUGGIST, *Dr. Küppers*, a German.

ENGLISH CHURCH. — ROMAN CATHOLIC CHURCH, belonging to the *Missionnaires de l'Afrique Centrale*. — *International School* (director, H. Guyot), for modern languages (including Arabic), mathematics, and history.

Golf Course, laid out on the desert by Dr. Page May, with 18 holes, club-house, and professional. — **TENNIS COURTS** at the Grand Hôtel (see above). — **DRIVING, RIDING, and CYCLING** are also favourite pursuits.

Comp. 'Helwan and the Egyptian Desert', by *W. Page May, M.D.*, with articles by *Prof. Sayce* and *Prof. Schweinfurth*.

Helwân, French *Hélouan - les - Bains*, an artificial oasis in the desert, 13¼ M. to the E. of the Nile, and 115 ft. above the average water level, is situated on a plateau enclosed by steep limestone hills from N.W. to S.E., and has about 8000 inhabitants. In spite of the difficulty of bringing provisions and even garden-mould from a distance, Helwân has hitherto had a very prosperous existence. This it owes partly to its thermal springs, partly to its climate. The sulphur, saline, and chalybeate springs, which were used as far

back as the time of Amenophis IV. (ca. B.C. 1380) and were again made available for sanatory purposes in 1871-72, have a temperature of 91° Fahr. and resemble those of Harrogate, Aix in Savoy, and Hercules-Bad in Hungary in their ingredients. They are efficacious in cases of rheumatism, skin diseases, and catarrhs. The *Viceregal Bath Establishment*, in the Moorish style, opened by the Khedive in 1899, is excellently equipped, and compares well with the best European baths. It contains immersion-baths for fresh, salt, and sulphur water, electric baths, hot-air baths, vapour baths, radiant heat baths, etc. There are two swimming baths (120 and 90 ft. long), filled with running sulphurated and salt water, one reserved for ladies, the other for gentlemen. There are arrangements also for inhalation, massage, and sun and air baths. The interior of the Khedive's private bath-house may be inspected.

The *Viceregal Observatory* (see p. 77) is being removed from Cairo to Helwân, with the addition of many new instruments.

The dry and warm climate is specially adapted for rheumatic, pulmonary, and kidney diseases, and for all cases in which cold and damp should be avoided (comp. also p. xxvii). Between Nov. and Feb. rain falls for a few hours only, and even during the inundation, when the lower-lying river-valley is covered with mist in the morning and evening, the atmosphere at Helwân is free from all perceptible moisture. The mean temperature in winter is 61° 5' Fahr., with a daily range of 21° (from 51 to 72°). The amount of daily sunshine averages 8 hrs., and the fall of temperature after sunset is very slight. In consequence of the rocky soil and the powerful rays of the sun, the air is extraordinarily pure, dustless, and bracing.

Helwân is within easy reach of Cairo. Excursions may be made to the gorge-like valleys of the desert, and to Sakkāra, while the banks of the Nile afford good wild-fowl shooting, but the desert game is shy and not easily reached.

The quarries of *Maṣṣara* and *Turra* are reached from Helwân in 1½ hr.'s. ride; candles and matches should not be forgotten. These quarries, which are still worked, yielded some of the stone used in the construction of the Pyramids and Mastabas and other ancient buildings down to the Ptolemaic period. The stone is transported to the bank of the Nile by means of tramways, carts, camels, and mules. The Arabs of the present day quarry the stone on the outside of the rocky slopes only, while the quarrymen of the Pharaohs penetrated into the interior of the mountain and excavated large chambers, when they came to serviceable stone. These apparently endless dark rocky halls can scarcely be trodden without a feeling of awe. The roofs are supported by pillars of rock. A few inscriptions, recording the opening of new halls in the quarries, some demotic inscriptions, and reliefs (Kings Amenemhêt, Amosis, Amenophis III., Nekht-Har-ehbêt) are still preserved. The Egyptians named these the quarries of *Royu* (or *T-royu*), which the Greeks corrupted into *Troja*, while Strabo relates that the village beside the quarries was 'an ancient residence of captive Trojans who had followed Menelaus to Egypt and remained there'.

From Helwân an interesting visit may be paid to the Wādī Hof (donkey in ½ hr.; provisions and water should be taken), with its fine fossils and remarkable desert-vegetation, which is finest after rain.

About 7 M. to the S.E. of Helwân is the **Wadi Gerraui**, a desert ravine running E. and W. between abrupt limestone cliffs. Dr. Schweinfurth discovered here the remains of a large *Weir* of masonry, probably erected under the Early Empire to arrest the water flowing down the ravine in rainy winters and so to provide drinking-water for the workmen employed in the alabaster quarries, $2\frac{1}{2}$ M. to the E. The erection consists of an embankment, 33 ft. high, 200-260 ft. long, and 145 ft. thick, stretching quite across the ravine, and constructed of solid masonry faced with limestone slabs on the E. side. Remains of the stone-huts of the workmen were found in the vicinity.

The excursion from Helwân to *Sakkâra* takes a whole day. We ride in $1\frac{1}{2}$ hr. to the bank of the Nile and ferry across to *Bedrashên*. Thence, see p. 131.

11. From Cairo to Mansûra.

91 M. RAILWAY viâ Belbês in $5\frac{1}{4}$ - $9\frac{1}{2}$ hrs.; three trains daily (fares 1st cl. 63, 2nd cl. 32 pias.). — This line passes through a monotonous region. The expedition is recommended to archaeologists only.

From Cairo to ($8\frac{1}{2}$ M.) *Kalyûb*, see p. 23. — Beyond *Kalyûb* the main line to Alexandria (R. 3) diverges to the left. Our train turns towards the N.E., and traverses a fertile and well-watered district. 13 M. *Nawa*. — $19\frac{1}{2}$ M. *Shibîn el-Kanâtîr*.

About $1\frac{1}{2}$ M. to the S.E. of *Shibîn el-Kanâtîr* is the ruined site of **Tell el-Yehûdiyeh** (Hill of the Jews). Ramses III. erected a temple here, covered with glazed mosaic tiles, most of which are now in the Gizeh Museum. These tiles are of special technical interest, as their colouring is produced partly by variations in the glazing and partly by the use of separate inlaid pieces of glass. At a later date Onias, the high-priest of the Jews, aided by Philometor I., erected a temple after the model of the Temple of Solomon for his countrymen who had been expelled from Jerusalem by the Syrian party, and had met with a hospitable reception in Egypt. A visit to the ruins scarcely repays the trouble, as most of them are again buried in rubbish.

29 M. *Inshâs*. — 36 M. *Belbês* is of importance from its situation at the junction of most of the routes leading from Cairo to the East.

NARROW GAUGE RAILWAYS FROM BELBÊS: 1. Viâ *El-Gossak*, *Shubra en-Nakhleh* (Choubra-el-Nacla), *Mit Gâber*, *Beni Helâl*, and *Shalshalamûn*, to *Minyet el-Kamh* (p. 161). — 2. To *Abu Hammâd* and *Abu Kebîr* (see p. 151).

The railway now approaches the *Fresh Water Canal* (p. 162). — $41\frac{1}{2}$ M. *Burdên*; narrow-gauge railway to *Burdên Junction* (p. 157).

47 M. **Zakâzîk**, see p. 161. — The Mansûra train crosses the railway to *Isma'îliya* and *Suez* and then the Pelusiatic arm of the Nile and proceeds to the N.N.E., following the E. bank of the *Mu'izz Canal* (see below). 55 M. *Hekîyeh* (narrow-gauge line to *Ibrâhîmiyeh*, see p. 157). — $61\frac{1}{2}$ M. *Abu Kebîr*.

From *Abu Kebîr* a branch-line runs to the E. viâ *Tell Fâkûs* to ($20\frac{1}{2}$ M.) *Es-Sâlihiyeh*, situated on the old Pelusiatic arm of the Nile (p. 169) and on the caravan road to Syria. — To the N. of *Tell Fâkûs*, near the hamlet of *Khataana*, are the ruins of a large town; buildings dating from the time of the 12th Dyn. and of the Ramessides have been discovered here by Naville. About $23\frac{1}{4}$ M. to the N. of *Khataana*, near the village of *Kamîr*, stood a temple built by Ramses II.

About a day's journey from *Tell Fâkûs* lie the ruins of the ancient **Tanis** (Egypt. *Zanet*; the *Zan* or *Zoan* of the Bible), situated near the fishing-village of *Sân*, on the *Mu'izz Canal*, the ancient Tanitic arm of the Nile. The temple of the patron-god *Set*, built by Ramses II., partly with

the material of earlier structures, is now represented by a confused heap of ruins. It was last examined by Prof. Flinders Petrie in 1884.

About 8 M. to the S.E. of Tanis, and 9 M. to the N.W. of Sâlihiyeh (see p. 156), lie the mounds of débris known as *Nebesheh*, the ancient Egyptian *Pemet*, the capital of the 19th nome of Lower Egypt. These were excavated in 1886, at the instance of the Egypt Exploration Fund, by Prof. Flinders Petrie, who discovered the remains of a temple built by Ramses II., with the aid of older monuments, and a sanctuary of the town-goddess Buto, founded by Amasis. In the cemetery, among the Egyptian tombs of the 19th Dynasty and later, were found the graves of Cyprian mercenaries stationed here under Amasis.

NARROW GAUGE RAILWAYS FROM ABU KEBÎR. 1. Viâ *Horbêt* (the ancient *Pharbaethus*, chief seat of the worship of Har-merti), on the Mu'izz Canal, *Kufâr Negm*, *Ibrâhîmiyeh* (branch to Hehiyeh, see p. 156), *Mobâsher-Shar-kiyeh*, and *Shubak*, to *Diarb-Negm* (see below). — 2. Viâ *Salamân*, *El-Gebela*, *El-Nazleh*, *Abu Hammâd* (see pp. 156, 162), *Burdên Junction* (p. 156), *Kafr Ayûb*, and *Belbês Village*, to *Belbês Railway Station* (p. 156).

Beyond Abu Kebîr the line turns to the N.W. and crosses the Mu'izz Canal and a number of other smaller canals. — 66 M. *El-Bûha*. — 70 M. *Abu Shekûk*.

When the Nile is in flood, *Šân* (p. 156) may be reached from Abu Shekûk in 7-8 hrs. (i.e. sooner than from Fâkûs) by boat on the Mu'izz Canal (fare about £E 2, or including stay and return £E 3 or £E 4).

79 M. *Sinbelâwîn* (*Simbellaoucin*).

To the N.E. of the station, on either side of a village, rise two mounds of ruins known as *Tmei el-Amâdîd*. That to the S., the *Tell ibn es-Salâm*, is Roman and perhaps marks the site of the ancient *Thmuis*. That to the N., the *Tell Roba*, was known in the middle ages as *El-Mondîd* and contains the ruins of the ancient *Mendes*. A shrine dedicated in the temple by Amasis and coffins of sacred goats, which were revered in Mendes, may still be seen here.

NARROW GAUGE RAILWAYS FROM SINBELÂWÎN. 1. Viâ *Debig*, *Baramkîm*, *Diarb-Negm* (see above), *Šaft*, *Ekweh*, *Farsis*, and *Kanâyât*, to *Zakâzîk* (p. 161). — 2. Viâ *Nûb*, *Tarîf*, *Shubra Hâr*, *Borg Nûr*, and *Aga* (p. 158) to *Mit Semendîd*, on the right bank of the Damietta arm of the Nile (on the opposite bank lies *Semendîd*, p. 159). — 3. Viâ *Takkh el-Aklam*, *Kafr Tambâl*, *Barkamtûsh*, *Sanafa*, *Bûha*, and *Simbo Makam* to *Fum el-Buhiyeh* (p. 158), where the *Buhiyeh Canal* diverges from the Damietta arm of the Nile. Thence to *Mit Ghamr*, see p. 153.

84½ M. *Bakliyeh*, with the remains of the ancient *Hermupolis* (Egypt. *Bah*); 87½ M. *Shâweh* (*Choua*).

91 M. **Manșûra.** — **Hotels.** HÔTEL ROYAL, prettily situated on the river, with good rooms and restaurant; GRAND HÔTEL (kept by D. A. *Marnélos*), in the main street, near the centre of the town (no restaurant). — **Pasticceria Filiciano*, an eating-house, with beer.

Post Office, beside the Hôtel Royal. — **Banks:** *Bank of Egypt*; *National Bank*; *Crédit Lyonnais*.

Visc-Consuls. British, *Fred. T. Murdoch*; American, *Ibrâhîm Daoud* (consular agent, also Austrian representative); German, *C. Hungerbühler*.

Manșûra, a thriving town with 33,600 inhab. and numerous new houses in the European style, lies on the right bank of the ancient Phatnitic arm of the Nile, now the Damietta branch, from which diverges the *Bahr es-Sughayar*, a canal emptying into Lake Menzaleh. On the opposite bank of the river lies *Talkha* (p. 159). Manșûra is the capital of the province of *Dakhaliyeh*. There are several large manufactories here, the most important of which is the cotton-cleaning factory of J. Planta & Co.

HISTORY. Manşûra (*i.e.* 'the victorious') was founded by Sultan Mohammed Kâmil Ibn 'Âdil in 1222, as an advantageous substitute for Damietta (comp. p. 160). The first serious attack made on Manşûra was by the Crusaders under Louis IX. of France in 1249. After encountering great difficulties they succeeded in crossing the Ashmûn Canal, but in the neighbourhood of Manşûra they were repeatedly defeated by the young Sulţân el-Mo'azzam Turanshah. Their fleet was destroyed, and 'famine-fever' broke out. When the ill-fated Crusaders attempted to escape they were intercepted by the vigilant Turks, who thinned their ranks terribly and captured the king with his brother Charles of Anjou and a number of knights. On 6th May, 1250, Louis and his barons were released on payment of a heavy ransom, and on surrendering the town of Damietta.

The small mosque of *Sanga*, near the Russian vice-consulate, contains columns brought from older edifices, with Byzantine capitals of Corinthian tendency, bearing Saracenic arches. The mimbar (pulpit) and ceiling are still embellished with remains of fine wood-carving, which was originally painted. — An unfounded tradition points out an old house of Saladin's time, near the *El-Muwâfîk Mosque*, as the prison of Louis IX. (see above). — The *Palace of the Khedive*, a large and unattractive building, is used as a law-court.

Railway to *Damietta*, see p. 159; to *Tanta*, see p. 159.

NARROW GAUGE RAILWAYS FROM MANŞÛRA. 1. *Viâ Nekita, Nawas el-Ghêl, Aga* (p. 157), *Sauaita, Tunâmel, Fîsha, Bîshla, Fâm el-Buhtîyeh* (p. 157), *Mît Ghamr* (with about 12,000 inhab.; station on the narrow-gauge line to *Sinbelâwin*, p. 157), on the right bank of the Damietta branch of the Nile, *Fâm es-Safuriyeh, Mît Nâgi, Şahrâgt* (7000 inhab.), *Kafr esh-Shêkh, Tesfa, Kafr Shokr, and Gamgareh, to Benha* (p. 23), and thence on *viâ Belân and Barshûm* to the *Barrage du Nil* (p. 114). — 2. To *Menzaleh*.

EXCURSION TO BEHBÎT EL-HAGER, 6-7 hrs. there and back (boat 25-30 piast.). In ascending the stream, the boat passes the town on the left, lying close to the bank of the river. On the right is the village of *Gôger*, also known from an early period as *Tell el-Yehûdiyeh* ('hill of the Jews'), inhabited by Arabs. Many of the Jews of Manşûra still cause their dead to be interred here. The next places are *Mît el-Ghoraqa* and *Mît Nâbit* on the right, and *Kafr Wîsh* (*Arîkh el-Hagar*) on the left. We land on the left bank after a row of 2 hrs. The road to the ruins passes through a luxuriant growth of trees (lime-trees, silver poplars, and willows, besides the sunţ-tree, the lebbek, the tamarisk, and the bernûf shrub). A walk of 40 min. brings us to the ruins of *Behbît el-Hager*, the ancient —

Isium or *Isidis Oppidum* of the Romans. The ancient name of the place was *Hebet* or *Per-ehbêt*, or 'House of the god of Hebet' (*i.e.* Horus), of which the modern name is a corruption. Isis also was worshipped here. Within a still distinctly traceable girdle-wall rises a heap of ruins, known as *Hager el-Gâmûs* (buffalo stone), which form the remains of the once magnificent **ISIS TEMPLE** OF BEHBÎT, built by Nekht-Har-ehbêt (30th Dyn.) and Ptolemy II. Philadelphus. The ruins of the venerable sanctuary form an imposing and most picturesque mass of blocks, fragments of columns and architraves, ceiling slabs, and other remains, altogether about 400 paces in circumference. The structure consisted entirely of beautiful granite, chiefly grey, but partly red in colour.

The sculptures (*hautreliefs* and *reliefs en creux*) are most elaborately executed. Several of the female heads and busts, and some of the cows' heads also, are remarkably fine. The inscriptions consist of the usual formulæ; none of them are historical. In some the hieroglyphics are unusually large, in others they are of small and elegant form, and in all they are executed in the somewhat florid style peculiar to the age of the Ptolemies. On the W. side of the ruins is an interesting large slab of grey granite, veined with red, on which is represented the king offering a gift of land to Osiris and Isis, 'the great divine mistress'. Higher up there is another block of grey granite, with a representation of Isis enthroned, and of the king offering to 'his mother' two small bags of malachite and eye-paint. To the E. is another block of grey granite, with reliefs. On a grey block of granite, lying in an oblique position, is represented the sacred bark of Isis, resembling those seen elsewhere in bronze only. The cabin is like a house of two stories, in the upper of which sits the goddess, with cow's horns and a disk, on a lotus-flower, and attended on her right and left by winged goddesses. On the N. side lies an unusually large Hathor capital, in granite. Numerous remains of pillars and architraves also still exist.

On the N.W. side of the ruins of the temple lies the village of Behbit, and adjoining it still exists the sacred lake of the temple.

12. From Tanṭa to Damietta viâ Maṣṣūra.

76 M. RAILWAY in 4-7 hrs. (fare 54 or 27 piast.).

Tanṭa, see p. 22. — 8½ M. *Meḥallet Rûḥ* is the junction for Zifteh (see below) and for Desûk and Damanhûr (p. 21).

FROM MEHALLET RÛḤ TO ZIFTEH, 18½ M., branch-line in 1 hr.; fare 15 or 7 piastres. Stations: *Korashiyeh*, *Gemzêh* (*Guemmetteh*), *Sonta* (*Santah*), and Zifteh, which lies on the left bank of the Damietta arm. Narrow-gauge railway to Birket es-Sab'a (p. 23). — Opposite Zifteh, on the right bank, lies *Mit Ghamr* (p. 158). About 6 M. to the S., in one of the most beautiful parts of the Delta, is the *Tell Mokdam*, with a ruined temple of Osorkon II., perhaps on the site of the *Leontopolis* of Strabo.

16½ M. *Meḥallet el-Kobra* (*Meḥallet el-Kebîr*), a district capital with 31,000 inhab., has numerous European houses, cotton-cleaning mills, and an interesting old synagogue.

20 M. *Rahbên*. — 22 M. *Semenûd* (*Samanoud*), an uninteresting little town, on the site of the ancient *Sebennytyos* (Egypt. *Theb-nuter*, Coptic *Jemnuti*), the birthplace of *Manetho* (p. lxxviii), is situated on the Damietta arm of the Nile. On the opposite (right) bank is *Mit Semenûd* (p. 157). — 25½ M. *Mit 'Assas*. — 31½ M. *Talkha* is the junction for a narrow-gauge line to *Nabaroh*, to be continued viâ *Tîreh* to *Nemreh* (p. 23). — The train now crosses the Damietta arm, by means of a handsome bridge, to (33 M.) *Maṣṣūra* (p. 157).

On leaving *Maṣṣūra*, the train recrosses the river to the left bank, which it follows to Damietta. The land is carefully cultivated, and we observe a number of steam-engines used for the irrigation of the soil. — 91 M. *Baṭra*. — 47 M. *Shirbîn* (*Cherbine*), an insignificant little town with a large station.

FROM SHIRBIN TO KALÎN, 50 M., branch-railway in 5½ hrs. — The first station of importance is *Bassandîleh*. The line crosses the *Bahr Shîbîn*, the main branch of the Damietta arm of the Nile, and beyond the stations of *Belkas* (9000 inhab.) and *Biala*, the *Bahr Tirah*. Stations *Kafr esh-Shêkh* (5530 inhab.); *Nashart*. — 50 M. *Kalîn* (p. 21).

54 M. *Râs el-Khalîg*. — Beyond (62 M.) *Kafr Solîmân* the railway runs to the S.E. to *Fâreskûr* (*Farascour*), the station being on the left bank, the town on the right. We return to Kafr Solîmân. — 71½ M. *Kafr el-Battîkh* lies in a sandy plain, extending as far as Lake Burlus, and covered in summer with crops of water-melons. The railway-station of (76 M.) *Damietta* lies on the left bank of the arm of the Nile (ferry in 5 min.; 3 piâs.).

Damietta. — *HÔTEL DE FRANCE* (kept by *Anastasios Diakoyannis*, a Greek), poor. — *Post Office* and *Egyptian Telegraph Office*.

Damietta, Arabic *Dumyât*, situated between the Damietta branch of the Nile and Lake Menzaleh, about 4 M. from the sea, contains 43,750 inhab. (few Europeans). Seen from the railway-station, situated near the harbour, Damietta presents an imposing appearance, with its lofty houses flanking the river. The interior of the town, however, by no means fulfils the traveller's expectations. On every side lie ruinous old buildings and walls. The harbour is considerable, but its entrance is much silted up. The insignificant trade of the place is chiefly in the hands of native merchants (Arabs and Levantines). The industries to which the town was indebted for its former prosperity (see below) still exist to some extent, and the traveller will find it interesting to visit one of the streets inhabited by the silk and cotton weavers.

HISTORY. Little or nothing is known of the early history of Damietta. During the Arabian era Damietta attained a great reputation on account of the resistance it offered to the Crusaders; but the town of that period stood farther to the N. than its modern successor (see below). In 1218 it was besieged by King John of Jerusalem. With the aid of an ingenious double boat, constructed and fortified in accordance with a design by Oliverius, an engineer of Cologne, the Frisians, Germans, and others of the besiegers succeeded after a fight of twenty-five hours in capturing the tower to which the chain stretched across the river was attached. The success of the Christians was, however, considerably marred by the interference of the ambitious, though energetic Pelagius Galvani, the papal legate, and by the vigilance of the Egyptian prince Melik el-Kâmil. At length, after various vicissitudes, the Christians captured the place. They obtained valuable spoil, sold the surviving townspeople as slaves, and converted the mosques into churches, but in 1221 they were compelled by a treaty to evacuate the town. In 1249, when Louis IX. landed near Damietta, it was abandoned by its inhabitants. Without striking a blow, the Crusaders marched into the deserted streets of the fortress, but in the course of the following year they were obliged to restore it to the Saracens as part of the ransom of Louis IX., who had been taken prisoner at Mansûra (p. 158). During the same year, by a resolution of the Emirs, the town was destroyed, and re-erected on the E. bank of the river, farther to the S. The new town soon became an important manufacturing and commercial place. Its staple products were leather-wares, cloth, and essence of sesame, for which it was famous, and its harbour was visited by ships of many different nations. By the construction of the Mahmûdiyyeh Canal Damietta lost most of its trade, and its decline was farther accelerated by the foundation of the ports on the Suez Canal.

The principal *Mosque* is a huge, shapeless edifice, the only redeeming features of which are the lofty minarets and the spacious dome. All the houses of more stories than one are provided with handsomely carved wooden jutties and lattice-work, which are in

most cases very ancient and differ materially in style from the mushrebiyehs of Cairo. A glance into one of the ancient court-yards is interesting. The principal street, which is upwards of 1 M. long, forms the busy and well-stocked bazaar of the place. Damietta contains four Christian churches.

An interesting excursion may be made to the mosque of *Abul Ma'âteh*, in the suburb of *el-Gebâneh*, to the N. of the town. The building appears to date from the period of the old town of Damietta, and has Cufic inscriptions in front. The interior contains numerous columns, two of which, standing on the same base, are believed, like those in the Mosque of 'Amr at Cairo, to possess miraculous powers. (Jaundice-patients, for example, are said to be cured by licking one of them.) The minaret is embellished with early-Arabian ornamentation.

A trip by boat down to the *Mouth of the Nile* (*Bôghâz*) takes 3-3½ hrs., or, if the wind is favourable, 1½ hr. only (fare there and back 20 piast.). Numerous dolphins will be observed in the river near its mouth.

FROM DAMIETTA TO ROSSETTA (p. 20), viâ *Lake Burulus* (*Borollos*), a route which is not recommended, takes 2-3 days at least, and sometimes much longer. — To *Port Sa'id*, see p. 169.

13. From Cairo to Suez viâ Isma'îliya.

RAILWAY to *Isma'îliya*, 93 M., in 3½ hrs. (express as far as Zakâzîk; fares 1st cl. 70, 2nd cl. 35 piast., return-ticket £E 1.50, 53 piast.); to Suez, 151 M., in 9 hrs. (fares 97 or 49 piast., return-ticket, valid for a week, £E 1.45, 73 piast.).

A visit to the *Suez Canal* from Cairo takes four days: 1st Day. By train to *Suez*; in the afternoon visit the harbour. — 2nd Day. Excursion in the morning to the *Springs of Moses*; in the afternoon by train from Suez to *Isma'îliya* (or by steamer if there happens to be an opportunity; see p. 164). — 3rd Day. Excursion in the morning to *El-Gîsr* and walk through *Isma'îliya*; in the afternoon by steam-tramway to *Port Sa'id* (3¼ hrs.). — 4th Day. Visit the harbour at *Port Sa'id* in the morning; in the afternoon return by rail to *Cairo*. — Hurried travellers may save time by omitting *Isma'îliya*, the attractions of which are not great. At Suez, *Isma'îliya*, and *Port Sa'id* there are tolerable hotels in the European style, where local guides may be engaged for the environs.

The excursion to the *Suez Canal* may be conveniently made on the way back to Europe (or on the way to Palestine), as the Australian, China, and Indian mail-steamers touch at *Suez* or *Isma'îliya*. For information as to the arrival of these steamers apply to the offices mentioned on p. 26; exact particulars as to days and hours are not generally obtainable until a very short time before the appearance of the steamer. Comp. also pp. 6, 168.

The trains start from the principal station at Cairo (p. 24). — As far as (28 M.) *Benha*, the first halt of the express-trains, we follow the Alexandria line (p. 23). We here turn to the E., passing the stations of (34 M.) *Sheblengeh* or *Cheblanga*, (38 M.) *Mit Yazîd*, (39 M.) *Minyet el-Kamh*, (42 M.) *Godayeda*, and (46 M.) *Zankalûn*. — The water-courses and trees are more numerous and the landscape generally more picturesque and diversified than in the W. Delta.

50 M. **Zakâzîk** (good buffet). — **Hotels.** HÔTEL D'EGYPTE, immediately to the left, in the main street, new and spacious, with good

rooms and tolerable Greek cuisine and attendance, café with billiard-room below. — *HÔTEL CORBIÈRE*, an old and less comfortable building, but with good French cuisine, table-d'hôte in the evening.

British Consular Agent, *Salv. Felice*; German, *Rizgallah Khédid Bey*.

Zakâzîk, a thriving, semi-European town, lies on a branch of the *Fresh Water Canal* (see below) and on the *Mu'izz (Moez) Canal* (the ancient Tanite arm of the Nile, p. 156). It is the capital of the E. province of *Sherkîyeh* and seat of a *Mudir*, and contains 35,700 inhabitants. The situation of *Zakâzîk*, in the midst of a fertile tract watered by several canals, and connected with the richest districts of the Delta, is extremely favourable, and it is a rapidly improving place. *Zakâzîk* forms the chief centre of the Egyptian cotton and grain trade. Many European merchants have offices here, and the large cotton-factories give the place an almost European appearance. An Arab market is held here every Tuesday.

Zakâzîk is the junction for branch-railways to *Ḳalyûb* (p. 23) and to *Abu Kebîr-Manşûra*, etc. (see p. 156). Narrow-gauge railway to *Sinbellâwîn* (p. 157).

In the vicinity, near *Tell Basta*, $\frac{1}{4}$ hr. to the S., lie the ruins of the ancient *Bubastis* (Egyptian *Per-Bastê*; the *Pibeseth* of Ezekiel xxx. 17), the capital of the Bubastite nome. The remains of the temple of Bastet, the patron-goddess of the town, were excavated in 1887-89 by the Egyptologist Naville, at the expense of the Egypt Exploration Fund; but they are in too ruinous a state to repay a visit. The temple, begun by the pyramid-builders Kheops and Khephren, underwent frequent alterations at the hands of Ramses II. and other later kings, but owed its final form to the monarchs of the 22nd Dyn., who resided at Bubastis, and to Nektanebês (Nekht-Har-ehbêt). At this period it consisted of four large halls, of an aggregate length of 600 feet; and in these were celebrated the joyous and licentious festivals in honour of Bastet. 'When the Egyptians travel to Bubastis', says Herodotus, 'they do so in this manner. Men and women sail together, and in each boat there are many persons of both sexes. Some of the women make a noise with rattles, and some of the men blow pipes during the whole journey, while the other men and women sing and clap their hands. If they pass a town on the way, they lay to, and some of the women land and shout and mock at the women of the place, while others dance and make a disturbance. They do this at every town that lies on the Nile; and when they arrive at Bubastis they begin the festival with great sacrifices, and on this occasion more wine is consumed than during the whole of the rest of the year. All the people of both sexes, except the children, make a pilgrimage thither, about 700,000 persons in all, as the Egyptians assert.'

Beyond the next stations, ($54\frac{1}{2}$ M.) *Abu el-Akhdar* and (55 M.) *Abu Hammâd* (p. 157) the railway skirts the *Fresh Water* or *Isma'îlyeh Canal*. The fertile tract which we now traverse is part of the *Goshen* of the Bible. During the Turkish régime it fell into a miserable condition, and at the beginning of the century afforded a very scanty subsistence to barely 4000 Arabs; but the cultivation was so rapidly improved by means of the fresh-water canal that it now supports upwards of 12,000 prosperous farmers and peasants. Beyond the canal, on the right, is a fertile strip, behind which rise the desert hills.

The *Fresh Water* or *Isma'îlyeh Canal*, constructed in 1858-63 to supply the towns on the Suez Canal with drinking-water and enlarged in

1876, is in great part a restoration of an earlier canal, dating from the 14th cent. B.C. This ancient canal, beginning at Bubastis, watered the land of Goshen with its branches, and entering the Bitter Lakes, changed their character, according to Strabo, and connected them with the Red Sea. The channel of the old canal, which was re-discovered by the French expedition of 1798, is still traceable at places, and its direction has frequently been followed by the engineers of M. de Lesseps. From the not inconsiderable remains of the old canal near Belbès, it appears to have been about 50 yds. (100 ells, according to Strabo) in width, and 16-17½ ft. in depth. The somewhat steep banks are still strengthened at places with solid masonry. According to Herodotus the canal was four days' journey, and according to Pliny 62 Roman miles, in length. In ancient times the canal was primarily constructed for purposes of navigation, and it is still used by numerous small barges; but it is now chiefly important as a channel for conducting fresh water to the towns on its banks, particularly Isma'iliya and Suez, and as a means of irrigating and fertilising the country through which it passes. Near Cairo the canal diverges from the Nile to the N. of the Kaṣr en-Nil, and thence traces to the N.E. the boundary between the Arabian plateau (on the right) and the land of Goshen (on the left). To the E. of Abu Hammād it is joined by the *Bahr el-Mûsa*, a branch-canal coming from Zakâzîk, and runs to the E. through the *Wâdi Tâmilât*, which is over 30 M. in length. At *Nefisheh* (see below) the canal forks; the S. arm leads to Suez, while the N. arm leads to Port Sa'îd.

The *Goshen* of the Bible (Egyptian *Gosem*) is first mentioned in the Book of Genesis, xlv. 10, where Pharaoh says to Joseph: — 'And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast'. Mention is also made of Goshen in Genesis xlv. 28, 29; and xlvii. 5, 6, 27. Exodus i. 11 mentions the cities in Goshen in which the Israelites were compelled to work at the tasks imposed on them by Pharaoh: — 'Therefore they did set over them task-masters to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses' (see below). Goshen lay in the Egyptian nome of Arabia, the capital of which was *Per-Sept* (the *Phakusa* of the Greeks), identified with the ruins discovered by Naville near the modern *Saft el-Henneh*. Goshen may therefore be located in the triangle between Zakâzîk, Belbès, and Abu Hammād.

62 M. *Tell el-Kebîr*, an insignificant place, noted as the scene of 'Arabi's defeat by the British troops in 1882. On leaving Tell el-Kebîr the train passes a cemetery laid out by the English, with a tasteful monument to the British soldiers who fell in the struggle with 'Arabi. — 71½ M. *Kašâsîn* (*Kassassine*). — 76 M. *Maḥsumeh*.

The neighbouring ruins of *Tell el-Maskhâta* probably mark the site of the *Pithom* (Egypt. *Per-Atum*, i.e. 'house of the god Atum') of the Bible, where the Jews served in hard bondage and built treasure-cities (or storehouses) for Pharaoh (Exod. i. 11). The spot has been explored for the Egypt Exploration Fund by Naville, who discovered among the temple-buildings several grain-stores, in the form of deep, rectangular chambers without doors, into which the corn was poured from above. These perhaps date from the time of Ramses II., and may possibly be the actual 'storehouses' of the Bible.

82½ M. *Abu Suwêr*. — 90 M. *Nefisheh* is the junction for the line to Suez (p. 164). As we approach Isma'iliya the blue *Lake Timsâh* (p. 170) presents a beautiful and striking contrast to the desert just traversed, especially if some large sea-going steamer happens to be passing, with its masts overtopping the low houses of the town.

93 M. **Isma'iliya** (p. 170); steam-tramway to *Port Sa'id*, see below.

The Suez train returns to *Nefisheh*, and then turns to the S. (left). On the right we observe a large viceregal nursery for trees. The train crosses the fresh-water canal, and remains on the W. bank all the way to Suez. Farther on, to the left, we obtain a fine view of the bluish-green *Bitter Lakes* (p. 171). To the right rises the *Gebel Geneffeh*, or *Gebel Ahmed Daher*, with its productive quarries, which yielded material for the construction of the canal. More in the background are the heights of the *Gebel 'Uwêbid*. 116 M. *Fâyid*. — Near (128 M.) *Geneffeh* we lose sight of the Bitter Lakes. On the left again stretches a vast sandy plain. On the right, above the lower hills, tower the dark masses of the *'Atâka Mts.*, the outlines of which stand out very prominently by evening-light; they are also conspicuous from Suez. Before reaching *Shalûf* (p. 171) we catch a glimpse of the Suez canal.

151 M. *Suez*. The station is in the Rue Colmar (Pl. 8; see p. 172). The traveller on arrival is beset by a number of cicerones who speak broken English, French, and other languages. The train goes on to the (153½ M.) *Docks Station*.

From Isma'iliya to Port Sa'id, 50 M., steam-tramway with two trains daily in 2¾-3⅓ hrs. (fares 12, 9, 6 fr., return-ticket 18, 13½, 9 fr.; luggage 40 c. per 10 kilogrammes or 22 lbs., with 55 c. for booking). — This narrow-gauge line belongs to the Suez Canal Co. It passes the following stations: 9½ M. *El-Ferdân* (p. 170); 15½ M. *'Kilomètre 54'* (33½ M., i.e. from Port Sa'id, canal measurement, see p. 167); 21½ M. *El-Kantara* (p. 169); then *'Kilomètres 34'* and *'24'* (21 and 15 M.); 40½ M. *Râs el-'Esh* (p. 169). — 50 M. *Port Sa'id*, see p. 168.

14. The Suez Canal from Port Sa'id to Suez.

The passage of the Suez Canal is interesting only on one of the large steamers, for from the small steamboats which ply regularly between Isma'iliya and Port Sa'id the passenger cannot see beyond the embankments of the Canal. The S. part of the Canal, from Isma'iliya to Suez, is the more interesting. The passage from Port Sa'id to Suez occupies 15-22 hrs. The fare by the British steamers is about 3*l.*, by the French steamers 100 fr., by the German steamers 44-60 marks; for the tax levied by the Canal Co. on each traveller, see p. 167.

a. Isthmus of Suez and History of the Canal.

The **Isthmus of Suez**, a narrow neck of land which connects Africa with Asia, is at its narrowest part 70 M. in width. On the S. side it is washed by the N. part of the *Gulf of Suez* (Arab. *Baïr Koltzum*, Greek *Heroöpolite Bay*), the western of the two arms of the Red Sea which separate Africa and Asia. The idea of a Suez Canal is no modern conception. The earliest authenticated



MEDITERRANEAN SEA

Port Said

Suez Canal

Ismailia

Cairo

Nile

Red Sea

Sinai

Port Said

Suez Canal

Ismailia

Cairo

Nile

Red Sea

Sinai

Port Said

Suez Canal

Ismailia

Cairo

Nile

Red Sea

Sinai

Port Said

Suez Canal

Ismailia

Cairo

Nile

Red Sea

Sinai

Port Said

Suez Canal

Ismailia

Cairo

Nile

Red Sea

Sinai



THE SUEZ CANAL

from the English & French Admiralty
Surveys & other authentic sources.

Scale 1:500,000.



On the Canal indicates a passing-place.
The small numbers on the Suez Canal
indicate the number of Kilomètres from
Port Said. --- Traces of ancient Canal.
* Depth - less of 3 fathoms

E. Longit. 32° 20' of Greenwich

attempt to connect the Red Sea with the Nile (and thereby with the Mediterranean) was made by *Nekho* (p. lxxxv). His plan was to extend towards the S., from Lake Timsâh to the Red Sea, an earlier canal, in existence even under Ramses II., which diverged from the Nile near Bubastis and flowed through the Wâdi Tûmilât (p. 163). Herodotus informs us that no fewer than 120,000 Egyptians perished while engaged in the work, and the king afterwards abandoned the undertaking, as he was informed by the oracle that the barbarians (*i.e.* the Persians) alone would profit by it. The canal was completed a century later by *Darius*. Its course roughly corresponded to that of the present Fresh Water Canal. It was wide enough to permit two triremes to row abreast, and it was four days' journey in length. Darius commemorated the completion of the great work by various monuments on its banks, of which the remains have been found at different spots (*e.g.* to the S. of Tell el-Maskhûta; to the W. of the Serapeum station; to the N. of Shalûf near Kabret; and to the N. of Suez). — Under the Ptolemies the canal system was extended, and locks were erected at its efflux into the Red Sea.

The Canal fell into disrepair during the first Christian century, and *Trajan* (98-117 A.D.) seems to have restored it. At all events, a canal, beginning near Cairo, and terminating in the Gulf of Suez, the precise course of which, probably following the earlier channel, is nowhere described, was called the *Amnis Trajanus*.

After the *Arabs* had conquered Egypt, they must have been desirous of connecting the Lower Egyptian part of the Nile as directly as possible with the Red Sea. 'Amr ibn el-'Âs (p. xciii) accordingly restored the ancient canal (of which the Khalig at Cairo is said to be a portion), and used it for the transport of grain from Fostât (p. 32) to Kôlzum (Suez), whence it was exported by the Red Sea to Arabia. The bed of the ancient canal is said to have been pointed out to 'Amr by a Copt. The canal again became unserviceable after the 8th century. At a later period the Venetians frequently thought of constructing a canal through the Isthmus with a view to recover the trade which they had lost owing to the discovery of the route round the Cape of Good Hope, and several travellers advocated the scheme; but no one seriously attempted to carry it out. Leibnitz, too, in his proposal regarding an expedition to Egypt, made in 1671 to Louis XIV., the greatest monarch of his age, strongly recommends the construction of such a canal. Sultan Muṣṭafa III., the admirer of Frederick the Great, 'Ali Bey, the enterprising Mameluke prince, and Bonaparte all revived the scheme, and the latter on his expedition to Egypt in 1798 (p. cxv) even caused the preliminary works to be undertaken, but the actual execution of the project seemed almost as distant as ever. Lepère, Bonaparte's chief road engineer, surveyed the ground, but owing to a serious miscalculation he threw great doubt on the feasibility of the undertaking. While in reality the level of the two seas is

nearly the same, Lepère estimated that of the Red Sea to be nearly 33 ft. higher than that of the Mediterranean.

In 1836 *Ferdinand de Lesseps* (1805-94) came to Cairo as a young consular *élève*, and there had his attention called to Lepère's Mémoire regarding the scheme of connecting the two seas, which led him to consider its great importance, although Lepère himself doubted its feasibility. In 1838 he made the acquaintance of Lieut. Waghorn, an Englishman (p. 173), whose zealous advocacy of the construction of a route between Europe and India *via* Egypt stimulated his zeal for a similar project. In 1841 and 1847 Linant Bey, the viceroy's engineer of water-works, and Messrs. Stephenson, Negrelli, and Bourdaloue, demonstrated the inaccuracy of Lepère's calculations, and proved that the level of the two seas was nearly the same, so that the construction of a canal between them was possible. In 1854 M. de Lesseps, having matured his plan, laid it before Sa'ïd Pasha, who was then viceroy, and who determined to carry it out. Difficulties were thrown in the way of the enterprise by the English government during Lord Palmerston's ministry, but on 5th Jan., 1856, permission to begin the work was formally granted by the viceroy. A considerable time, however, elapsed before the necessary capital was raised, and it was not till 22nd April, 1859, that the work was actually begun. The viceroy undertook to pay many of the current expenses, and provided 25,000 workmen, who were to be paid and fed by the company at an inexpensive rate, and were to be relieved every three months. In order to provide these workmen with water, 4000 water-casks suitable for being carried by camels had to be constructed, and 1600 of these animals were daily employed in bringing them supplies, at a cost of 8000 fr. per day. On 29th Dec., 1863, the fresh-water canal (p. 162) was completed, so that the company was thenceforth relieved of the enormous expense of supplying the workpeople with water. The hands now employed, among whom were a number of Europeans, were less numerous, and much of the work was done by machinery, of 22,000 horse-power in all.

On 18th March, 1869, the water of the Mediterranean was at length allowed to flow into the nearly dry, salt-encrusted basins of the Bitter Lakes, the N. parts of which lay 26-40 ft. below the level of the Mediterranean, while the S. parts required extensive dredging operations. The opening of the Suez Canal was inaugurated on 16th Nov., 1869, and the magnificent festivities which took place on the occasion are said to have cost the Khedive no less than 4,200,000*l.*

The cost of constructing the canal amounted to about 19 million pounds sterling, of which 12,800,000 was paid by the shareholders, while the rest of the sum was almost entirely contributed by the Khedive. In 1875, however, the British Government acquired 177,000 of the Khedive's shares for a sum of 4,000,000*l.* The Suez

Canal Company (*Compagnie Universelle du Canal Maritime de Suez*) also possesses lands, buildings, and other property valued at nearly 3,000,000*l.*

The capital was raised in the following manner: —

Original capital, in 400,000 shares of 20 <i>l.</i> each	8,000,000 <i>l.</i>
Loan of 1867-68, repayable in 50 years by means of a sinking fund involving an annual charge of 40,000 <i>l.</i>	4,000,000 <i>l.</i>
Loan of 1871, repayable in 30 years (annual charge, 51,000 <i>l.</i>)	8,000,000 <i>l.</i>
Total:	12,800,000 <i>l.</i>

The Canal is 160 kilomètres (100 M.) in length, and the E. bank is furnished with posts at intervals of 5 kilomètres. Near the stations are passing-places for the large steamers, named 'Gare du Nord' and 'Gare du Sud' respectively. The Canal is now 28 ft. in depth, thus admitting vessels drawing $26\frac{1}{4}$ ft. of water. The surface varies in breadth from 65 to 110 yds., while the width of the bottom is 24 yds. only.

The great mercantile importance of the Canal is apparent from the following data. The distance from London to Bombay via the Cape of Good Hope is 12,548 English miles, and via the Suez Canal 7028 M. only. The saving thus effected is 44 per cent of the distance. From Hamburg to Bombay by the Cape 12,903 M., by the Canal 7383 M.; saving 43 per cent. From Trieste to Bombay by the Cape 13,229 M., by the Canal 4816 M.; saving 63 per cent. From London to Hongkong by the Cape 15,229 M., by the Canal 11,112 M.; saving 28 per cent. From Odessa to Hongkong by the Cape 16,629 M., by the Canal 8735 M.; saving 47 per cent. From Marseilles to Bombay by the Cape 12,144 M., by the Canal 5022 M.; saving 59 per cent. From Constantinople to Zanzibar by the Cape 10,271 M., by the Canal 4365 M.; saving 57 per cent. From Rotterdam to the Sunda Strait by the Cape 13,252 M., by the Canal 9779 M.; saving 26 per cent.

The passage of the Canal, which is open to the vessels of all nationalities, has been practicable both by day and by night since the introduction of the electric light. The following table illustrates the growth of traffic: —

Year	No. of vessels	Aggregate tonnage	Year	No. of vessels	Aggregate tonnage
1870	486	493,911	1893	3341	10,753,793
1875	1494	2,009,984	1895	3434	11,833,637
1880	2026	4,350,000	1896	3409	12,039,859
1885	3137	8,430,043	1897	2986	11,123,403
1890	3389	9,794,130	1898	3503	12,962,632
1891	4207	12,217,986	1899	3607	13,551,992
1892	3559	10,866,401	1900	3441	13,699,238

The nationalities of the vessels traversing the Canal in 1900 were as follows: British 1935; German 462; French 285; Dutch 292; Austrian 126; Russian 100; Italian 82; Japanese 63; Spanish 34; Norwegian 30; other nationalities 92.

The dues amount to 9 fr. per ton for laden passenger or cargo steamers and war-ships; 6 fr. 50 c. per ton for ships in ballast without passengers; 10 fr. for each passenger (children half-price). Ships of war and the regular mail-steamers obtain a reduction. The income of the company in 1899 was 94,317,505 fr., the expenditure 24,863,166 fr.

Steamers are not allowed to steam through the Canal (except in the large Bitter Lakes) above a speed of 6 M. per hr., as their wash would injure the embankments.

b. Passage of the Suez Canal.

Port Saïd. — Arrival by Sea, see p. 4. — Steam Tramway to Ismaïliya, where the railway to Cairo is reached, see p. 164.

Hotels. EASTERN EXCHANGE (Pl. a; owned by an English company), Rue Sultan Hassan, with 100 rooms, baths, and English cuisine, pens. 10-15s.; HÔTEL CONTINENTAL (Cook's; kept by *Simonini*; Pl. b), Rue du Commerce, with 40 rooms, baths, and pretty veranda, pens. 12½ fr.; HÔTEL NICOLEAU (Pl. c), Rue Sultan Hassan, with 48 rooms, baths, and veranda, pens. 10 fr.; MÉTROPOLE (Pl. d; kept by *Mazarakis*), Rue du Commerce.

Cafés-Concerts. *Concert Khédivial*, Quai François-Joseph, with female orchestra; *Eldorado*, Rue du Commerce.

Cabs: per drive 80 c., at night 1 fr.; from the quay to the station 1, at night 1¼ fr.; per hr. 2, at night 2½ fr.

Tramways from the harbour through the town and the Arab quarter to the cemetery (p. 169); and from the Place de Lesseps to the Bains Minerve (see below).

Physicians: English, *Dr. Grillet*; French, *Dr. Arbaud*; Italian, *Dr. Belleli*.

Banks. *Bank of Egypt*, Quai François-Joseph; *Crédit Lyonnais*, Rue du Commerce (open 9-12, 3-5); *Banque Ottomane*, Rue Sultan Hassan. — Prices at Port Saïd are stated in francs, and French money, including French copper coins, is current there. But travellers on arriving from Europe (p. 4) should provide themselves with Egyptian money, which, with the exception of British and French gold coins, is alone current in Egypt off the line of the Suez Canal. — Base silver coins are very common at Port Saïd.

Post Offices. Egyptian (Pl. 14); French (Pl. 15). — **Telegraph Offices.** Egyptian (Pl. 18); Eastern Telegraph Co. (Pl. 17), for Europe.

Consuls. British (Pl. 3), *D. A. Cameron*; American, *H. Broadbent*; French (Pl. 5), *M. Summaripa*; German (Pl. 1), *H. Bronn* (also Russian consul); Italian (Pl. 6), *Cav. Iona*; Austria-Hungary (Pl. 4), *Götz*.

Shops of all kinds abound, but the intrusive and almost insolent importunities of the proprietors addressed to the passers-by will sufficiently set the traveller on his guard. Chinese and Japanese articles, etc., at *Fioravanti's*.

Sea Baths. *Bains Minerve*, from middle of May till end of October.

Steamship Offices of all the large companies on the quay; where also *Cook's* offices are situated. Early application for berths in homeward-bound steamers is necessary in spring.

Port Saïd, the chief town of the Egyptian province of the Isthmus and Suez Canal, lies at the E. extremity of an island which belongs to the narrow strip of land separating Lake Menzaleh from the Mediterranean. It owes its origin to the Suez Canal, and its prosperity during the last ten years has been so marked that it has become a serious rival to Alexandria. The population, which in 1883 was only 17,000, is now about 42,000, including 11,300 Europeans.

The *Harbour* occupies an area of 570 acres, and has been excavated to a depth of 26 ft. by means of laborious dredging. It is protected by two massive piers; the eastern running out into the sea towards the N. for a distance of an English mile; and the western, running towards the N.E. for 1½ M., intended to protect the harbour from the mud-deposits of the Nile (comp. p. 8). On the landward end of the W. pier rises the **Lighthouse (Phare)*, constructed of concrete, 164 ft. in height, and one of the largest in the world. Its electric lights are visible to a distance of 24 M. About

300 yds. to the N. of it, on the pier, is a colossal statue of *Ferdinand de Lesseps* (p. 166), by the French sculptor E. Frémiet, unveiled on Nov. 17th, 1899, thirty years after the opening of the Suez Canal, his great achievement.

The *Inner Harbour*, or *Bassin Ismaïl*, is adjoined by three sheltered basins in which vessels discharge and load; viz. the commercial harbour and the arsenal harbour (on each side of the handsome buildings of the Canal Co.), and the 'Bassin Chérif'. The last is flanked with buildings erected by Prince Henry of the Netherlands as a depot for the Dutch trade; on his death (1879) they were purchased by the British government and are now used as a military dépôt and barracks (Pl. 9).

The *Arab Quarter* and the *Cemetery* lie to the W. (tramway, p. 168). The tombs are constructed in the form of vaults of masonry above ground, as the soil is saturated with salt water at a depth of 2 ft. below the surface.

Ferry-boats (fare 10 piastres) across Lake Menzaleh to *Damietta* (p. 160) start from the 3rd kilomètre on the Suez Canal, which may be reached on donkey-back or by rowing-boat.

The numerous masts in the harbour of Port Saïd remain in sight long after we quit that town. The Canal, on the W. bank of which runs the steam-tramway to Ismaïliya (p. 164), is constructed in a perfectly straight line through **Lake Menzaleh**. The brackish waters of this lake extend over an area of about 1000 sq. M., covering what was once one of the most fertile districts in Egypt, and was intersected by the three most important arms of the Nile (p. li) in ancient times, the Pelusiac, the Tanitic, and the Mendesian. Among the numerous towns and villages situated here were the important cities of Tanis and Tennes. Immense flocks of pelicans and silver herons, some flamingoes, and a few herds of buffaloes are to be met with here. The operation of draining the lake has been begun, the part adjoining the Canal on the E. is already dry. — *Râs el-Êsh* (16th kilomètre) is the first station.

Lake Menzaleh ends at (27½ M.) **El-Kanţara** ('the bridge'), an isthmus separating it from Lake Balah. Over this isthmus led the ancient caravan route from Egypt to Syria. The steam-tramway to Port Saïd (p. 164) has a station here, near which are several restaurants. The village, with its mosque, lies on the Asiatic bank of the canal. The hill to the left commands a tolerable survey of the environs.

About 1½ M. from Kanţara, a little to the S. of the old caravan road, lies the hill of *Tell Abū Séfeh*, with the ruins of a temple of Ramses II. and remains of the Ptolemaic and Roman periods. — A moderate day's journey (on camels) from Kanţara are situated the ruin-strewn *Tell Farâma* and *Tell el-Fağda*, occupying the site of **Pelusium**, the celebrated eastern seaport and key to Egypt, which now contains no objects of interest. — The mounds of débris named *Tell Defenneh* ('treasure-hills'), situated to the N. of the caravan route between Es-Sâlihiyeh (p. 166) and El-Kanţara, at the ancient Pelusiac mouth of the Nile, contain the remains of a camp of the Greek mercenaries of Psammetikh I. These were excavated in

1886 by Prof. Flinders Petrie, who found numerous fragments of pottery, arrow-heads, weapons, and other articles. Mr. Petrie identifies the spot with the Greek *Daphnae* and with the *Tachpanhes* or *Tehaphnehes* of the Bible (Jer. ii. 16; Ezek. xxx. 18, etc.).

The Canal traverses **Lake Balah**, from which it is separated by a low embankment. At *El-Ferdân* (p. 164), at the S. end of the lake, the Canal passes through the first cutting. At the next passing place we obtain a glimpse of the desert.

The hills of **El-Gisr** ('the embankment'), which cross the course of the Canal at an average height of 52 ft. above the sea-level, presented the most serious obstacle to its construction. In order to form a cutting through it, no less than 18,767,000 cubic yds. of earth had to be removed, and 20,000 fellâhîn were employed in the work before machinery could be brought into operation. At the top of the hill is the deserted village of *El-Gisr*, with a chapel to the Virgin of the Desert, and a ruined mosque. A flight of steps ascends to this point from the Canal. The view hence embraces a great part of the Isthmus, the frowning 'Atâka Mts. above Suez, the mountains of the peninsula of Sinai, the course of the Canal, and the green expanse of the Bitter Lakes.

At the end of the cutting the Canal enters **Lake Timsâh**, or the *Crocodile Lake*, the dredged channel through which is indicated by stakes. As we enter the lake we see the Khedivial Château (see below) above us to the right, and in the S. the mountains of Gebel Abu Balah. The lake, which is now about 6 sq. M. in area, and of a beautiful pale-blue colour, was, before the construction of the Canal, a mere pond of brackish water, and full of reeds. On its N. bank lies the town of —

Isma'iliya (Ismailia). — **Hotels.** VICTORIA HOTEL (branch of Shepheard's Hotel at Cairo), first-class, near the quay, with pretty veranda, lake-baths, etc. — HÔTEL-RESTAURANT DES VOYAGEURS (proprietor, *J. Basta*). — *Railway Restaurant*; luncheon or dinner should be ordered by telegram by passengers coming from Port Sa'ïd.

Railway Station (p. 164), to the N.W., between the European and Arab quarters. — **TRAMWAY** between the quay and the railway station. — **STEAM TRAMWAY** to *St. Vincent*, a settlement to the E., in connection with the steamers on the Canal, and to *Port Sa'ïd* (p. 168).

Post Office, Place Champollion, not far from the railway-station. — **Egyptian Telegraph Office**, beside the station.

Chemists. *G. B. Confalonteri*, Place Champollion; *Pharmacie Internationale*, Rue Negrelli.

Isma'iliya was the main centre of operations during the construction of the Suez Canal, but it afterwards lost its importance. A new period of prosperity, however, has begun since the great Asiatic and Australian mail-steamers have ceased to call at Alexandria, so that the traffic between them and Cairo is carried on via Port Sa'ïd and the Canal. The pretty gardens and plantations and the view of the blue lake lend the town the appearance of an oasis, with both European and Arabian cultivation. The air is healthy and not moist, in spite of the proximity of the water.

A pleasant walk may be taken along the lebbek-avenue, on the Quai Méhémet-Ali, as far as the château of the Khedive and the water-works. — In a public park in the Avenue Victoria (opposite the former Villa Lesseps) several monuments found at Pithom (p. 163) are preserved.

Group of Ramses II. seated between the gods Rē and Atum: memorial stone of Ramses II., with sculptures and inscriptions; recumbent lion with human head, dedicated by Ramses II. to Atum; naos with the figure of a similar lion (sphinx), dedicated by Ramses II. in the temple of Pithom.

The best way of spending a few leisure hours here is to visit the *Khedivial Chalet*, at the influx of the canal into Lake Timsâh (near the Canal Co.'s Hospital) and the hill of *El-Gizr* (p. 170; 1-2 hrs.; donkey 1 fr.).

CANAL JOURNEY TO SUEZ. After quitting Lake Timsâh we pass the foot of the *Gebel Maryam*, which an Arabian legend points out as the place where Miriam, when smitten with leprosy for her disapproval of the marriage of Moses with an Ethiopian woman, spent seven days, beyond the precincts of the camp of the Israelites (Numbers, xii.). — At the 85th kilomètre is situated *Ṭusân*, which is easily recognised by the whitewashed dome of the tomb of a shêkh. Excavations near *Ṭusân* have led to the discovery of many interesting fossil remains of large animals belonging to the miocene tertiary formation, and pieces of fossil wood have also been found here (comp. p. 110). — A little farther on (near the 90th kilomètre) is the cutting which conducts the Canal through the rocky barrier of the *Serapeum* (comp. p. 165).

The Canal now enters the *Large Basin* of the **Bitter Lakes**. Brugsch identifies the Bitter Lakes with the *Marah* of the Bible (Exod. xv. 23). At each end of the large basin rises an iron lighthouse, 65 ft. in height. The water is of a bluish-green colour. The banks are flat and sandy, but a little to the left rises the not unpicturesque range of the *Gebel Geneffeh* (p. 164). The bed of the *Little Bitter Lake*, which we next traverse, consists entirely of shell-formations.

Near *Shalûf et-Terâbeh* (a station on the right, near the 139th kilomètre; see p. 164) no less than 40,000 cubic yds. of limestone, coloured red and brown with iron, had to be removed in the course of the excavation of the Canal. This stone contained teeth and vertebræ of sharks, bivalve shells, and remains of Bryozoa. In the layer of sand above the limestone were found crocodiles' teeth and the remains of hippopotami and other large quadrupeds. The monument of Darius near Shalûf is mentioned at p. 165.

We finally reach the Gulf of Suez, which is here so shallow that, but for the Canal, it might be crossed on foot at low tide. It contains several islands. On the W. bank rise the workshop and magazines of the Canal Company. Passengers are landed in steam-launches.

Suez (Port Ibrâhim; 160 kilomètres), see p. 173.

15. Suez and its Environs.

Railway Stations. 1. *Gare*; 2. *Rue Colmar* (both for the town of Suez); 3. *Terre-Plein*, for Port Tewfik; 4. *Docks Station*, for the docks.

Hotels. — *HÔTEL BEL AIR* (lessees, MM. Pelletier), opposite the English telegraph-office, well managed, good table; *HÔTEL BACHET* (lessee, Mme. Bachet), at Port Tewfik (p. 173), the property of the Canal Co., well spoken of. There are also a few smaller hotels. — *Beer. Café Olympia*, Rue Colmar; *Suez Bar*, Rue Colmar (kept by a Greek).

Post and Telegraph Offices (Egyptian) at the station. Telegrams to foreign countries should be despatched by the wires of the Eastern Telegraph Company (English). Branch post-office at Port Tewfik, with branch offices for both telegraph companies and a sub-office of customs.

English Physician: *Dr. J. Creswell*.

Vice-Consuls. British, *J. R. Norrish*; American (Consular Agent), *Alfred W. Haydn*; German, *Th. Meyer*; French, *M. Allemer*; Austrian, *G. Tomičich*; Russian, *N. Costa* (p. 174).

Junction Railway between the town and the harbour-island (p. 173), in 1/4 hr. (fares 2, 1 *pias.*, return-ticket 3, 1 1/2 *pias.*); trains hourly all day.

Rowing Boats. A charge of 8-10 *pias.* is usually made for a rowing boat for an hour. The boatmen are apt to be extortionate in their demands, as travellers on their way to or from India, and making a short stay only, are often too lavish in their payments. Comp. pp. 173 174.

Disposition of Time. The afternoon of the day of arrival may be devoted to a visit to the *Harbour and Canal Entrance*, by rowing-boat or by the junction-railway. The next forenoon (early start necessary; comp. p. 173) may be spent in an excursion to the *Springs of Moses*. A visit to the *Coral Formations* (p. 174) practically involves another day's stay at Suez.

Shells and coral from the Red Sea may be bought from the boatmen at the harbour; bargaining necessary.

Suez lies at the head of the gulf of that name, one of the N. extremities of the Red Sea, and to the S.W. of the mouth of the Suez Canal. Before the construction of the great work of M. de Lesseps, it was a miserable Arabian village, with 1500 inhab. at most, while in 1897 it contained 17,457, including 2774 Europeans. Its trade, however, in spite of the opening of the canal and the construction of large docks, has not materially increased. Neither the Arabian quarter, with its seven mosques and unimportant bazaar, nor the European quarter, which contains several buildings and warehouses of considerable size, presents any attraction. The streets and squares are kept clean, and the climate is excellent.

On a mound of débris to the N. of the town, not far from the station and the magazines of the 'Khediviyeh Company', is a kiosque of the Khedive, commanding a fine view of the mountains of the peninsula of Sinai, the sea, the harbour, and the town. The hill is called by the Arabs *Kôm el-Kolzum*, and was probably the site of the Ptolemaic fortress *Klysmā*; relics of the period of the Pharaohs have also been discovered here. Beyond the railway, to the W., are the mud-huts of an Arab sailors' quarter. The small eminence to the N.W. is named the *Beduins' Hill*. — A little farther to the N. is the mouth of the *Fresh Water Canal* (p. 162), the flow of which into the conduits, as well as its discharge into the sea, is regulated by means of a large lock. The level of the canal is here 6 1/2 ft. above that of the Red Sea. On its banks, and

also near the *British Cemetery*, are gardens in which fruit and vegetables flourish luxuriantly. The large buildings to the N. of it are the former *English Naval Hospital* and the engine house of the *Water Works*. — To the E. of the canal is the large camping-ground for caravans. Numerous pilgrims to Mecca (47,600 in 1901), chiefly from Egypt, Syria, Turkey, and Bokhara, pass through Suez.

As the N. extremity of the Gulf of Suez ends in a shoal, which is dry at low water, the entrance of the Suez Canal and the necessary harbour-works were constructed 2 M. to the S., at the beginning of the deep water. A stone *Pier*, 50 ft. wide, on which is the railway mentioned at p. 172, connects the town with these works, and affords a pleasant promenade (donkey 5-8 pias., according to the time), commanding beautiful views of the 'Atāka Mts. on the W. and the range of the Peninsula of Sinai on the E.

At the end of the pier is an artificial *Island*, about 50 acres in area, constructed of the large quantities of earth dredged from the canal. To the left, on this island, are the railway-station of *Terre-Plain*, at *Port Tewfik*, and the *Small Dock* of the Canal Co. Farther on is the *Avenue Hélène*, over 1000 yds. in length, with a lighthouse at the extremity, beside which is a statue erected by M. de Lesseps to *Lieutenant Waghorn* (p. 166), an enterprising Englishman, who, after having spent the best years of his life in establishing regular communication between England and India via Egypt, died in London in poverty in 1850. The large basin farther to the S., *Port Ibrâhîm*, is capable of containing 50 vessels of the largest size and is divided by massive bulwarks into two parts, one for vessels of war, and the other for trading vessels. The mouth of the dock is protected by gates and a massive breakwater. The dry dock is 135 yds. long, 24 yds. wide, and 23 ft. in depth. — The situation of the sand-banks and of the navigable channel is of course best seen at low tide.

For a visit by *Rowing Boat* (p. 172) to the docks and canal entrance, calm weather is desirable. The beautiful clearness of the green water, with its curious shells and seaweed, and the almost invariable beauty of the sunsets render a boating-excursion here unusually attractive.

EXCURSION TO THE SPRINGS OF MOSES (7-8 hrs.). — *Boats* (p. 172) and *Donkeys* (there and back about 20 pias.) should be ordered a day in advance, and an early morning start should be made (about 6 a.m.). Calm weather is very desirable for this excursion also, not only for the passage in the boat (by which the donkeys must also be conveyed) but also because the driving sand in the desert is very disagreeable in a high wind. About 2 hrs. should be allowed for the stay at the springs, including time for luncheon (brought by the traveller) and for a walk on the beach in search of shells.

The distance from the usual landing-place of the boats, in the entrance to the Suez Canal (comp. the map), to the Springs is about 6½ M. The whole of the route thence by land traverses the sand of the desert, skirting the sea, which lies to the right. To-

wards the W. tower the imposing 'Atāka Mts. (p. 173), which present a most picturesque appearance on the return route. To the left rise the yellowish ranges of the *Gebel er-Râha*, belonging to the long chain of the *Gebel et-Tîh*, and facing the S.E. We are now traversing Asiatic soil, while at the same time the eye ranges over part of the African continent.

Another route, practicable in good weather but entirely dependent upon the wind for its duration, is the sea-route to the so-called 'Caravan Landing Place' (marked 'Molo' on our map), about 2 M. to the N.W. of the Springs, which are thence reached on foot. This part of the Red Sea was long regarded as the 'reedy sea' across which the Israelites fled from Pharaoh; now, however, this is generally located farther to the N., in the vicinity of the Bitter Lakes, which at that epoch may have been connected with the Red Sea.

The **Springs of Moses**, Arabic 'Ain (plural 'Ayûn) *Mûsa*, form an oasis about five furlongs in circumference, the property of *M. Costa* (p. 172) and several Greek residents in Suez. The vegetation here is very luxuriant. Date-palms and vegetables are cultivated by the Arabs, who receive one-half of the yield of dates as their reward. Their gardens are enclosed by mud-walls and palings. The springs vary in temperature from 70° to 82° Fahr.; some are only slightly brackish, while others are exceedingly salt. The largest of them, in the garden farthest to the S., is said to have been the bitter spring which Moses sweetened by casting a certain tree into it. Beside it is an open colonnade in which the traveller may rest and partake of coffee offered by the Arabs.

On a mound marked by a solitary palm, about 10 min. to the S.E. of the gardens (view), is another trickling spring. — Conchologists (p. 172) will find a number of interesting shells on the beach at low tide, but the best places are farther to the S.

An interesting excursion may be made in good weather to the *Submarine Coral Gardens*. We skirt the slope of the coral rock 'Sha'ab', which stretches along the coast, becoming better developed the farther S. we go. Those who are interested in marine biology should land on the rock, which is nearly dry at low water.

16. The Fayûm.

A short VISIT TO THE FAYÛM, a fertile and attractive district with many historical associations, may be accomplished in 3 days. Travellers with a slight knowledge of the language and the customs may dispense with a dragoman. The nights are spent at Medîneh (p. 176), but the traveller should be provided with a moderate supply of food. An introduction to the Mudîr will be of great service (p. 180). *1st Day.* Railway from Cairo to *Medînet el-Fayûm*; inspect that town and its environs. *2nd Day.* Excursion to the *Birket Karûn* and *Demêh*. *3rd Day.* Excursion to *Hawâra (Labyrinth)* or *Begîg*; railway back to Cairo. — A complete TOUR THROUGH THE FAYÛM takes about 6 days, and requires a dragoman, who charges 30-40 fr. a day for each person, according to the requirements of his employers, and for that sum is bound to provide them with a tent, provisions (wine excepted), and donkeys, or other means of conveyance, and to pay railway-fares and all other expenses (comp. p. xxii).





Longitude Est de Greenwich

0 2 4 6 8 10 12 Engl. Miles

Wagner & Debes, Leipzig

RAILWAY from Cairo to Medinet el-Fayûm, 75 M., in about 4 hrs. The trains (two daily in each direction) are often late. — From Medinet el-Fayûm the line goes on to Abuksa (Abouxah), but for a visit to the Birket Karûn horses must be brought from Medineh (comp. p. 181).

Situation and History of the Fayûm. In the great plateau of the *Libyan Desert*, which rises 300-400 ft. above the sea-level, is situated the province of the FAYÛM (from the ancient Egyptian 'Phiom', *i.e.* lake), the first of the oases, which is usually considered to belong to the valley of the Nile, and is justly celebrated for its extraordinary fertility. This tract is in the form of an oval basin and is enclosed by the Libyan hills, which are here of moderate height, and lies about three-fifths of a degree to the S. of Cairo. It enjoys a remarkably fine climate. This 'land of roses' is still one of the most beautiful parts of Egypt. The oranges and mandarins, peaches, olives, figs, cactus fruit, pomegranates, and grapes grown here are much esteemed, and the fields, which are watered by means of wheels of peculiar construction, yield rice, sugar, cotton, flax, and hemp, besides the usual cereals. The beginning of November is probably the season at which the traveller will obtain the most distinct idea of the fertile character of the district. Even at the period of the Ptolemies and the Romans the products of the Fayûm were much extolled. 'The Arsinoite Nome', says Strabo, 'is the most remarkable of all, both on account of its scenery and its fertility and cultivation. For it alone is planted with large and richly productive olive-trees, and the oil is good when the olives are carefully gathered; those who are neglectful may indeed obtain oil in abundance, but it has a bad smell. In the rest of Egypt the olive-tree is never seen, except in the gardens of Alexandria, where under favourable circumstances it yields olives, but no oil. Vines, corn, podded plants, and many other products also thrive in this district in no small abundance'. The Fayûm is entirely indebted for its fertility to the *Bahr Yûsuf* ('Canal of Joseph'), a channel 207 M. in length, which diverges from the Nile to the N. of Assiût, and flows through a narrow opening in the Libyan chain into the Fayûm, where it divides into numerous ramifications, abundantly watering the whole district. At the point where the Bahr Yûsuf enters the Fayûm, the district forms a plateau of moderate height, descending towards the W. in three gradations towards the Birket Karûn (p. 181). Method of irrigation, see p. lv.

In antiquity the Fayûm was known as *Te-she* or 'lake-land' (Gr. *Limne*, the lake), from the great inland lake frequently mentioned and described by Greek travellers and geographers under the name of *Lake Moeris* (from Egypt. *me(r)-wêr*, *muêr*, great canal), of which the last trace must be recognized in the present *Birket Karûn*. At the most remote period the lake had a circumference of about 140 M. (Herodotus says 3600 stadia, *i.e.* 335 M.), with an area of about 770 sq. M., and lay, according to recent calculations, 70 ft. above the level of the Mediterranean; whereas the present lake is 140 ft. below sea-level. The ancient Lake Moeris thus occupied almost the entire basin of the Fayûm, leaving uncovered only a narrow strip of fertile land on the S., known as the 'Lake-land', on which stood the capital *Shetet* (Crocodylopolis, p. 176), protected by embankments against inundation. Of the actual boundaries of the lake we can only say that on the N. it stretched as far as the eminence with the desert temple discovered by Schweinfurth, while on the S. the waters probably reached the neighbourhood of Edwa, Bibamu, and Fidmin. As early as the Greek period, chiefly in the reign of Ptolemy Philadelphus, the lake-area was reduced by means of embankments, until its total size approximated to that of the modern Birket Karûn. Attempts were made to reclaim land for agricultural purposes by draining the marshes; and the success that has attended these efforts is attested by the fertile fields and prosperous villages that have occupied for two centuries the erstwhile site of Lake Moeris. Strabo describes the lake in the following terms: 'Owing to its size and depth Lake Moeris is capable of receiving the superabundance of water during the inundation without overflowing the habitations and crops; but later, when the water subsides, and after the lake has given up its excess

through the same canal (*i.e.* the Baħr Yûsuf), both it and the canal retain water enough for purposes of irrigation. At both ends of the canal there are lock-gates by means of which the engineers can regulate the influx and efflux of the water.' The method by which the distribution of the excess water was accomplished is unknown. Near the modern el-Lahûn there is a lock to this day. — The statement of Herodotus that Lake Mœris was an artificial construction thus rests upon an error and is moreover in direct contradiction to Strabo's account, which expressly mentions that in its size and colour the lake resembled the sea and that its banks looked like the sea-shore. For the pyramid and statues mentioned by Herodotus as standing in the lake, see p. 179.

The Fayûm forms a separate province. The *Inhabitants* are fellâhîn, or tillers of the soil, and Beduins. To the latter race belong the poor fishermen who inhabit the banks of the Birket Karûn.

From Cairo to *el-Wasta* (57 M.), see R. 17. Travellers coming from Cairo change carriages here and have a considerable time to wait.

The branch-line to the Fayûm runs towards the W., across cultivated land, to the village of *Abu Râdi*, beyond which it traverses a desert tract, and crosses the low and bleak Libyan chain of hills, reaching its highest point at a level of 190 ft. above the sea. At (15 M.) *Siala* (*Šêla*) the Pyramid of el-Lahûn (p. 180) is visible on the horizon to the left. We cross first the *Baħr Šêla*, which flows towards the Baħr Yûsuf from the N., and then the *Baħr Tamîyeh* (p. 178). — Near the station of (18½ M.) *Edwa* (*Adweh*; 69 ft.) is a cemetery with the dilapidated tombs of several shékhs. Numerous palm-branches are placed by the tombstones as tokens of affection. We pass the station of *el-Maslûb* and traverse rich arable land.

23 M. **Medinet el-Fayûm.** — **Hotels.** HÔTEL KAROUN (landlord, *Athanasio Tasio*), pens. 50 piast.; HÔTEL DU FAYOUM or *Locanda Mamûk*, plain but very fair, pens. 40 piast., both near the station.

Medînet el-Fayûm, usually known as *El-Med'neh*, is the chief town of the province of Fayûm and contains about 34,000 inhab. (including many Greeks). The *Baħr Yûsuf* (p. 175) flows through the town, its running water forming a feature quite unusual in Egyptian towns. The very long covered bazaar contains nothing of special interest. The dilapidated mosque of *Kâit Bey*, built on a bridge over the Baħr Yûsuf, contains numerous antique columns, brought from the ancient Arsinoë, some of which have shafts of polished marble with Arabic inscriptions, and Corinthian and other capitals. Below the mosque, on the bank of the Baħr Yûsuf, are some remains of ancient masonry. At the W. end of the town the Baħr Yûsuf radiates into numerous branches. The dilapidated mosque of *Šofi* situated here forms a picturesque foreground.

To the N. of the town are the extensive rubbish-mounds, known to the inhabitants as *Kîmân Fâris*, or 'riders' hills', covering an area of about ½ acre and rising to the height of 65 ft. These mark the site of **Crocodilopolis-Arsinoë**.

The ancient Egyptian name of this town was *Shelet*. It was the centre of the worship of the crocodile-headed water-god *Sobk* (the Greek *Suchos*), under whose protection the entire lake-land stood. The crocodile was

sacred to Sobk, and the Greeks therefore named the city *Crocodilopolis*, or 'crocodile-town'. It never attained to any political importance. Ptolemy II. Philadelphus seems to have converted it into an essentially Hellenic city by adding new quarters, founding Greek temples and educational institutions, and introducing the Greek language. This monarch also raised Queen Arsinoë to the dignity of patron-goddess, and the district became known as the 'Arsinoitic Nome', and the capital as the 'City of the dwellers in the Arsinoitic Nome', or, more briefly, as *Arsinoë*. At the time of its greatest prosperity it had over 100,000 inhabitants.

For a visit to the ruins, we proceed due N. from the mosque of Kâit Bey, following the trodden path through the extensive modern burial-place. The embankments, like ramparts, to the right and left, are remains of *Saltpetre Pans*, such as were formerly used to extract the sebakh-salts from the rubbish-heaps of ruined towns. To the N. of that on the left lies a mound of rubbish known as *Kôm el-Kharyâna*, the highest part of which, *es-Sâga*, encloses the ruins of some large building. During the last twenty years important discoveries have repeatedly been made here of papyri, most of which are now in the Archduke Rainer's collection in Vienna, while others are in the museums of Berlin and other towns. Most of the papyri are Greek business documents (records, receipts, letters, etc.), but some literary specimens have also been found, containing fragments from Homer, Euripides, Thucydides, etc. Others are written in Coptic, Persian, Syriac, or Arabic.

Beyond the railway-embankment, to the left, we now see the highest mound, the *Kôm Fâris* (65 ft.), the top of which commands a survey of the whole of the Fayûm. To the right (W.) are the black mound known as *Kôm en-Numshi*, and the long *Kôm el-Tayâra*, where papyri have also been discovered. More to the N., on the W. verge of the ruins, rises the *Kôm el-'Addâmeh* ('bone-mound'), which was used in the 5-6th cent. after Christ as the burial-place of the poorer inhabitants. In the tombs here numerous toys, well-preserved textile fabrics, etc., have been found.

We follow the path to the N. and presently find ourselves in a section of the ruins, which, in Dr. Schweinfurth's word, 'to this day produces the impression of a city but recently destroyed. The walls of the houses still stand far and wide, but the narrow interlacing lanes, bewildering in their ramifications and interrupted by countless trenches and holes in the ground, render it impossible to obtain any clear idea of the general plan'. On the extreme N. edge of the ruins, partly projecting into the cultivated land, we may detect traces of the ancient principal temple, which was dedicated to Sobk. This existed as early as the 12th Dyn., and was afterwards rebuilt by Ramses II. Within the rectangular girdle-wall, which was built of sun-dried bricks, lie fragments of an architrave of red granite and isolated blocks of limestone bearing the names of Ramses II. and other kings. Most of the temple, however, was removed by the later inhabitants and incorporated in new buildings. Beside the temple lay originally the sacred pond in which the crocodile of Sobk was kept.

We now turn to the W. and reach the *Bahr Tirsâ Canal*, on which are several water-wheels. The large mounds of rubbish at the village of *Menshiyet 'Abdallah* probably also belonged to the ancient city. We return southwards, skirting the canal and the edge of the cultivated ground. To the right rises the large mound of *Kôm el-Bullîyeh* ('mound of the Nile carp'), on the S. side of which are the walls of an apparently fortified building, probably dating from the Arab period. Farther to the S. are the *Kôm el-Tayâra* (see above), and the above-mentioned *Saltpetre Pans*.

EXCURSIONS. From Medinet el-Fayûm railways run viâ *Senru* (*Senaro*) and *Ebshuai* (*Abchaouai*) to (15 M.) *Abuksa* (p. 180), and viâ *Biahmu* to (7½ M.) *Senûres* (*Sanourès*).

The *Fayoum Agricultural Light Railways* also radiate in various directions from the railway-station. 1. Viâ *Mutâl* (*Motout*), *Garadu*, and *Tobhar* to *Nezleh*. — 2. Viâ *Abguig* (*Begig*, see p. 178), *Difinnu* (*Dafanou*), *Elsa*, *Ga'afra*, *Shidmo* (*Chedmouh*), and *Shêkh Abu Nûr* to *Gharak*. On a desert height to the W. of Gharak are the ruins of a Roman town. From Gharak

an interesting desert expedition may be made in one day on camels to the *Wâdi Rayân*, a valley on the way to the oasis of Bahriyeh. — 3. Viâ *Rabiâ* (*Mînshat Rabiâ*) to *Kalamsha*. — 4. Viâ *Kuhafeh* (see below), *Hawâra* (station for the Labyrinth, p. 179), and *Dimishkineh* to *El-Lahûn* (pyramid, see p. 180). — 5. From *Edwa* (on the government-line, p. 176) viâ *Gabala* (to *Senûres*, see p. 177) to *Tamîyeh*, and viâ *Selah* and *Sersena* to *Rhoda*. — Other lines are under construction.

The village of **Biahmu** or *Bihamu*, which lies on the railway to *Senûres* (p. 177), $4\frac{1}{2}$ M. to the N. of *Medinet el-Fayûm*, is usually visited on donkey-back ($1\frac{1}{4}$ hr.; there and back 5 pias.). The road, which leads in the direction of the railway-embankment through fertile fields and past murmuring irrigation channels, affords an insight into the fertility of the district. A short distance to the N. of Biahmu rise two large stone *Buildings*, which present the appearance of ruined pyramids and are called by the natives *Kursi Fir'aun* ('Pharaoh's chair') or *es-Sanam* ('the idol'). These were the pedestals of two colossal sandstone *Statues of King Amenemhêt III.*, remains of which have been found by Lepsius and by Prof. Flinders Petrie, who estimates their original height at 40 ft. The learned Father Vansleb of Erfurt saw the lower portion of one of these figures in 1672. Each was surrounded by a girdle-wall, with a granite door on the N. side. The N.E. angle of the easternmost wall is still in good preservation. These walls were once washed by the waters of Lake Mœris, and there is practically no doubt that in them we must recognize the two pyramids described by Herodotus (p. 175) as standing in Lake Mœris, each with a colossal seated human figure upon it.

FROM MEDINETH TO ŞENHÛR, $9\frac{1}{2}$ M., a ride of about 3 hrs. This fine route leads through a remarkably fertile and well-cultivated region, viâ the villages of *Beni Magnûn* and *Es-Seliyineh*. Picturesquely situated on a cliff to the left appears the village of *Fidmîn* or *Fademineh*. — **Şenhûr** (*Sanhour*) is a large village occupying the site of a considerable ancient town. A resting-place and sometimes night-quarters are to be found in the large house of the Shêkh el-beled or village prefect. — Those who wish to proceed to the Birket-Karun (about $1\frac{1}{2}$ hr.) should make a bargain with the shêkh of the fishermen in Şenhûr (comp. p. 180).

Near **Begig** (or *Abguig*; railway-station, see above), 3 M. to the S.W. of Medineh, lies a fine obelisk, broken into two parts, which must once have been at least 46 ft. in height. The natives call it *'Amûd*, or the column. The inscriptions, which are damaged at many places, inform us that the monument was erected by Usertesen I., who also founded the obelisk of Heliopolis (p. 107).

The Pyramid of Hawâra and the Labyrinth.

Nearly a whole day is required for a visit to the Pyramid of Hawâra. The light railway may be taken to the station of Hawâra, but as even in that case donkeys must be brought from Medineh, it is more usual to ride all the way.

The road follows the railway and leads at first along the bank of the *Bahr Yûsuf* to the village of *Kuhâfeh* (*Kohafa*), beyond which the *Bahr Tamîyeh* is crossed by a bridge. Our path traverses well cultivated land with numerous water-wheels. We cross the *Bahr Belâ Mâ* ('river without water'), also called *el-Bats*, a deep channel diverging from the *Bahr Yûsuf* and ending at the *Bahr Tamîyeh*. — In $1\frac{1}{2}$ hr.'s. ride from *Medinet el-Fayûm* we reach —

Hawâret el-Makṭa', a considerable village, with a pretty mosque. A little farther on we cross a bridge over the *Bahr Şêla*, which intersects the ruins near the Pyramid of Hawâra, and is sometimes called by the Arabs *Bahr el-Melekh*, i.e. river of salt, or *Bahr*

esh-Sherki, i.e. river of the East. Skirting the E. bank of the stream for $\frac{1}{2}$ hr. towards the N., we reach the —

Pyramid of Hawâra, the tomb of *Amenemhêt III.* This consists of unburnt bricks of Nile mud mixed with straw, and, when its sides were perfect, covered an area about 115 yds. square. The limestone incrustation, however, had disappeared even in the Roman period. The nucleus of the structure is a natural mass of rock, 39 ft. in height. The dilapidated summit is easily reached in a few minutes by a flight of well-worn steps. The entrance to the pyramid, on the S. side, was discovered in 1889 by Prof. Flinders Petrie. An intricate series of passages in the interior leads to the tomb-chamber, which is 22 ft. long, 8 ft. wide, and 6 ft. high. Amenemhêt III. and his daughter Pthahnofru were interred here.

On the S. the pyramid was adjoined by a large temple, the main portion of which was probably dedicated to the manes of Amenemhêt. This edifice, however, which served as a quarry for centuries after the Roman period, has completely vanished, with the exception of an extensive space strewn with small splinters of stone and fragments of fine granite columns. Traces of its walls may also be recognized in the sloping banks of the *Bahr Sêla*. There is no doubt that this edifice was the famous **Labyrinth**, of which ancient travellers speak with such unbounded admiration.

For the best description we are indebted to Strabo, who visited the Labyrinth in person. He says: 'There is also the Labyrinth here, a work as important as the Pyramids, adjoining which is the tomb of the king who built the Labyrinth. After advancing about 30-40 stadia beyond the first entrance of the canal, there is a table-shaped surface, on which rise a small town and a vast palace, consisting of as many royal dwellings as there were formerly nomes. There is also an equal number of halls, bordered with columns and adjoining each other, all being in the same row, and forming one building, like a long wall having the halls in front of it. The entrances to the halls are opposite the wall. In front of the entrances are numerous long covered passages, intersecting each other and thus forming such a winding path, that the ingress and egress to each hall is not practicable to a stranger without a guide. It is a marvellous fact that each of the ceilings of the chambers consists of a single stone, and also that the passages are covered in the same way with single slabs of extraordinary size, neither wood nor other building material having been employed. On ascending the roof, the height of which is inconsiderable, as there is only one story, we observe a stone surface consisting of large slabs. Descending again, and looking into the halls, we may observe the whole series borne by twenty-seven monolithic columns. The walls also are constructed of stones of similar size. At the end of this structure, which is more than a stadium in length, is the tomb, consisting of a square pyramid, each side of which is four plethra (400 ft.) in length, and of equal height. The deceased, who is buried here, is called Imandes. It is also asserted that so many palaces were built, because it was the custom for all the nomes, represented by their magnates, with their priests and victims, to assemble here to offer sacrifice and gifts to the gods, and to deliberate on the most important concerns. Each nome then took possession of the hall destined for it.'

The remains of brick buildings, which still linger on this site and were erroneously regarded by Lepsius as remains of the Labyrinth, date from a village of the Roman period.

To the N. of the pyramid stretches the large necropolis used since

the period of the Middle Empire by the richer inhabitants of *Shetet-Crocodylopolis*. The older graves are much injured, but those of the Græco-Roman period are in good preservation, and have yielded numerous mummies. In many cases these had portraits of the deceased painted on thin cedar boards or upon linen, placed upon the head. — Of still greater value are the portraits found at *el-Rubayât*, 13 M. to the N.E. of *Medînet el-Fayûm*, which were purchased and brought to Europe by Theodor Graf.

The return to *Medînet el-Fayûm* may be made in $1\frac{1}{2}$ hr. without again touching *Hawâret el-Makṭa'*, as follows: cross the *Bahr Sêta* about $\frac{1}{2}$ M. to the N.W. of the pyramid, then ride to the W., and after crossing the *Bahr Belâ Mâ*, proceed direct across the plain to *Medîneh*.

A visit to the **Pyramid of El-Lahûn or Illahûn** (Egypt. *Le-hône*, i.e. 'mouth of the canal', see p. 175) may be combined with the above expedition. The pyramid may be reached from *Hawâret el-Makṭa'* in 1, or from the Labyrinth in $1\frac{1}{2}$ hr.; otherwise we proceed viâ the station of *El-Lahûn* on the light railway (p. 178). The pyramid is constructed of Nile bricks, piled up upon a rocky nucleus bearing a star-shaped framework of low walls built of massive limestone blocks. It has recently been opened by Fraser, and identified as the tomb of *Usertesen II.* The remains of the ancient embankments, once supposed to belong to Lake Mœris, date from the time of the Khalifs. Those who are interested in hydraulic engineering should inspect the entrance of the *Bahr Yûsuf* into the *Fayûm*.

About $\frac{1}{2}$ M. to the E. of the pyramid of *El-Lahûn* Prof. Flinders Petrie discovered a temple in 1889, and close beside it the ruins of the town *Hetep-Usertesen* ('Contented is Usertesen'), now called *Kahân*. The latter was founded by *Usertesen II.* (12th Dyn.) and had but a brief existence. The lines of the streets and the site of the palace may still be traced, and numerous domestic articles were found among the ruined houses.

Near *Gurab*, $\frac{1}{2}$ M. to the W.S.W. of *El-Lahûn* and close to the edge of the desert, is another ruined town, which owed its origin to *Thutmôsis III.*, who built a temple there. Many of the inhabitants were foreigners.

From *El-Lahûn* we take the train back to *Medînet el-Fayûm*.

The Birket Karûn and its Environs.

Travellers who restrict themselves to the *Birket Karûn* and *Demeh* may accomplish their excursion by railway in one day if the trains suit, by starting early and returning late. Otherwise a tent must be taken for spending the night. Donkeys should be taken by train or sent on early in the morning to *Abuksa*. Arrangements for crossing the lake by boat must be made with the shêkh of the fishermen; the usual charge is 30 fr. per day, with a bakshish for the rowers, of whom 6-8 should be stipulated for to avoid delay. The assistance of the *Mudir* of *Medîneh* (comp. p. 174) in securing a boat is useful; otherwise the boats may be out fishing. — Those who wish also to visit the temple at *Kasr Karûn* and to extend the expedition (say for 4 days) cannot dispense with a dragoman (p. 174). — The route from *Medîneh* to the *Birket Karûn* viâ *Senhâr* is described on p. 178.

From *Medînet el-Fayûm* to *Abuksa* the train takes $1\frac{1}{3}$ hour. Between the stations of *Senaro* and *Ebshuai* lie the ruins of an ancient town. *Abuksa* is situated on a hill and commands a fine survey of the lake and the Libyan mountains. Near the station is a sugar-factory (closed at present).

From *Abuksa* we ride to the N. along an embankment intersecting the fields, and in $\frac{1}{2}$ hr. reach the fellâhîn village of *Kafr Abud*,

where cultivation ceases. Thence the route, still running to the N., crosses the ancient bed of the lake, which is now overgrown with heath and affords pasturage to numerous herds of buffaloes. Various small water-courses and canals are traversed; and in $1\frac{1}{2}$ hr. more we reach the banks of the Birket Karûn, which are covered with reeds and tamarisk shrubs.

The **Birket Karûn**, i.e. 'lake of Karûn' (the Hebrew Korah), also, though erroneously, called *Birket el-Kurûn*, or 'lake of the horns', from its shape, is the *Lake Moeris* of the Greeks. It measures 34 M. in length, and, at its broadest part, is about $6\frac{1}{2}$ M. wide. It lies about 130 ft. below the level of the Mediterranean, and its depth averages 13 ft. The greenish water is slightly brackish (scarcely fit for drinking). Numerous pelicans, wild ducks, and other water-fowl frequent the lake. The banks are extremely sterile. The right of fishing is let by government, and the whole of the fishermen dwelling on the banks of the lake are in the service of the lessee, who receives one-half of the catch.

The boats (*merkeb*) are very simply constructed, being without deck or mast; the traveller must take up his quarters on the flooring in the stern. The lake is crossed in $1-1\frac{1}{2}$ hr., according to the wind. To the E. appears the peninsula of *El-Gezîreh*, with rubbish-heaps, near which are the scanty ruins of *El-Hammâm*. In the lake are two islands of some size; that to the E. is named *el-Kenîseh* or 'the church', that to the W. *Gezîret el-Kurn*, or 'island of the horn'. On the N. bank of the lake are barren hills of considerable height. We land on the N. bank, immediately to the W. of the peninsula of *el-Kurn*. Thence a somewhat steep path ascends to the ($\frac{1}{4}$ M.) ruins and temple of —

Demeh (*Dimch* or *Dimay*). The fortified position of this town, named in antiquity *Soknopaiou Nēsos*, i.e. 'island of (the good) Soknopaios' (a form of Sobk, the Fayûm deity), provided a secure point of departure for the caravans trading with the oases in the Libyan Desert. The ruins cover an area of about 125 acres. A street, 400 yds. in length, formerly embellished with figures of lions, leads past well-preserved houses to a platform on which an important temple once stood. This temple, built under the Ptolemies, was dedicated to Soknopaios (see above) and the 'beautifully enthroned Isis'. The paved court was surrounded by a brick wall, and the temple itself contained several apartments, those in the rear being lined with well-jointed limestone-blocks, and those in front having walls of roughly hewn stone coated with stucco. Very few reliefs have been found here; on one appears a Ptolemy praying before a ram-headed deity (probably Ammon).

At the foot of a steep descent in the Libyan Desert, about 5 M. to the N.W. of Demeh, Dr. Schweinfurth discovered a small temple of limestone masonry, perhaps dating from the Early or the Middle Empire. It contains seven recesses and several other apartments, but no sculptures or inscriptions. In the vicinity are remains of an ancient quay.

In the desert, to the E. from the E. bank of the lake and to the N.W. from Tamiych, rises the mound of *Kôm Ushm*, covering the ruins of *Karanis*, a Greek town frequently mentioned in local history, with a temple of Pnepherôs and Petesuchos. — The mound *Umm el-Att*, 7 M. to the E. of Karanis, marks the site of *Bacchias*, with a ruined Greek temple. Both mounds were explored in 1896 by Messrs. Hogarth and Grenfell, at the expense of the Egypt Exploration Fund.

The ruins marking the site of Kašr Karûn lie at the S.W. end of the Birket Karûn. We land on the promontory of *Khashm Khalîl*, which is overgrown with tamarisks and reeds. Ascending thence across the desert for about an hour, we reach the temple, which is now $2\frac{1}{4}$ M. from the lake, though it originally stood on its bank. The fishermen object to pass the night here, being afraid of the Beduins and the 'Afrîf' (evil spirits).

Kaşr Karûn is a fairly well preserved temple, of the late Ptolemaic period. The numerous traces of an ancient town that surround it are probably those of *Dionysias*, which was situated on the extreme W. verge of the Roman province of Egypt, at the beginning of the caravan route to the 'Small Oasis' (*Bahriyeh*, p. 195). A circular foundation-wall indicates the site of an ancient cistern. The walls of the temple consist of carefully hewn blocks of hard limestone. This temple, like almost all the shrines in the oases, was dedicated to the ram-headed Ammon-Khnum, as is proved by two figures of this deity standing at the highest part of the posterior wall of the upper story of the open roof. The winged sun-disk occurs over each gateway in the building. There are no ancient inscriptions.

The temple is 20 yds. in width across the façade, and 29 yds. in length. The entrance, facing the E., is approached by a lofty and carefully constructed platform, 14 yds. in length, forming a fore-court. On the façade of the temple, to the right (N.) of the entrance-door, is a massive, semi-circular projection, resembling the half of a huge column. On the lower floor are the apartments of the temple which were dedicated to worship. In the first three *Anterooms* the ground slopes down towards the *Sanctuary*, which was divided into three small rooms at the back. The sanctuary is flanked by two narrow passages, each of which is adjoined by three rooms. The anterooms also have adjacent chambers from which we may enter the cellars, or ascend by two flights of steps to the upper floor with its different apartments, and thence to the roof, whence we obtain an extensive view of the remains of the ancient city, of the lake, and the desert. Over the doors leading into the second and third anterooms and into the sanctuary, instead of the ordinary concave cornice, there is a series of Uraeus snakes.

To the E. of the large temple are situated two smaller Roman temples, in tolerable preservation. the larger of which, situated 300 paces from the smaller, is not without interest. Its walls (18 ft. by 19 ft.) consist of good burnt bricks, and its substructures of solid stone. The cella terminates in a niche resembling an apse; on each of the side-walls are two half-columns, which, as the fragments lying on the ground show, belong to the Ionic order.

About $8\frac{1}{2}$ M. to the E. of Kašr Karûn are the ruins of **Kaşr el-Benât**, the ancient *Euhemeria*, including the remains of a temple of Sukhos and Isis. — Beside the village of *Harit*, $1\frac{3}{4}$ M. to the S.E. of this point, lie the ruins and the necropolis of the ancient *Theadelphia*; and 5 M. to the N.W. of Harit, almost due W. from Kašr Karûn, are the ruins of the ancient *Philoteris*, now known as *Wadfa*. All these places, which were founded under the early Ptolemies in the reclaimed bed of Lake Mœris, have been recently explored by the English travellers Grenfell and Hunt.

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Visitors to the temples and tombs of Upper Egypt and Nubia should be provided with a GENERAL ADMISSION TICKET, which may be obtained (price £ 1 E) at the Museum of Gîzeh (p. 78) or at any of the tourist-agents' offices in Cairo. Travellers who intend to visit Luxor only may obtain tickets for 10s., valid for the ruins at Thebes alone.

The ordinary traveller, desiring to visit only the principal points of interest, may ascend the valley of the Nile either by railway or by steamboat. By RAILWAY not less than 8 or 10 days are required for a visit to *Abydos*, *Dendera*, *Thebes*, *Edfu*, and *Assuân*. Those who use the STEAMBOATS, which spend 3 or 4 weeks on the voyage, enjoy a much more thorough survey of these points; while the voyage on the Nile has so many attractions of its own that even the most hurried traveller should make a point of proceeding by river at least between Luxor and Assuân. All are strongly recommended to time their journey so as to arrive at Luxor 3 or 4 days before full moon; for moonlight adds a peculiar charm to a visit to the ruins there and at Assuân. It is as well for the independent traveller to avoid as far as possible coming into contact with the large parties organized by the tourist-agents, for circumstances are apt to arise in which he is pushed to the wall, without any redress.

The most attractive, but also the most expensive, method of ascending the Nile is by DAHABIYEH (p. 187). Vessels with 4-25 berths may be hired at Cairo. The steam-dahabîyehs or steam-launches are not much slower than the large tourist-steamers, but in a sailing dahabîyeh, which has to be towed upstream when the wind is unfavourable, not less than 2 or 3 months must be allowed for the voyage to Assuân and back.

Railway. Quitting Cairo by the night-express (sleeping-cars), we reach *Beliânêh* (p. 217) next morning, and ride thence on donkey-back to *Abydos* (p. 218). Provisions for this expedition must be brought from Cairo. We have sufficient time to explore the ruins at Abydos before catching the evening-train for *Luxor* (p. 233). At least four days should be devoted to an inspection of the temples and tombs at Thebes. On leaving Luxor we may either stop over a train at *Edfu* (p. 314) or proceed straight through to *Assuân* (p. 327), where not less than two days should be spent. Edfu, however, may equally well be visited on the return-journey, as a night must in any case be spent at Luxor. We leave Luxor on our return by the first morning-train and break the journey at *Keneh* (p. 225), whence we ride to the temple of *Dendera* (p. 226). Provisions must be brought from Luxor for this expedition. From Keneh we go on to Cairo by the North express.

The railway may be utilized for other excursions by travellers who are to some extent familiar with the customs and language of the country. The nights may be spent in the station waiting-rooms (with permission of the station-master) or at the houses of the local prefects (*Omdêh*). Warm rugs, a camp-bed (if possible), and provisions (preserved meat,

tea, mineral waters) must be brought from Ca'ro. Occasionally the station-masters permit the travellers to go on by one of the numerous goods trains, and thus to save time.

Steamboats. The steamboat traffic on the Nile is mostly in the hands of **Messrs. Thomas Cook & Son**, whose vessels are in every way admirable. The best are the 'tourist steamers' *Rameses* (79 berths), *Rameses the Great* (78 berths), and *Rameses III.* (70 berths), after which rank the *Prince Mohammed Ali* (51 berths), *Prince Abbas* (42 berths), and *Teufik* (42 berths). One of these starts every week during the season, spending 20 days on the voyage to Assuân and back. The fare is 50*l.*, or for occupants of the few superior cabins, specially adapted for invalids, 60*l.* These prices include provisions (wine, etc., excepted), all necessary travelling expenses, donkeys, English saddles for ladies, boats to cross the river, the services of dragomans and guides, and bakshish to guides. The donkey-boys, however, usually look for a small bakshish from the traveller, who is also expected to bestow a gratuity upon the attendants on board the steamer. Each traveller is entitled to ship 200 *lbs.* of personal luggage; excess luggage is charged at the rate of £1 E per 100 *lbs.* A physician is carried on each steamer, whose services, if required, are paid for in addition to the fare. — Messrs. Cook have also organized an EXPRESS STEAMER SERVICE between Cairo and Assuân (14 days there and back). The names of the steamers are *Cleopatra*, *Nefertari*, *Amenartas*, and *Hatasoo*. The first three have 32 first-class berths, the last 36; all have also extensive accommodation for steerage-passengers. The fare from Cairo is 21*l.* to Assuân and back, including 3-4 days' hotel accommodation at Assuân and Luxor. Incidental expenses for sight-seeing, donkeys, guides, etc., are not included in these fares.

Detailed information as to all these steamers, as well as the dahabiyehs mentioned on p. 187, will be found in *Cook's Programme*, published annually, price 6*d.* post-free, and obtainable at any of Cook's offices: *London*, Ludgate Circus; *Alexandria*, Place Méhémet Ali; *Cairo*, Cook's Pavilion, next door to Shephard's Hotel. Messrs. Cook & Son have also agencies at all river-stations between Cairo and Assuân, as well as at Wâdi Halfa and Khartûm, where rates and all information may be obtained on application. — A deposit of 10*l.* must be paid on taking a ticket at Cook's offices in Europe. Tickets are not transferable except with Messrs. Cook's consent. If a traveller be prevented by exceptional circumstances from joining the steamer for which he has booked he may proceed with the following steamer if there is a berth free. After that, however, the ticket becomes invalid, without any recourse against Messrs. Cook. Passengers who prefer to proceed by rail from Cairo for part of the journey, are provided on request with a first-class railway-ticket. — Consignments of personal baggage, animals, and merchandise, for shipment to all parts of Upper Egypt and the Sûdân, are received by the Forwarding Department of Messrs. Cook & Son.

Messrs. Henry Gaze & Son (London, 150 Queen Victoria Street; Cairo, opposite Shephard's Hotel) are the agents for the fine steamers of the **Anglo-American Nile Steamer Co.**, which afford another excellent means of ascending the Nile. The steamers *Furitan*,

Mayflower, and *Victoria* of this line make similar three-weeks voyages between Cairo and Assuân from December to May. The general arrangements and conditions resemble those of Messrs. Cook's steamers. The return fare is 35*l.* and upwards, according to the cabin.

Voyages on the Nile are also arranged by the THEWFKIEH NILE NAVIGATION Co., programmes of which may be obtained at the offices mentioned on p. 26.

Passengers by steamer should beware of the risk of catching cold by leaving the windows of their cabin open. They should also avoid placing themselves too near the edge of the deck; and it is well to remember (*e.g.* when shaving) that the steamers sometimes run aground, especially above Luxor. Liability to delay through this last fact, makes it impossible to be sure of reaching Cairo in time to make connection with the ocean-steamers.

DAILY ITINERARY OF COOK'S THREE-WEEKS STEAMERS.

The programme of the Anglo-American Co. is very similar.

1st Day. Leave Cairo at 10 a.m. Luncheon is served at *Bedrashên*, whence an expedition is made to *Sakkâra* (comp. pp. 130 et seq.). In the evening the steamer proceeds to *Kafr el-'Ayât* (36 M. from Cairo).

2nd Day. Steam to (106 M.) *Maghâgha*, where the large sugar-factory is visited during January (comp. p. 194).

3rd Day. Steam to *Benihasan* (p. 196), whence the *Speos Artemidos* and the tombs of *Amenemhêt* and *Khnemhotep* are visited (pp. 197-200). — Thence to (182 M.) *Rôda*.

4th Day. Steam to (250 M.) *Assiût* (p. 212).

5th Day. Visit *Assiût* and neighbourhood. In the afternoon steam to (294 M.) *Sohâg* (p. 215).

6th Day. Steam past *Beliânêh* (Abydos is visited on the return journey) to (388 M.) *Deshneh* (p. 225).

7th Day. Steam to *Keneh*, whence the *Temple of Dendera* (p. 226) is visited. Thence to (450 M.) *Luxor* (p. 233), which is reached about 5 p.m.

8th Day. Thebes. Excursion to *Karnak* (4 hrs.; p. 243); in the afternoon, the *Temple of Luxor* (p. 238).

9th Day. Thebes. Visit the *Tombs of the Kings* and the *Temple of Dêr el-bahri* (pp. 262 et seq.).

10th Day. Visit the *Ramesseum* (p. 284), the *Tombs of Shêkh 'Abd el-Kurna* (p. 287), the *Temple of Dêr el-Medîneh* (p. 293), and the *Pavilion* and *Temple of Medînet Habu* (p. 297). Return past the *Colossi of Memnon* (p. 305).

11th Day. Steam to (41½ hrs.) *Esneh* (p. 309), where a short visit to the temple is paid, then (4 hrs. more) to (515 M.) *Edfu* (p. 314), where the temple is visited.

12th Day. Steam past *Gebel Silsileh* (p. 320) to *Kôm Ombo* ($\frac{1}{2}$ hr.'s halt; p. 323) and (583 M.) *Assuân* (p. 327). Visit to the island of *Elephantine* (p. 330) before dinner.

13th Day. *Assuân*, its bazaars, etc. Morning or afternoon visit to the rock-tombs on the W. bank (p. 331).

14th Day. Expedition to the island of *Philæ* (p. 334).

15th Day. The return-voyage is begun, *Luxor* being reached before dark.

16th Day. *Karnak* may be revisited; or the travellers may inspect the *Necropolis of Thebes*. Arrangements should be made the day before with the dragoman or manager. The steamer starts again at 11 a.m., and reaches *Nag' Hamâdi* (p. 224) in the evening.

17th Day. Steam to *Belîâneh*; excursion to *Abydos* (p. 218).

18th Day. *Assiût* is reached in the afternoon. Train thence to *Cairo* if desired.

19th Day. Steam to *Gebel et-Têr* (p. 195). On the way, excursion to *Tell el-Amarna* (p. 203).

20th Day. Arrival at *Cairo*. Passengers may remain on board until after breakfast on the following morning.

Holders of Cook's tickets may break their journey at *Luxor* or *Assuân* either on the way up or the way down (after previous arrangement with Cook's manager in *Cairo*), and proceed by a subsequent steamer, if there are vacant berths. The mail-steamers, usually less crowded than the others, may be used in descending the stream. In all these deviations from the usual tours, very strict adherence to the terms of the special arrangement is exacted.

Dahabiyehs. — Now that the visit to Upper Egypt is so much facilitated by the railway and the regular services of tourist-steamers, only those travellers to whom economy of time and money is no object make the voyage in privately hired dahabiyehs or launches. In *Cairo* the best dahabiyehs, comfortably and even luxuriously fitted up, are those belonging to *Messrs. Cook & Son* (4 steam-dahabiyehs, 6 sailing dahabiyehs) and the *Anglo-American Co.* (3 large and 2 small steam-dahabiyehs, several sailing dahabiyehs). The inclusive charge, e.g., for Cook's excellent steam-dahabiyeh '*Nitocris*', is 400*l.* per month for 4 pers., 550*l.* for 6, or 675*l.* for 8. These prices include not only the hire of the dahabiyeh and its full equipment and the wages of the re'is or captain and the crew, but also the services of a dragoman and attendants, and provisions (except liquors), donkeys, saddles, and all the incidental expenses of excursions (excluding bakshîsh). The charge for sailing dahabiyehs is, of course, less. In the case of head-winds small steam-tugs may be hired for 6-8*l.* per day.

The traveller may also hire a dahabiyeh directly, i.e. independently of the agents, and take the commissariat into his own hands; but this is not recommended to inexperienced travellers. A

dragoman is essential (p. xxii). A contract with him must be drawn up stipulating for the price and duration of the voyage, the style of living, the maintenance of the dahabiyeh in a good and efficient condition, and the providing of a small boat to be at all times at the disposal of the traveller. A clause should also be inserted relieving the travellers from all responsibility for any damage to the dahabiyeh or its contents, not due to their fault; and finally both parties should expressly agree to submit all disputes as to the carrying out of the contract to the arbitration of the consul in whose presence it has been signed.

Experienced travellers will find a very much cheaper mode of conveyance than the dahabiyeh in one of the native **Sailing Boats** or *Felûka*, which are used for the transport of sugar-cane, cotton, etc., and are to be found in all the larger towns, such as Cairo, Minyeh, Assiût, Girgeh, Assuân, etc. No luxury, of course, must be looked for, but its absence is compensated by the close relations with the land and people into which the traveller is brought. Woollen coverlets, a mattress, towels, an oil cooking-stove (obtainable in Cairo), tinned meats, a filter (*sir*), and insect-powder must not be forgotten. A young attendant with some knowledge of cooking may be obtained for 2 or 3 fr. per day. A written contract must be carefully drawn up to include all details.

17. From Cairo to Luxor by Railway.

418 M. RAILWAY in 14-15 hrs. (£ 2 E. 60, £ 1 E. 30, 41½ pias.); two through-trains daily, with restaurant-cars by day and sleeping-cars by night. So-called 'trains de luxe' also run in the season. Payment at the station may be avoided by previously buying vouchers at the agencies of either Cook or Gaze, and exchanging them at the railway-station through the dragoman of the agency — Passenger-should be at the railway-station early, as the processes of ticket-taking and luggage-weighing are by no means expeditious. A time-table (Indicateur des Chemins de Fer) showing the names of stations in French and giving distances in kilomètres may be bought at the ticket-office. Although there are buffets at the chief stations, travellers are recommended to provide themselves with a supply of meat, bread, and wine; no stoppage is made for dinner. Melons, cheese, sugar-cane, eggs, bread, and water (better avoided) are offered for sale at all the stations.

The Pyramids are seen on the right, but afterwards, beyond Minyeh the best views are on the left (Nile Valley and Beniḥasan).

From Cairo to (20 M.) *Bedrashên*, see p. 130.

As the train proceeds we have a view, to the right, of the Pyramids of Dahshûr, the great stone pyramid, the Blunted Pyramid, and the small pyramids built of Nile-bricks (p. 153). To the left are the Nile and an Arab village shaded by palm-trees. — 28 M. *Masguna*; 36½ M. *Kafr el-'Ayât* (to the right we see the Pyramids of Lisht, p. 192); 40½ M. *Matanyeh*; 45½ M. *Kafr Aḥmar*. — 51½ M. *Rikkā* (*Rekkah*) is the starting-point for the excursion to the finely shaped Pyramid of Meidûm (p. 192), which comes into sight on the right.

57 M. **El-Waṣṭa** (express-trains halt for 5 min.). Passengers bound for the *Fayûm* change carriages here (p. 174). El-Waṣṭa is pleasantly situated in a grove of palms and is surrounded with fields of clover. To the right is the great weir of *Koshesheh*. — 63 M. *Beni Hodâr*. — Near (67 M.) *Ashment* (*Achemant*), to the right, appears the small black pyramid of El-Lahûn (p. 180). The Arabian hills rise on the left. — 71½ M. *Bûsh* (*Bouche*), see p. 193.

77 M. **Beniṣuêf**, see p. 193.

84 M. *Tansa*. — 90 M. *Bibeh* (*Beba el-Kobra*) is the junction of a branch-line used for the transport of sugar-cane. In the vicinity are large sugar-factories (comp. p. 194). The railway is skirted on the right by the *Ibrâhîmîyeh Canal* (pp. 191, 244).

At **Deshasheh** (*Dechachah*), beyond the Bahr Yûsuf, on the edge of the desert, 14 M. to the N.W. of Bibeh, are the tombs of *Inti* and *Shetu* (5th Dyn.; discovered by Flinders Petrie in 1897), containing interesting sculptures of battle-scenes, a siege, etc. (keys kept at Medinet el-Fayûm, p. 176).

98½ M. *Feshn* (*Fachn*); 104 M. *Fant*. — To the E., opposite (112 M.) *Maghâgha* (p. 194), a pleasant place, with acacias, palms, and sugar-factories, rises the *Gebel Shêkh Embârak*. The train approaches the river. — 116 M. *Aba el-Wakf*. — 123 M. *Beni Mazar*.

About 9½ M. to the W. of Beni Mazar, on the *Bahr Yûsuf*, lies the town of **Behnesa** (*Bahmassa*), on the site of the ancient *Oxyrynchos* (Egypt. *Permezel*, Coptic *Pemâje*, Greek Πέμπρη), once the capital of a nome but now represented only by a few desolate heaps of débris. The fish *Oxyryn-*

chus, a species of *Mormyrus* (Arab. Mizdeh), was held in such high honour here, that the inhabitants refused to eat any fish caught by a hook, lest the hook might previously have injured an *Oxyrynchus*. In the neighbouring town of Cynopolis (p. 195) the dog was held in equal honour, and Plutarch relates how a 'very pretty quarrel', the settlement of which required the intervention of the Romans, arose between the two towns, owing to the facts that the citizens of each had killed and dined on the sacred animals of the other. On the introduction of Christianity *Oxyrynchos* became a veritable town of monks. In the town itself were 12 churches and all round it convent jostled convent. In the 5th cent. the diocese of *Oxyrynchos* is said to have contained 10,000 monks and 12,000 nuns. In the Mameluke period it was still of some importance, but it has since steadily declined. Extensive excavations undertaken here in 1897 by Grenfell yielded large quantities of Greek, Coptic, and Arabic papyri. — From Behnesa a desert-route leads in 4 days to the 'small oasis' of *Bahrîyeh* (p. 195).

Beyond (129 M.) *Maṭâi* a handsome bridge crosses a canal. 134 M. *Kolosaneh* (*Kolosna*), with a large grove of palms. — 138 M. **Samallût** is a district capital (ca. 7000 inhab.), with a handsome railway-station, sugar-factories, palms, and fields of clover. On the E. bank rises the massive *Gebel et-Têr* (p. 195), forming a picturesque background for the numerous sails on the Nile. Extensive cotton-fields are passed, then sugar-plantations, and rich vegetation. — 144 M. *Etsa*.

154 M. **Minyeh** (53¼ hrs. from Cairo; see p. 196). The train halts here for 10 minutes.

EXCURSION TO BENIḤASAN, 15 M. (see p. 196). The traveller hires an ass, ferries to the right bank of the Nile, and ascends the river viâ *Zâwiyet el-Métin* (p. 196) and *Kôm el-Aḥmar* (p. 196). Instead of returning to Minyeh, he should continue to follow the right bank of the Nile to the (10¼ M.) *Ruins of Antinoupolis*, now *Shêkh ʿAbâdeh* (p. 201) and cross the river thence to *Rôḍa* (p. 190). This is a long but interesting day's journey.

On the bank of the Nile rises a lofty grove of palms. The luxuriant vegetation includes the cactus, the banyan (*ficus Indica*), and the vine. To the E. appear the hills of *Zâwiyet el-Métin* and *Kôm el-Aḥmar* (p. 196), with a shêkh's tomb at the farther end. Beyond some luxuriant clover-fields a low rugged range of hills is seen on the left, and a wide plain on the right. — 161 M. *Mansafis*. — From (166½ M.) *Abu Kerkâs* we obtain a view of BeniḤasan (p. 196), the tombs of which may be visited from this point also. Thence the line traverses sugar-plantations and acacia woods close to the Nile. — 170 M. *Ellidem*.

177 M. **Rôḍa** is the station for *Antinoupolis* (p. 201) and *Hermopolis* (p. 201).

Immediately beyond *Rôḍa* the mountains on the E. bank recede farther from the river. During the sugar-cane harvest, in the beginning of February, this region presents a busy scene. — 183 M. **Melâwi el-ʿArish** (*Mallaoui*), a town with 15,500 inhab., has a frequented market on Sundays. In the vicinity are many large palms. To the left we have a view of the E. range of hills, in which are the tombs of El-Bersheh (p. 201) and Shêkh Saʿîd (p. 203). To the right of the railway is a canal.

190 M. *Dêr Mawâs*. On the E. bank are the ruins of *Tell el-'Amarna* (p. 203), which may be visited hence.

From *Dêr Mawâs* we ride viâ the villages of *Hasseiba* and *Tall Beni 'Amrîn* to the $\frac{3}{4}$ hr.) bank of the Nile, across which we ferry to *Hagg-Ḳandil* (see p. 203).

196 M. *Dêrût*, on the *Ibrâhîmîyeh Canal* (p. 241), from which the *Baḥr Yûsuf*, or *Joseph's Canal* (p. 175), diverges a few miles farther up. We notice a large lock and bridge here. Opposite, near the W. bank of the *Ibrâhim Canal*, is *Dêrût esh-Sherîf*, a district capital with 6550 inhabitants. The ruins of *Tell el-'Amarna* (p. 203) may be visited from the railway-station of *Dêrût* also.

Hiring a sailing-boat we proceed first by a canal, then by the Nile, to *Ḥawâta* (p. 210) or *Hagg-Ḳandil* (p. 203), reached in 1-2 hrs. according to the wind.

205 M. *Nazâli Ganûb*. Beyond the *Ibrâhîmîyeh Canal* lies *El-Ḳuṣîyeh* (p. 210). — 210 M. *Beni Korra*.

217 M. **Monfalût** (*Manfalout*, p. 211), with 15,200 inhab., $1\frac{1}{2}$ M. from the Nile, is the seat of a Coptic bishop and contains several fine villas and gardens and a bazaar. Its market is much frequented on Sun., and it also possesses a sugar-factory and a distillery, where date-brandy (*araḳi*) is made, chiefly for local consumption by the Copts but partly for export also.

To the S.W. of Monfalût lies *Beni 'Adin*, where in 1798 a collision took place between the troops of General Desaix and the Arabs. In the following year, General Davoust destroyed it. Mohammed 'Ali united his army here in 1820. The journey to the oasis of *Farâfra* (p. liv) is frequently begun here. The first station to the N.W. is the Coptic convent of *Maragh* (p. xxxix).

The following stations are (226 M.) *Beni Huṣṣên*, and —

235 M. **Assiût** or *Siût*, see p. 212.

243 M. *El-Matî'a* (*Motiâd*). — 250 M. *Abutîg* (p. 214); the village and an Arab cemetery lie to the left of the line. — 256 M. *Sedfa*; 261 M. *Tema* (p. 214), a pretty village in verdant surroundings; 265 $\frac{1}{2}$ M. *Misṭeh* (*Mechta*); 272 M. *Taḥṭa*, with 16,300 inhab. and a noted cattle-market (p. 215). The Arabian hills now approach close to the E. bank. — 280 M. *El-Marâgha*; 286 M. *Shendawîn* (*Chundaouil*, p. 215).

291 M. *Sohâg*, see p. 215. On the E. bank lies *Akhîm* (p. 216). The railway crosses a canal. — 301 M. *El-Menshîyeh* (*Menchah*; p. 216); 307 M. *El-Aṣṣîrat*.

313 $\frac{1}{2}$ M. **Girgeh** (*Guerga*), see p. 217. — 318 $\frac{1}{2}$ M. *Bardis*.

323 $\frac{1}{2}$ M. **Belîâneh** (*Baliana*) is the station for visitors to the ruins of *Abydos* (p. 218), which lie 8 $\frac{1}{2}$ M. to the S.W. — 328 M. *Abu Shûsheh*, the ancient Egyptian *Pe(r)-zôz*. — 334 M. *Abu Tîsheh* (*Abou Tichet*). Beyond (340 M.) *Farshût* the railway approaches the Nile and crosses it beyond —

345 M. *Nag' Hamîdi* (p. 224), by an iron bridge 437 yds. in length. The line remains on the E. bank as far as Assuâr. — 350 M. *Dabbeh* (*Debbah*). — 357 M. *Fâu* (p. 225).

361 M. *Deshneh* (*Dechna*; p. 225). — 365 M. *Samâta*. — 370 M. *Awlâd 'Amr*. On the left bank are the ruins of *Dendera* (p. 226).

380 M. *Keneh* (p. 225). — 392½ M. *Kuft* (*Kift*), the ancient *Koptos* (p. 231). — 398 M. *Kûs*. — 408 M. *Khizîm* (p. 233). Approaching Thebes, we pass the ruins of *Karnak* (on the right).

418 M. *Luxor* (p. 233); the station is to the S.E. of the village. Travellers to Assuân change carriages and proceed by the narrow-gauge line (p. 307).

18. From Cairo to Assiût by the Nile.

247 M. TOURIST STEAMBOAT in 4 days.

The quay to the S. of the *Ḳasr en-Nîl* bridge is the starting-place of the steamers. To the left (E. bank) lie the palaces and gardens of Cairo, the British Consulate General, the island of Rôḍa, and Old Cairo (p. 70), beyond which rise the Mokattam Mts., with the citadel; on the W. are the Palace of Gizeh, with the museum, and the Pyramids of Gizeh. — To the left (E. bank), farther on, are the quarries and hamlets of Ṭurra and Ma'sara (see p. 155). Opposite, on the W. bank, rise the pyramids of Abuṣîr, Saḳkâra, and Dahshûr. Farther up, to the left, amidst a fine grove of palms, is a Coptic convent, and adjacent is a still unfinished gun-factory.

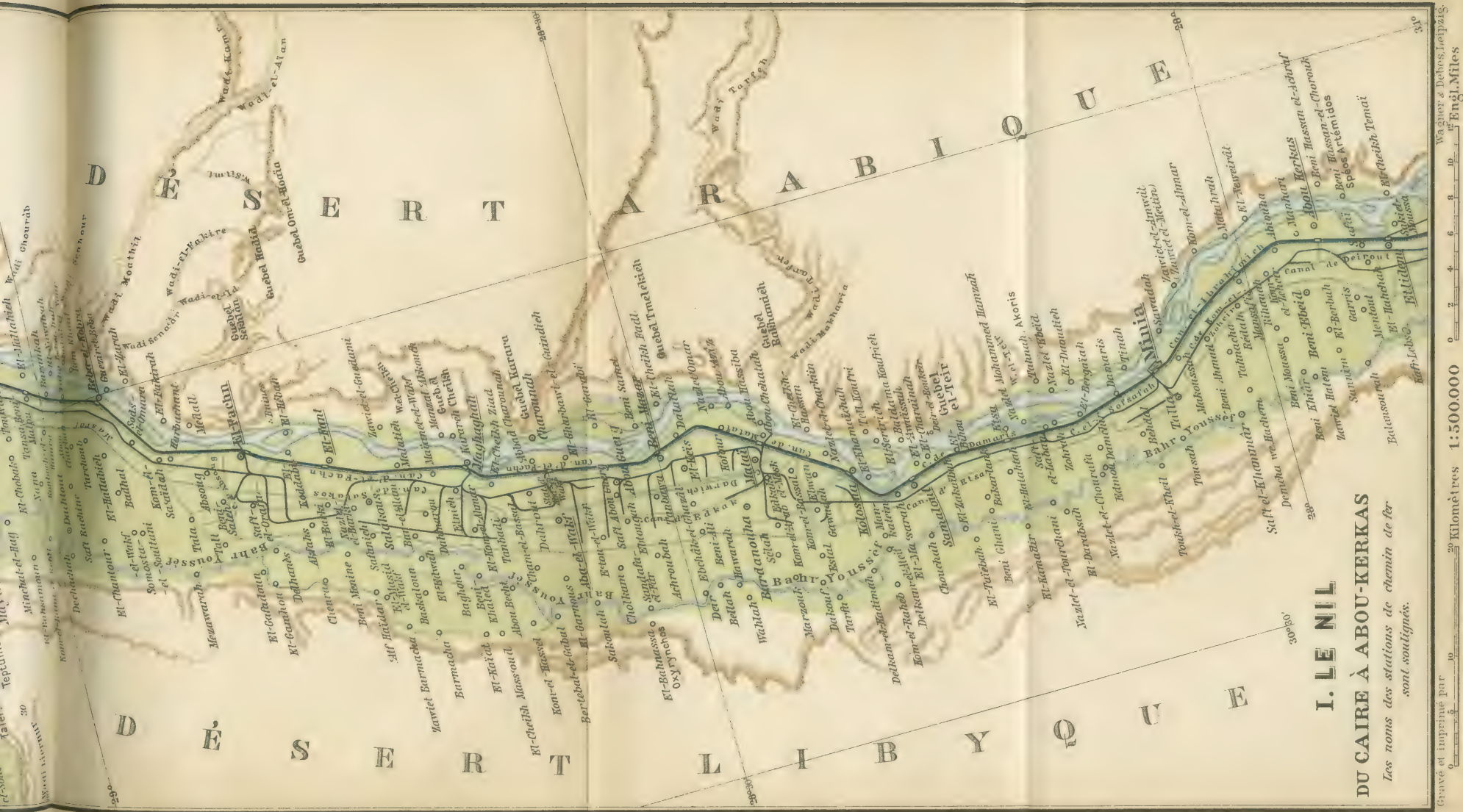
The steamer remains for some hours at (14 M.) *Bedrashên* (rail. stat., p. 189), where asses are kept ready for a visit to Memphis, Saḳkâra, etc. (p. 130). Opposite, on the right bank of the Nile, lies the village of *Heluân*, and a little inland is the watering-place of that name (p. 154). — On the bank at (31 M.) *Kafr el-'Ayât* (W. bank; rail. stat.), where the three-weeks tourist-steamer lays to for the night, are some ancient constructions. The unimportant pyramids of *Lisht* lie to the right; that to the N. is the tomb of Amenemhêt I. (12th Dyn.), that to the S. is the tomb of Usertesen I.

Rikka (*Rekkah*), on the W. bank, is the starting-point of the excursion to the *Pyramid and Mastabas of Meidûm* (asses may be procured at the village; 2 fr. and bakshish).

The PYRAMID AND MASTABAS OF MEIDÛM deserve a visit, which may be accomplished in about 6 hrs. (railway travellers may perform it in less time from Rikka station; comp. p. 189). Crossing the railway, we proceed on donkey-back in about 1¼ hr. to the pyramid, which rises close to the cultivated country on the soil of the desert, 1½ M. to the N. of the village of *Meidûm*.

The **Pyramid of Meidûm**, in all probability the tomb of *Snofru*, the predecessor of Kheops, is so different from all the other structures of the kind that it is called by the Arabs *el-Haram el-kaddâb*, or the *false pyramid*. It consists of three (originally seven) square towers, which rise to a height of 121 ft. in three smooth and steep stages at an angle of 74° 10'. The first section is 69 ft., and the second 20½ ft., while the third, now almost entirely destroyed, was once 32 ft. in height. The outer walls consist of admirably jointed and polished blocks of Mokattam stone. The Pyramid of Meidûm was pillaged as early as in the time of the 20th Dynasty. It was opened in 1881 by Maspero, who found a long corridor and a chamber without sarcophagus. It was again carefully examined more





recently by Prof. Flinders Petrie, who discovered on its E. side the small *Temple of Snofru*. This, built of blocks of limestone, consists of two bare chambers leading to an open court immediately adjoining the pyramid. The numerous inscriptions on the walls were placed there by later pilgrims to the shrine.

The *Mastabas of Meidûm* lie to the N. and E. of the pyramid. These were the tombs of the courtiers and officials of Snofru, and are among the oldest monuments of the kind in the world. The two most important (to the N.) are those of the judge and vizier *Nefermaat* and his wife *Yetet*, and of *Prince Rahotep* and his wife *Nofret*. Their inner chambers, which were inaccessible in antiquity and have been again built up after exploration, were embellished with admirably executed representations and inscriptions. The tomb of Rahotep is decorated with painted bas-reliefs, while in that of Nefermaat some of the scenes are painted upon stucco (e.g. the geese, now in the Museum at Gizeh, p. 79), while others are engraved in outline and the inner surfaces filled up with colours. — Numerous graves of the humbler ranks of society have also been discovered at Meidûm. In these the bodies were not interred in the usual manner, at full length, but lying on their left side, facing the E, and with knees drawn up.

On the right bank, opposite Rik̄ka and about 1½ M. from the river, lies the hamlet of *Aṭfih*, with some mounds of earth and debris representing the ancient *Aphroditopolis*, named after Hathor-Aphrodite who was worshipped here.

The Egyptian name of the town was *Tep-yē* or *Per Hathor nebt Tep-yē*, i.e. 'House of Hathor, mistress of Tep-yē', whence the shortened Coptic *Petpeh* and Arabic *Aṭfih*. Strabo states that a white cow, sacred to Hathor, was worshipped here.

In the Christian period (ca. 310 A.D.) Aphroditopolis gained some celebrity from *St. Anthony*, who fixed his hermitage in the mountains to the E. of the town, beside a well and a group of palms. So many pilgrims of every class, age, and sex sought out the holy man, that a regular posting route, with relays of camels, was laid out across the desert. *St. Anthony*, however, fled from his admirers and buried himself deeper in the mountains. But while he thus shook off his earthly visitants, he could not so easily escape those extraordinary tempters from spirit-land, at which Callot has taught us to smile, though to *St. Anthony* himself, as well as to *St. Hilarion* and other similarly persecuted anchorites, the contest was one of bitter earnest.

Passing a few islands, we reach (W. bank) *El-Wasṭa* (rail. station, see p. 189; branch-line to the Fayûm, p. 176; post-office and Arab telegraph at the rail. station, ¼ M. from the Nile).

A small canal (*el-Magnûn*), beginning near the village of *Zâwiyeh* (W. bank), runs out of the Nile into the *Bahr Yûsuf* (p. 189).

On the W. bank the mountains recede a little, but on the E. bank their steep and lofty spurs frequently extend down to the river in rising picturesque forms. None of the Nile-villages before Benişuéf need be mentioned. On the E. bank stands the Coptic convent of *Mâr Antonios*. — About 2 M. inland from *Zêtûn* (W. bank) lies the village of *Bûsh* (*Bouche*; rail. stat., p. 189), inhabited by Copts.

71½ M. *Benişuéf*, on the W. bank (rail. stat., p. 189; stat., ¾ M. from the Nile), is a town of 15,000 inhab., pleasantly situated between the railway and the river. It contains a post and telegraph office and is the capital of a province, which contains 171 villages and about 314,450 inhabitants. To the left of the rail. station is

the Mudīriyeh. The linen-manufacture for which this place was celebrated in the middle ages has greatly declined, but there are several sugar-plantations and a small bazaar. To the left of the railway is a fine grove of palms.

On the right bank of the Bahr Yūsuf, 10 M. to the W. of Beniṣuêf, lies the village of *Henassiyeḥ el-Medīneh* (vulgo, *Henassiyeḥ Umm el-Kīmān*, 'rubbish-heaps of Henassiyeḥ'), beside the mounds of débris, covering an area of 1,2 sq. M., which mark the site of the ancient **Heracleopolis**. The Egyptian name of the town was *Henen-seten*, from which are derived the Coptic *Hnēs*, and the Arabic *Ahnās* and *Henassiyeḥ*. It was the capital of a nome (the Græco-Roman Heracleopolites) and the chief seat of the worship of the ram-headed god Hershef, identified by the Greeks with Heracles (whence the name of the town). The ichneumon also was revered here. Among its chief shrines was a temple erected under the Middle Empire and a new building by Ramses II., but all have practically vanished; and four columns of a late period, probably dating from a Byzantine church, are all that projects above the rubbish-heaps. The ancient necropolis lies on the W. side of the Bahr Yūsuf.

Another road, traversing the *Wādi Bayād*, which opens near the village of *Bayād*, on the E. bank of the Nile, opposite Beniṣuêf, leads through the desert to the *Convents of SS. Anthony and Paul* (p. xxxix), a few leagues from the Red Sea.

As far as Minyeh the space between the E. bank and the hills remains narrow, the limestone rocks frequently abutting on the river in unbroken walls or rounded bluffs. Few villages are seen on this bank, but the fertile alluvial tract on the W. side, 10-12 M. in width, is thickly populated and carefully cultivated, exhibiting in profusion all the cereals that grow on the Nile, date-palms, and sugar-cane. The sugar-factories, which are a monopoly of the Khedive, follow each other in rapid succession. They are connected by the railway, and short branch-lines, used in harvest-time only, run from them to the plantations lying farther to the W. Their lofty brick and iron chimneys impart a very modern-industrial air to the ancient land of the Pharaohs. Large barges with sugar-canes or with fellahīn 'factory-hands' are met on the river. The juice is expressed from the cane and then refined by being boiled twice in closed vessels.

The boat passes several large islands. On the W. bank lie *Baranka* and *Bibeh* (*Beba el-Kobra*, p. 189), with large sugar-factories. The channel now contracts, and numerous islets are passed. 95 M. *Feshn* (*Fachn*; rail. stat., p. 189), on the W. bank, is 1½ M. from the river. Near the village of **El-Hibeh** (*El-Hebah*), on the E. bank, about 2½ M. farther up, are the ruins of an ancient town, conjectured to be *Het-benu* ('phœnix-castle'), the capital of a province.

The *Town Walls*, which are in good preservation, were restored under the 21st Dyn., as is proved by numerous bricks stamped with the names of *Princess Est-em-kheb* and her husband *Men-kheper-rē*, or of their son *Pinotem* (II.), high-priest of Ammon. — Ruins of a temple, built by Sheshonk I. and Osorkon I. (22nd Dyn.), have also been discovered here.

On the E. bank rises the *Gebel Shêkh Embârak*.

108½ M. **Maghâgha** (post and telegraph office at the rail. stat., p. 189), on the W. bank, with a large sugar-factory, which passengers by Cook's tourist steamers are permitted to inspect.

Thrice a month a camel-post leaves Maghâgha for (3-4 days) the 'Small Oasis' of *Bahrîyeh*, also called *Oasis of Behnesa*, because it is connected with Behnesa by another desert-route (comp. p. 190).

The Nile-channel is very wide here (several islands); farther on both banks are flat. — At (113 M.) *Sharôna* (*Charounah*; E. bank) are tombs of the end of the 6th Dynasty. Near *Kôm el-Ahmar*, to the S., are the ruins of a large temple built by Ptolemy I., and tombs of a late period, belonging to the town of *Het-seteni*, in the Cynopolitan nome. — 118 M. *Beni Mazar* (W. bank) is a railway-station (p. 189). — About 3 M. farther up, close to the E. bank, are the insignificant remains of *Shêkh el-Fadhl*, near which is *Hamatha*. The discovery of a large number of dog-mummies here proves that we are standing on the site of the necropolis of *Cynopolis*, the 'city of the dogs'. Several trough-like hollows and clefts have been found here, some of which, in the rocks, are of considerable size; but no inscriptions have been discovered. Cynopolis itself, in which Anubis was worshipped and dogs were held sacred, lay, according to Ptolemy, on an island in the Nile.

Opposite, $1\frac{1}{4}$ M. from the W. bank, lies *El-Keis*, the Egyptian *Kais*, which superseded Cynopolis. Farther to the W., on the verge of the Libyan desert, lies *Behnesa* (p. 189).

Near ($133\frac{1}{2}$ M.) *Kolosaneh* (*Kolosna*; rail. stat., p. 190), on the W. bank, the Nile divides into three arms, forming two considerable islands. Opposite (E. bank) lies *Surarîyeh* (*el-Serirîeh*). To the N. and S. quarries are worked in the limestone rock. Among the quarries is a small *Rock Chapel*, built under Merenptah and dedicated to Hathor. On the external wall is Ramses III. between Hathor and another deity.

On the W. bank lies the railway-station of *Samallût* (p. 190). A little farther to the S., at the mouth of a side-valley on the E. bank, rise the steep rocky sides of the *Gebel et-Tër* ('bird-mountain'), with an extensive flat top bearing the Coptic convent *Dêr el-Bukra*, also known as *Dêr el-Adra* (convent of the Virgin). Visitors are drawn up a vertical cleft in the rock by means of a windlass (*bukra*). The convent, which consists of a group of miserable huts, occupied not only by the monks but by laymen with their wives and children, is surrounded by a wall of hewn stone, erected in the Roman period. The foundation of the church is ascribed to the Empress Helen; the sanctuary is hewn in the solid rock and possesses a gate, now half-buried, adorned with Byzantine ornamentation.

A legend, recorded by Makrizi, relates that on the saint's day of the convent all the bukîr birds in the neighbourhood assembled here and thrust their heads, one after the other, into the cleft of the rock until one died. These birds are described as being black and white, with a black neck ringed near the head. The convent is named also *Der el-Bukîr* after them.

On the E. bank, about $\frac{1}{2}$ hr. farther on and 1 M. from the river, lies the village of *Tehneh et-Tahûna* ('Tehneh of the mill'), with two groups of ancient tombs.

The group to the N. belongs to the Græco-Roman period, that to the S. to the ancient kingdom. Near the tombs of the time of the Ptolemies are several Greek inscriptions. One sepulchral chapel, containing some representations of a late date, is interesting. A Greek or Roman grandee is here shown sacrificing to a number of Egyptian deities. The only inscriptions extant are on the inner side of the door. Higher up on the rock-walls are two horses in the Roman style, held by men. Farther to the S. is a colossal image, carved out of the rock, of Ramses III. sacrificing to the god Sobk. — The very ancient group of tombs to the S., the inscriptions on which are in very bad preservation, are believed to belong to the necropolis of the town of *Akoris*, mentioned by Ptolemy alone and belonging to the nome of Cynopolis. Mounds mark the site of the ancient town.

152 M. **Minyeh** (*Minia*) lies on the W. bank of the Nile, which is here over $\frac{1}{2}$ M. broad. At the railway-station (p. 190) is a buffet with good bedrooms (2 fr.) and in the town are three hotels kept by Greeks. The well-built and handsome town, with 20,400 inhab., is the seat of the Mudir of a district containing 267 towns and villages and 548,600 inhabitants. There is a telegraph-office at the railway-station, and adjacent is the post-office. The town possesses a hospital and several mosques. Parts of the street running along the river are planted with trees. A handsome bridge, with locks, spans the canal. To the N. of the town is a lightly-built château, with a large fruit-garden (many apple-trees). The large sugar-factory is the oldest in Egypt, and a visit to it during the sugar-harvest is of great interest; most of the officials are French and very obliging. Market-day in Minyeh presents a very gay and characteristic picture of Oriental life.

Opposite Minyeh, on the E. bank, lies *Kôm el-Kefara*, with tombs of the Middle Empire.

Zâwiyet el-Mêtîn (*Zâwiyet el-Amwât*) is situated on the E. bank, $4\frac{1}{2}$ M. above Minyeh. — To the S. of the village lies the fine cemetery of the citizens of Minyeh, with its numerous domed tombs and chapels. Faithful to the custom of their ancestors under the Pharaohs, the inhabitants still ferry their dead across the river and bury them near the ancient necropolis.

A few minutes' walk towards the S. brings us to the large mound of rubbish known as *Kôm el-Aḥmar* ('the red mound'), which runs parallel with the Nile. Climbing over this, we reach the ancient *Rock Tombs*, which are situated in a row among the Arabian hills, with their gates towards the river.

The tombs, nineteen in all, are those of princes and grandees of *Hebenu*, and nearly all date from the close of the Early Empire. They are unfortunately in bad preservation, and some of them have been destroyed by violence, the stones being removed for use in building. The most interesting are those of *Khumes* and of *Nefer-sekheru*, superintendent of the storehouses of Upper and Lower Egypt, under the New Empire.

167 M. *Benihusan*, on the E. bank.

Beniḥasan.

Donkeys (with good saddles) are in waiting at the landing-place of the steamers, for the excursion to the *Speos Artemidos* and the *Rock Tombs* (there and back 3-4 hrs.; 1s.-1s. 6d.). — Travellers ascending the river in a dahabiyeh should visit the Rock Tombs first, those descending should visit the Speos first, in each case sending the dahabiyeh on to meet them. — For travellers by railway the most convenient stations are *Minyeh* and *Abu Kerkās* (p. 190).

The village of Beniḥasan was founded towards the end of the 18th cent. by the inhabitants of the present Old Beniḥasan (see below), who wished a wider space for cultivation near their abode. — The route to the *Speos Artemidos* ($\frac{1}{2}$ hr's. ride) leads to the E., at first through fields, then along an embankment on the edge of the desert, in which is an Arab cemetery. In the vicinity is the cats' graveyard, in which the cats sacred to Pakht, patron-goddess of this region, were interred. Farther to the E. we reach the mouth of a wādī or ravine, with quarries of ancient date. On the right (S.) side of the ravine, about 600 ft. from its mouth, lies the temple.

The rock-temple of the goddess Pakht, called *Speos Artémidos* by the Greeks, is known to the Arabs as *Ṣṭabl 'Antar* (Antar's stable), after an ancient hero. It consists of a vestibule and of an inner chamber connected with the vestibule by a corridor. It was built in the joint reign of Queen Makerē and King Thutmosis III.; the latter afterwards erased the names and representations of his sister (p. 278), and Sethos I. inserted his own names in the blanks.

Over the *Entrance* to the temple is a long inscription in praise of the reign of Makerē. Of the eight pillars which supported the VESTIBULE only three now remain; these bear on their sides the names of Thutmosis III. and Sethos I. (originally Makerē). *Rear Wall.* To the *left* of the door, Sethos I. between Ammon-Rē (enthroned) and the lion-headed Pakht; Thoth delivering a speech to the nine great gods of Karnak and to the gods of Upper and Lower Egypt. To the *right* of the door are three reliefs: Sethos sacrificing to Pakht; Sethos receiving from Pakht the hieroglyphics of the word 'life', hanging from two sceptres; Sethos blessed by Thout. To the left in the CORRIDOR the king is represented offering wine to Hathor; to the right, he offers her a cynocephalus. In the rear-wall of the INNER CHAMBER is a niche intended for a statue of the goddess.

To the W. (left) is a second grotto, on the outside of which are the cartouches of *Alexander II.*, son of Roxana, and six scenes representing the king in the company of the gods. The interior, which was supported by pillars, is now in ruins; perhaps it was never completed. In the vicinity are several rock-tombs of the New Empire, in the form of rectangular chambers, with deep shafts.

We now return to the mouth of the desert-ravine and proceed thence to the N., passing the ruins of *Beniḥasan el-Kadīm* ('the old'; comp. above). In $\frac{1}{2}$ hr. we reach a ruined tower, whence the path ascends the hill-slope to the —

***Rock Tombs of Beniḥasan** ($\frac{1}{2}$ hr's. ride direct from the landing-place). These were constructed during the Middle Empire by the princes and grandees of the town of *Monet-Khufu* ('Nurse of Khufu'), and rank among the most interesting monuments in all

Egypt, not only on account of their remarkable architectural features, but also for the manifold representations of scenes from the domestic life of the early Egyptians.

The tombs, 39 in all, are arranged in a row in the rocks, and are now distinguished by conspicuous red numbers. The best examples are secured by iron doors against the vandalism of the natives, from which they had previously suffered. The tombs were most recently carefully examined and cleared of rubbish by Mr. Percy E. Newberry, at the cost of the Egypt Exploration Fund. Travellers whose time is limited may content themselves with a visit to the four chief tombs (Nos. 17, 15, 3, 2). For remarks on the construction of the tombs, see pp. 287, 288.

The path that ascends to the tombs brings us first to No. 32. Here we turn to the N. and proceed to —

TOMB 17, which belonged to **Kheti**, son of Baket and nomarch of the gazelle-nome (11th Dyn.). The façade is simple. We enter the *Rock Chamber*, the roof of which was originally borne by six lotus-columns with closed bud-capitals, though only two, with well preserved colouring, are now standing. *Left Wall (N.)*. In the top rows is a hunt in the desert, in the lower rows, male and female dancers; the statue of the deceased being borne to its place, carpenters, etc. *Rear Wall (E.)*. Above are wrestlers in various attitudes; below, military scenes, attack on a fortress. *Right Wall (S.)*. From left to right: the deceased and his wife; the deceased accompanied by his fan-bearer, sandal-bearer, two dwarfs, etc.; the deceased receiving offerings (notice the barn on the right). The scenes on the entrance-wall are in poor preservation. — Farther to the N., at the end of an ancient path ascending from the plain, is —

TOMB 15, belonging to **Baket**, nomarch of the gazelle-nome (11th Dyn.). The two columns which supported the roof of the rectangular chamber have been destroyed. In the S.E. angle is a small serdāb (p. cxliv). *Left Wall (N.)*. Above, Hunting in the desert; barbers, washermen, painters, etc. Below, the deceased and his wife, with four rows of women spinning and weaving, female dancers, girls playing at ball; herdsmen bringing animals for sacrifice to the dead; goldsmiths; fishing; various birds, with their names inscribed beside them. *Rear Wall (E.)*. Above, wrestlers; below, military scenes (resembling those in Tomb 17). *Right Wall (S.)*. The deceased, in front of whom are several rows of men drawing a shrine containing a statue of the dead; in front are female dancers and attendants bearing ornaments, etc., for the statue; peasants bringing their flocks and herds; peasants forcibly brought to testify as to taxes, while scribes note down the amounts; potters with wheels; men carrying slaughtered birds; men gambling.

TOMB 3 is that of **Khnemhotep**, the son of Neheri, a scion of a princely family with hereditary jurisdiction over the gazelle-nome and over the E. districts, the capital of which was Monet-Khufu. Khnemhotep was invested by King Amenemhēt II. with the latter districts and married a daughter of the governor of the dog-nome (Cynopolis, p. 195), which was inherited by a son of this marriage.

The VESTIBULE which formerly stood behind an open court, is borne by two columns with sixteen edges and tapering towards the top. The cornice projects considerably above the architrave and is ostensibly supported by fine laths hewn, like all the rest of the structure, out of the living rock. The resemblance of these laths to the mutules of the Doric order is worthy of mention.

The TOMB CHAMBER was divided by two pairs of columns into three slightly vaulted sections. Most of the scenes were painted on a thin layer of stucco, with which the limestone walls were coated. At the foot is a long inscription cut in the rock, in lines of a greenish colour, $2\frac{1}{2}$ ft. high, containing the above interesting excerpt from Egyptian provincial history. In 1890 the royal names were cut out of the rock by some vandal hand and the paintings have also unfortunately suffered so much in the last 30 or 40 years, that the subjects of some of them are now almost indistinguishable.

Entrance Wall (W.). Over the door we see the statue of the deceased being transported to the temple, preceded by dancers in curious attitudes; below are carpenters. To the left (N.) of the door is the estate-office of the deceased, with servants weighing silver, measuring grain, and bringing corn into the barns, while scribes seated in a colonnaded hall register the amounts. The next two rows show the operations of ploughing, harvesting, and threshing. Still lower down is a Nile-boat, bearing the mummy of the deceased, as the inscription informs us, to Abydos (the grave of Osiris). In the fifth row is a representation of the vintage and of the gathering of figs and vegetables. The cattle in the water and the fishing scene (at the foot) depict life by the river. — *N. Wall* (to the left on entering). At the top is the deceased hunting in the desert. Below, to the right, he is represented on a large scale inspecting various proceedings in his province. In the third row from the top two of his officials introduce to him a *Caravan of Asiatics*, including men, women, and children, clad in foreign gaily-coloured garments and accompanied by their goats and asses. The sharply cut features, hooked noses, and pointed beards of these strangers unmistakably proclaim their Semitic nationality. The inscription describes them as 37 Amus (i.e. Semitic Beduins) bringing eye-salve to the governor of the province. Khnem-hotep's secretary hands him a list of the visitors. The lowest rows depict the cattle and poultry of the deceased. — *Rear Wall (E.).* To the left the deceased appears with his wife in a papyrus-boat, hunting waterfowl with darts. All manner of birds fly about and nest in the thicket of reeds; in the river are fish, a crocodile, and a hippopotamus; below is a fishing scene. To the right is a companion picture, showing the deceased with two fish transfixed by his lance. In the centre of the wall is the door of a recess, containing a seated figure of the deceased. Above this door is the deceased catching birds with a net. — *S. Wall* (to the right). To the left the deceased is seated at table, with all kinds of sacrificial gifts heaped before him. To the right are processions of servants and priests bringing gifts for the dead. In the lowest rows are cattle, gazelles, antelopes, and poultry, brought to be sacrificed, and the slaughtering and cutting up of the sacrificial animals. — *Entrance Wall.* In the top row to the right (S.) of the door are men washing; below, potters, men felling a palm, the deceased in a litter inspecting his ship-carpenters. In the third row are two ships carrying the children, harem, and dependents of the deceased to the funeral festival at Abydos. In the fourth row are women engaged in spinning and weaving and bakers. The lowest row contains men constructing a shrine, a sculptor polishing a statue, etc.

In front of Tomb 3 is an ancient path descending to the plain, and another begins opposite the adjacent —

TOMB 2, which belonged to **Ameni-em-hēt**, also a nomarch of the gazelle-nome in the reign of Usertesen I. In the VESTIBULE are two fine octagonal columns, bearing a flat vault hewn out of the rock. On the door-posts and lintel are prayers for the dead and the titles of Ameni. Inside the door, to the right and left, is a long inscription dated in the 43rd year of Usertesen I., extolling the deeds of Ameni in several military campaigns and the benefits conferred by him upon his province. — Four sixteen-edged columns, with narrow fluting (so-called Proto-Doric columns, p. cxxxiii), support the roof of the TOMB CHAMBER, which has three sections. The wall-paintings closely resemble those in the tomb of Khnemhotep, but are still more faded. On the *Entrance Wall*, to the left, are shoemakers, carpenters, goldsmiths, potters, and other handicraftsmen, and agricultural scenes. *Left Wall (N.)*. At the top, hunting in the desert; in the second row, transporting the statue and ceremonial dances; below, to the right, the deceased receiving tribute from his estates; in the two lowest rows, Ameni's estate-office. *Rear Wall*. Wrestlers and military scenes; in the lower row, the corpse being conveyed to the sacred tomb at Abydos. In the rear-wall opens a recess containing the statues (much dilapidated) of the deceased and his wife and mother. *Right Wall (S.)*. To the left the deceased is seated at table with sacrificial gifts heaped before him; priests and servants bring food and other offerings for the dead; below, the slaughtering and cutting up of sacrificial animals. To the right is Hetpet, wife of Ameni, also seated at table and receiving sacrificial gifts.

If time permit, some of the other tombs also should be visited, the most interesting being the following: TOMB 4, that of *Khnemhotep*, son of the Khnemhotep buried in Tomb 3. In the vestibule stands a 'Proto-Doric' column; the tomb-chamber was unfinished. — Tomb 5, unfinished. — Tomb 14, of *Khnemhotep*, governor of a province under Amenemhēt I. In the tomb-chamber are two plant-columns (unfortunately broken); the wall-paintings are interesting but sadly faded. On the rear-wall appear soldiers and a caravan of Libyans, with their wives and children and herds, who visited the province of the deceased; the men are distinguished by the ostrich-feathers in their hair, the women carry their children in baskets on their backs. — Tomb 18, though unfinished, is interesting as the process of hollowing out the tomb-chamber may be traced. The pavement in the front of the chamber is not fully excavated; and at the back are ten lotus-columns with closed bud-capitals, of which five still unfinished remain. — Tomb 21, of *Nakht*, governor of the gazelle-nome under the 12th Dyn., resembles No. 15 (p. 198) in its arrangement. — Tomb 23, of *Neternakht*, governor of the E. districts, with uninteresting wall-paintings; on the E. wall is a Coptic inscription. — Tomb 27, of *Remushenti*, governor of the gazelle-nome. — Tomb 28, with two columns, was converted into a church in the Christian period. — Tomb 29, of *Baket*, nomarch of the gazelle-nome. The door to this tomb and the entrance to Tomb 30 were broken by the Copts. The wall-paintings are in comparatively good preservation, but offer no novel point of interest; the dwarfs following the deceased, on the W. half of the S. wall, may perhaps be mentioned. — Tomb 33, of *Baket*, prince of the gazelle-nome, son of the Baket interred in No. 29; several wall-paintings. — Tombs 34-39 were left unfinished.

On the W. bank the railway approaches close to the river. 176 M. **Rôda** (railway-station, p. 190; accommodation at the station), a considerable place (5000 inhab.) on the W. bank, with post and telegraph offices and a large sugar-factory.

About 4 M. inland (W.) from Rôda, between the Bahr Yûsuf and the Nile, near the village of **Ashmunên**, lie the ruins of the once famous city of *Khemunu* (Coptic *Shmun*), the *Hermopolis* of the Greeks, which from a very remote period was the chief seat of the worship of Thout, the god of writing and science. This town was also the capital of the nome of hares, in Upper Egypt, whose princes under the Middle Empire were buried on the E. bank of the Nile at el-Bersheh (see below). Nothing now remains of the extensive temples of the ancient city. The French Expedition found a fine *Portico* of the Ptolemaic period, with two rows of six columns each. — At *Tuna el-Gebel*, near Ashmunên, are the extensive necropolis of the ancient city and a rock-inscription (much dilapidated) of Amenophis IV. (p. 203).

Nearly opposite Rôda, on the E. bank, amid palms of unusual size and beauty, lies the village of *Shêkh 'Abâdeh*, to the E. of which are the ruins of **Antinoupolis**, the town erected by Hadrian in honour of his favourite Antinous. The handsome youth is said to have drowned himself here, to fulfil the oracle which predicted a heavy loss to the emperor and so to prevent a more serious disaster. The remains of a temple of Ramses II., the relic of an earlier foundation on this site, may be traced. The vestiges of public buildings are now exceedingly scanty, though the French Expedition saw a triumphal arch, a theatre, and streets flanked with columns. The streets and ground-plans of the houses, however, are still recognisable. The rooms were small and the walls were made mainly of Nile bricks. There are some underground apartments of flat Roman bricks, reached by stone staircases. Near the ruins of one of the largest buildings lies a marble basin, which must have had a circumference of at least 23 ft. Among the palms in the village lies a fine Corinthian capital.

To the S. of Shêkh 'Abâdeh we reach (179 M.) **Dêr Abu Hennis** (Convent of St. John), called also simply *ed-Dêr*, a village inhabited by about 2000 Copts. Near it is a ruined town of the Christian epoch, known as *el-Medîneh*. On the N. side of a ravine in the hill behind the village are numerous ancient cave-like quarries, which were fitted up at an early date as Christian chapels or anchorites' dwellings. The largest *Chapel*, in which divine service is held, is said to date from the time of the Empress Helena; it contains paintings of saints and scenes from the New Testament, but those in one of the side-chapels (Raising of Lazarus, Marriage at Cana, etc.) are better. — Dêr en-Nakhleh (see below) may be reached within 1/2 hr. from Dêr Abu Hennis.

181 1/2 M. **Rêramûn**, opposite which, on the E. bank, a little way from the river, lies the Coptic village of **Dêr en-Nakhleh**, the 'convent of the date-palms', also known as **el-Bersheh**. Beside a Coptic cemetery to the E. of the latter begins a desert-ravine, running N.W. and S.W., and named *Wâdi en-Nakhleh* or *Wâdi el-*

Bersheh, in the steep sides of which are numerous tombs of the Early and Middle Empires and also several quarries. The valley is chiefly noted for the rock-tombs in its N. slope, constructed under the Middle Empire by the princes of the 'nome of hares', which included this region. The only one of these that need be visited is —

TOMB 2, belonging to **Thuti-hotep**, son of Kai, prince of the nome in the reigns of Amenemhēt II. and Useratesen II. and III. We ascend the path ascending the hill to the left at the mouth of the valley, but before reaching the top diverge to the right by another path. This tomb is constructed in exactly the same way as the tombs at Benihasan. The *Vestibule*, originally supported by two palm-columns, has been destroyed. A door leads hence to the *Tomb Chamber*, the walls of which were embellished with reliefs, now partly destroyed. On the *Left Wall* is a scene representing the transportation of a colossal statue of the deceased, from the quarries of Het-nub (p. 240) to a temple. The inscription informs us that the statue was of alabaster and 13 ells (21 ft.) in height. It is securely fastened with ropes upon a wooden sledge, which is drawn by four rows with 43 workmen in each (172 in all). A priest precedes the statue scattering incense. On the prow of the sled stands a man pouring water on the ground to prevent the heavily loaded sled from taking fire by friction; and on the lap of the figure is another man clapping his hands, probably the leader and time-giver of the song of the workmen, whose task was facilitated by rhythmical movement. Below are other workmen carrying water and a beam; and behind the statue are foremen and other officials. At the top are companies of people with branches in their hands, hastening to meet the procession. To the extreme left stands Thuti-hotep, followed by his body-guard, observing the unusual spectacle. — To the right is a representation of the entrance to the temple intended for the statue, and named 'The popularity of Thuti-hotep remains in the Hare Nome'. — Beneath this scene the deceased appears again beside a fowling-net; to the right he sits upon a canopied throne and inspects his ships and herds.

The representations on the other walls of this tomb are much injured. *Rear Wall*. At the top of the left half are the deceased and his son drawing a fowling-net; in the second row is a fishing scene; in the three next rows cranes and geese are being fattened, fish are being prepared, and geese, plucked and hung upon poles, are being slaughtered; in the lowest row are servants bearing fish and other food. On the right half appears the deceased receiving the fish and fowl that have been captured. *Right Wall*. Various industries carried on on the estate of the deceased are here shown: tillage, potters, vintage, vine-treading; below are the daughter of the deceased, smelling lotus-flowers, and his body-guard; also four men carrying a litter. — Four steps lead hence to the Chamber in which stood the deceased's statue; on the rear-wall of this are the deceased and his father Kai, facing each other.

Below the rock-tombs are *Tombs of the Ancient Empire*, *Shift Tombs of the Middle Empire*, and numerous tombs of the Ptolemaic period, all of which, however, have been opened. Opposite, on the

S. side of the valley, is a large *Quarry*, which, according to a now defaced inscription, yielded stone in the first year of Amenophis III. for the temple at Hermopolis. Farther up the valley are quarries of the time of Nektanebos.

On the W. bank, 1 M. from the Nile, is the town of **Melâwi** (*Malluoui*; rail. stat., p. 190). Farther on, on the E. bank, at the foot of the hill of the same name (p. 190), lies *Shêkh Sa'îd*, with tombs of the Early Empire, belonging to princes and high officials of the 'hare-nome'.

We next reach (on the E. bank) the ruins of —

Tell el-'Amarna.

The *Tourist Steamers* halt here on the return-voyage long enough to permit passengers to visit the Stucco Pavements in the Palace of Amenophis IV. — Adequate time to visit the tombs can be secured only by using the *Railway*, which should be quitted at the station of *Dér Mawâs* (p. 190) or at *Dérût* (p. 191). — Accommodation may be obtained if required at *Hagg-Kandîl* from the 'Omdeh (p. 191). The keeper of the palace and the N. tombs lives at et-Tell, the keeper of the S. tombs and the king's tomb at Hagg-Kandîl.

TELL EL-'AMARNA (or, better, *El-'Amarna*), a name derived from the Benî 'Amrân or El-'Amarna Beduins, is the name now given to the extensive ruins and rock-tombs which lie near the villages of *Hagg-Kandîl* on the S. and *et-Tell* on the N., and form the last relics of the ancient royal city *Ekhut-Aton*, 'the horizon of the sun'.

When Amenophis IV. (p. lxxxii) became converted to the exclusive worship of the sun and abjured the ancient gods, he quitted Thebes, the capital until that time, and withdrew with his court to a new sacred spot. This was situated in the Hermopolitan nome in Central Egypt, on both banks of the Nile, and its boundaries may be traced to this day by inscriptions chiselled on the rocks near *el-Hawâta* (p. 210) and *et-Tell* (E. bank) and near *Tuneh* and *Gildeh* (W. bank). The new royal residence-town was founded on the E. bank and speedily prospered. Temples and palaces sprang up, beside the imposing royal abode arose the dwellings of the nobles, and lordly tombs were prepared for the king and his favourites in the hills to the east. But after the death of Amenophis the ancient religion once more obtained the upper hand, the court returned to Thebes, and the new town rapidly decayed. Its life had not lasted for more than 50 years, and the site upon which it stood was never again occupied. Owing to this circumstance the ancient streets and ground-plans have remained to this day and may be traced with little trouble. The religious revolution under Amenophis IV. was accompanied by a revolution in art. The artists who worked in his reign, probably feeling themselves more independent of ancient traditions, attempted to lend their creations an expression more in accordance with nature. In many cases, however, they fell into exaggeration, as, for example, in the representations of the lean form

of the king. The **Tombs of el-'Amarna* contain the best examples of this realistic tendency and are, therefore, of great importance in the history of art.

About $1\frac{1}{2}$ M. to the N. of the landing-place at Hagg-Kandil are the ruins of the city. The position of the PALACE OF AMENOPHIS IV. is indicated by a house (known to the Arabs as *el-Keniseh*) erected by Prof. Flinders Petrie to protect the sumptuously painted **Stucco Pavements*, which he discovered in the course of his excavations in 1891-92. There are four pavements, two in each room of the protective house. The *1st Pavement* (in the first room), which originally decorated a hall of the harem borne by twelve columns, is divided into two sections by a Γ -shaped band of captive Asiatics and negroes and bows (emblematic of the so-called 'nine nations of archers', the hereditary foes of Egypt), which the king thus trod under foot as he passed through the hall. In the centre of each section is a rectangular pond with water-plants and fishes, surrounded by a thicket of marsh-plants, representing the banks of the pond, enlivened with birds and animals. This thicket was interrupted by the columns, the traces of which are quite distinct. The entire pavement was surrounded with a border of painted vases and bouquets of flowers. — The *2nd Pavement*, in the same room, is in poor preservation, though ornamental vases and bouquets may be distinguished. — The **3rd Pavement* (in the second room) is the finest. It also is divided into two symmetrical halves by a central band of bows and captives. On each side, in the centre, is a pond surrounded by a border of marsh-plants and animals (interrupted by the columns), while at the sides (beyond the columns) is a second similar border. The whole pavement, like No. 1, is surrounded with a border of vases and nosegays. The calves frisking in the marshy thicket are admirably drawn and highly lifelike in their movements. The hall to which this pavement belonged had sixteen columns, the bases of three of which are still in position. — The *4th Pavement* resembles the others in arrangement but is in inferior preservation.

The second room of this house contains also a few architectural fragments found among the ruins of the palace, including a portion of a palm-column; three fine alabaster reliefs 'en creux' of captives; a fragment of a relief of the king worshipping the sun, etc.

To the S. of the protective house are remains of large colonnades belonging to the palace. — To the E. lay the Library, in which the celebrated tablets of Tell el-'Amarna with cuneiform inscriptions (p. 94) were found.

To the N.E. was the *Great Temple*, now almost completely ruined; the square brick pillars of one of the large halls may still be clearly seen.

The **N. Group of Tombs** lies about $1\frac{1}{2}$ M. to the N.E. of the palace.

The Tombs of Tell el-'Amarna are essentially the same in point of structure as the tombs of the 18th Dyn. at Thebes (p. 287). Each is immediately preceded by a *Fore Court*, which was originally surrounded by a brick wall. Thence a wide door admits to the *Main Chamber*, hewn in the rock, and in many cases with columns supporting the roof. The *Chamber* containing the statue of the deceased is next reached, either by another door, or by a corridor, passing between two other apartments. Many of the tombs are unfinished, in consequence of the early death of Amenophis IV. and the subsequent return of the court to Thebes. — The tombs (in both groups) are marked with black numbers (1-25), running from N. to S.

TOMB 1 belonged to **Huyē**, superintendent of the royal harem and steward to the queen-mother. In the entrance is the deceased praying. The **MAIN CHAMBER** has two clustered columns, of which, however, only that on the left side is standing. *Entrance Wall*. To the right are the king and queen seated at table, below the queen are two princesses facing each other, to the right are guards, etc. Here, as in all similar representations in the tombs at Tell el-'Amarna, the sun appears above the royal couple, with rays ending in hands. Below are musicians, a banquet-table, bowing servants, soldiers, etc. *Right End Wall*. The temple of the sun is represented with the chief altar in the colonnaded court and statues; to the right the king leads his mother to her palace, escorted by guards (behind and below); above is the sun with the rays ending in hands (see above). *Rear Wall*. This is occupied, on each side of the door, by two companion scenes (much injured), showing the king on the balcony of the palace. *Left End Wall*. The king is being carried in a litter to the temple of the sun (right), accompanied by a large retinue. *Entrance Wall*. To the left, a scene resembling that to the right (see above). — On both walls of the door to the next room the deceased appears in prayer. The following Chamber (unfinished) contains the mummy-shaft, surrounded by a parapet hewn in the solid rock. — In the **LAST CHAMBER** (serdāb; p. cxliv) is a recess with the colossal seated figure of the deceased, the features of which have been defaced. On the walls are mourners, men with sacrificial gifts, a carriage, chairs, etc.

TOMB 2, whose owner is unknown, deserves special attention because its construction was still going on under Sakerē, the son-in-law and successor of Amenophis IV. The Main Chamber has two columns; the rear-chambers are unfinished. Among the representations in the former the following may be mentioned. *Entrance Wall*. To the left is the king seated under a canopy holding the stem of a goblet, which the queen is filling with water; adjacent stand three princesses. To the right, the king, in a balcony of the palace, is handing down golden ornaments to a woman and a man; behind the balcony (to the right) are the royal chariot and fan-bearers; below, servants with food and drink. *Right Wall*. The king seated upon a chair in his palace; interesting representations of wrestlers; Libyans and Syrians bringing tribute.

The other tombs lie $\frac{3}{4}$ M. to the S.E., in another hill-slope.

Travellers with abundance of time may visit also **TOMB 3**, of **Ahmose**, 'fan-bearer on the right hand of the king'. The tomb is preceded by a spacious court. Over the entrance-door is the deceased worshipping the name of the sun; to the right and left of the door he appears praying in his official costume (with fan and axe). On the *Right Wall* of the Main Chamber the king is represented, enthroned in his palace, handing a vase to a courtier; above are four rows of soldiers, armed with shields and spears, etc., marching to the temple, followed by the royal chariot (merely sketched in red pigment). The Side Chambers, on each side of the corridor, contain mummy-shafts, and door-shaped steles on the rear-walls.

TOMB 4, one of the largest and most interesting, belonged to **Meri-Rē**, high-priest of the sun. The reliefs are now rather dark and require to be well lighted. — This tomb, like the others, is preceded by a spacious court. The entrance-door is embellished with a concave cornice, and on its inner side with a representation of the deceased in prayer. It admits us to a **VESTIBULE**, on the right and left walls of which are door-shaped steles, behind which rise large nosegays of flowers like columns. The other walls are covered with inscriptions. — The **MAIN CHAMBER** beyond was originally borne by four columns, of which two remain. In the doorway, to the right, is the deceased, to the left his wife, praying. *Entrance Wall*. To the left is the king at a palace-window throwing down golden ornaments. *Left Wall*. The scenes here represent the king driving in his chariot from the palace (on the left, above) to the temple of the sun (see below), preceded by his guards and followed by the queen, princesses, and retinue in chariots and on foot. *Rear Wall*. To the left is the temple of the sun, at the entrance of which priests in humble attitude await the king. To the right are the barns and other accessories of the temple, enclosed in a garden. *Right Wall*. Above, the king and royal family, emerging from the palace (right top corner), are greeted by the priests in front of the temple. Below, the king and queen inspect the barns and stables of the temple. *Entrance Wall*. To the right are the king and queen, accompanied by their daughters, worshipping the sun; Meri-Rē and another priest stand beside the altars. Below are the royal retinue and priests; at the bottom, two carriages and blind singers. — The two following rooms are unfinished.

TOMB 5, of **Pentu**, a physician, is much damaged. In the entrance is the deceased praying, with an inscription in front of him containing a hymn to the sun. On the *Left Wall* of the first chamber are the king and queen praying to the sun, which rises over the pylon of the temple. The statue of Pentu, which stood in the last room, has been chiselled away. — A little to the S.E. is —

TOMB 6, of **Penehsē**. In the *Entrance Door*, to the left, are the king and queen with three princesses praying to the sun; below is a row of servants, fan-bearers, and other attendants; at the foot, the deceased praying. On the right are similar scenes. The Main Chamber originally contained four papyrus-columns with closed bud-capitals, of which two still remain. The door-stele on the rear-wall to the left has been converted into a kind of font, probably when the tomb was used as a church. A flight of steps on the right leads to the sarcophagus-chamber. *Entrance Wall*. To the left the king and queen hand Penehsē golden ornaments from the palace-window. To the right the deceased and his attendants

ring offerings to the royal consorts, who are accompanied by four princesses. On the *Left Wall*, at the top, to the left, appears the temple of the sun, with the king praying at an altar in the fore-court. — There is a room eyefoot with four columns, and the entrance to the recess which held the statue of the deceased (now chiselled away).

The **S. Group of Tombs** are situated about 3 M. due S., in the low spurs of the *Gebel Abu Hasār*. Eighteen have been opened keeper, see p. 203).

Farthest to the N. is Tomb 8, the grave of Tutu.

On the *Door Posts* the deceased is represented praying, while his name and titles are inscribed above. In the *Doorway*, to the left, are the king and queen sacrificing to the sun; below, the deceased kneels in prayer. To the left is the deceased praying. The **MAIN CHAMBER** had its ceiling originally supported by twelve columns arranged in two rows (eight still stand); the columns in the rear row are united by railings, and between the last pair is a semi-portal, such as occurs elsewhere only in Ptolemaic buildings. A flight of steps on the left leads to the sarcophagus-chamber. In the two short side-walls are small, partly unfinished recesses with statues. *Entrance Wall*. On the left the king and queen look on from the window of the palace (represented on the left), while Tutu is being adorned with golden chains; beneath is the deceased in prayer. To the right the royal pair are seated in the palace, with Tutu and other courtiers in respectful attitudes before them; beneath is the deceased in prayer. The corridor is unfinished.

Immediately adjoining is Tomb 9, belonging to the military commander **Mahu**, to the entrance of which a narrow flight of steps descends. In the *Entrance*, to the left, are the king (holding the hieroglyphic for 'truth' towards the sun), the queen, and a princess, with sistra, in presence of the sun; beneath kneels the deceased, with the text of his prayer inscribed in front of him. To the right is the deceased in prayer. — We next enter the **MAIN CHAMBER**. *Entrance Wall*. To the left is the king at the palace-window (merely sketched in black pigment). *Left Wall*. A tombstone rounded at the top, to which two steps ascend; above are the royal pair; below, the deceased in prayer. To the right is a scene that is continued on the left half of the *Rear Wall*, representing men kneeling in prayer in front of the temple of the sun, among whom, at the head of the lowest row, is the deceased. At the top of the remaining part of the rear-wall appears the king and queen, driving from the palace, with out-runners in advance; below, we see them returning. *Right Wall*. A door-shaped tombstone. *Entrance Wall* (right half). In the lowest row we see Mahu setting out in his chariot, to the left, and to the right, Mahu bringing captives to the vizier, who is accompanied by a retinue. In the second row from the foot is Mahu leaning on a staff, with his vassals before him; to the right, a chariot and soldiers running. The upper rows are badly preserved. — The **SECOND ROOM** has no reliefs or paintings. In the rear-wall is a door-shaped stele. To the right a winding staircase of 46 steps leads to a chamber, in which opens the mummy-shaft.

Tomb 10, of **Epi**, is unfinished. To the left, in the entrance, are the king and queen offering two pictures to the sun, the king presenting two

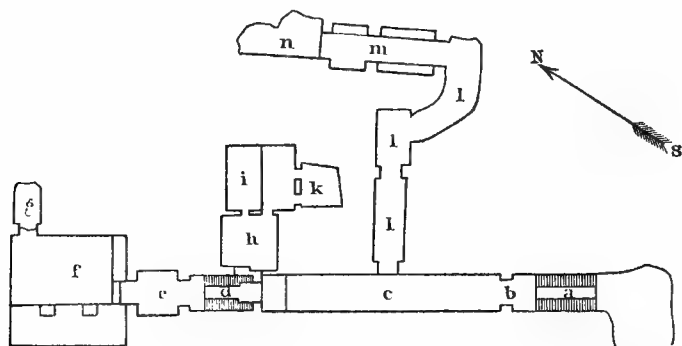
princesses who adore the names of the sun, while the queen presents her own portrait, also adoring the names of the sun; behind them are three princesses with sistras; the sun darts his rays upon an altar loaded with food and vessels — Tomb 11, of **Ramosē**. To the left, in the entrance, are the royal pair accompanied by a princess, receiving the symbol of 'Life' from the sun's rays, which are shaped like hands. In the recess are seated figures of the deceased and his wife. — TOMBS 12 AND 13, though unfinished, are of interest as illustrating the method in which these rock-tombs were hollowed out. — Tomb 14 belonged to a 'military commander and fan-bearer on the king's right hand', whose name has everywhere been carefully obliterated; while contrary to the usual rule in these tombs, the names of the king and queen have been left uninjured. The tomb is unfinished. On the right portion of the entrance-wall are preliminary sketches in black of various objects (ships, a garden, a house with columns). — Tomb 15 of *Suti* had just been begun. — Tomb 16, though a fine specimen, has no representations or inscriptions.

Tomb 23, belonging to **Eni**, a royal house-steward and scribe, differs from the other tombs in its arrangement. A flight of limestone steps ascends to the entrance, which is crowned with a concave cornice, and in front of which a colonnade was intended to be erected. On each side of the lintel are the king and queen and three princesses praying to the sun; on the left side in the entrance is the deceased praying, with the text of his prayer in front of him, on the right side he appears with a staff and nosegay (painted on stucco). The walls of the MAIN CHAMBER are coated with stucco, but with the exception of the concave cornice at the top are unpainted. In the RECESS is a colossal statue of the deceased. On the right wall are the deceased and his wife seated before a worshipper, on the left wall, the deceased seated at table and receiving flowers from a priest. These scenes also are painted on stucco but are much faded.

TOMB 25, the farthest to the S. in this group, belonged to the priest and fan-bearer at the king's right hand **Eyē**, a favourite of Amenophis IV. and his successor on the throne (p. lxxxii). This tomb, like so many of the others, was left unfinished, because the king died during its construction, and the court was soon afterwards removed back to Thebes, where Eyē caused a new tomb to be made for himself (p. 277). On the Door Posts, to the right and left, are Eyē and his wife, kneeling below inscriptions. In the ENTRANCE, to the left, are the king and queen, followed by the princesses and the court, praying to the sun, which directs its arm-shaped rays towards the altar; below are Eyē and Ti, his wife, in prayer. To the right are Eyē, in his official costume, and his wife praying, their prayers being inscribed beside them. — The MAIN CHAMBER was designed to be supported by 24 papyrus-columns with closed bud-capitals, but only 15 have been hewn out, and of these only 4 are finished. The remainder (to the S.) have only been begun in the living rock at the top. On three of the columns appear the deceased and his wife, adoring the names of the sun and of the king and queen. In the centre of the rear-wall is an unfinished door-shaped stele; in the N.E. angle is a flight of steps leading to the not yet begun sarcophagus-chamber; and in the N.W. angle is an unfinished door-shaped stele. The representation on the left portion of the *Entrance Wall*, the only one finished, deserves notice. To the left are the king and queen at a window of the palace throwing down decorations to Eyē and his wife (upper parts

of their bodies wanting). Beside the queen are the three youthful princesses, one of whom strokes her mother's chin. In the courtyard of the palace wait the royal retinue (chariots, scribes, fan-bearers, and soldiers), raising their hands in respectful homage to the royal pair. The curious bent attitudes of the courtiers should be observed. Below are boys frisking for joy. To the right Eyē emerges from the portal of the palace, receiving the congratulations of his retainers, who raise their hands in exultation; servants carry the gifts away. In the top row are the door-keepers sitting and conversing with their yeomen over the sounds of jubilation that reach their ears.

Those who devote two days to Tell el-'Amarna may farther visit the reputed **Tomb of Amenophis IV.**, which is situated about $5\frac{1}{2}$ M. distant, in a mountain-valley stretching towards the E. between the N. and S. groups of tombs. The tomb, unfortunately greatly damaged, is closed by a gate (keeper at Hagg-Kandil). A flight of 20 Steps (Pl. *a*), with a smooth inclined plane in the middle for the transportation of the sarcophagus, leads to the *Entrance* (Pl. *b*), whence a sloping *Corridor* (Pl. *c*)



leads to a second flight of 16 Steps (Pl. *d*), beyond which is an *Antechamber* (Pl. *e*), with a shaft now filled up, and damaged mural reliefs. Beyond this lies the *Tomb Chapel* (Pl. *f*), in which the sarcophagus once stood. All the pillars but one have disappeared. The mural representations were carved in stucco, but all are much damaged with the exception of those on the left entrance-wall (king, queen, and princesses adoring the sun) and the left wall (king, queen, princess, and professional mourners beside a bier?). In the right wall is a small recess (Pl. *g*). — We now retrace our steps towards the entrance. To the left of the steps at *d* lie three rooms (Pl. *h*, *i*, *k*), embellished with reliefs and inscriptions, forming perhaps the grave of the *Princess Meket-aton*. Both the main walls of the *First Room* (Pl. *h*) show almost exactly the same scene: the king and queen, four princesses, and the royal retinue presenting offerings to the sun, which is seen rising over the mountains behind the pylon of the temple (on the left); at the foot of the mountains are various animals. To the left (i.e. on the left part of the entrance-wall and between the doors on the rear-wall) the king's non-Egyptian subjects, negroes, and Asiatics in their distinctive costume, worship the sun. In the lower row on the right part of the entrance-wall we see the deceased princess on the bier, beside which stand the king and queen and professional mourners; in the upper row the royal pair, the nurse with a little princess, and the mourners loudly lament the deceased. The *Second Room* (Pl. *i*) contains no representations.

On the rear-wall of the *Third Room* (Pl. *k*) the mummy of the princess is shown standing under a canopy, while in front of it the royal family and court are mourning. This scene is continued on the right wall. On the left wall we see the mummy lying below the same canopy; at the foot of the bier is the nurse of the deceased, in front is the mourning royal family, while farther to the right is a woman with a young princess on her breast. On the entrance-wall are mirrors, spoons, boxes, and other objects with which the tomb was furnished (much injured). — We return to the steps at *d*. Nearer the entrance a *Corridor* (Pl. *l*) leads to the left to a sloping *Passage* (Pl. *m*) ending in an unfinished *Chamber* (Pl. *n*).

In the hills enclosing the plain of Tell el-'Amarna there are numerous quarries of limestone and alabaster. The most important are the *Alabaster Quarries of Hel-nub*, discovered by Newberry, to which a path running eastwards to the S. of the S. group of tombs leads. These quarries are ascertained from numerous inscriptions to have been worked under the Early Empire and at the beginning of the Middle Empire.

We next reach (193 M.) *El-Hawâta*, on the E. bank, with an entirely destroyed palace of the time of Amenophis IV. In the neighbourhood are several inscriptions, defining the boundaries of his holy district (p. 203).

Near the W. bank lies the village of *Dêrût* (rail. stat., p. 194). The boat now passes between the islands of *Gezîret el-Hawâta*, on the E., and *Gezîret el-Mandâra*, on the W.

The Arabian Mts., rising in precipitous rocky walls, approach the river. Swallows, ducks, and other birds inhabit the caves in the porous rock on the banks, and fly in and out in screaming crowds. The cliffs on the right bank of this part of the Nile are known as *Gebel Abu Fêda*. The stream below them is considered the most dangerous part of the channel between Cairo and Assuân. Violent winds blow round the crags, and numerous sand-banks impede navigation.

Near *ed-Dêr* and *el-Kuṣêr* (on the E. bank) are several rock-tombs, without inscriptions, dating chiefly from the Early Empire, and also some ancient quarries.

On the W. bank, 3 M. from the river, lies *El-Kuṣiyeh*, now an insignificant town with 7200 inhab., the ancient *Cusae*, in which, according to Ælian, Venus Urania and her cow (*i.e.* Hathor, the mistress of heaven) were worshipped. It was known to the ancient Egyptians as *Gôsu* and was capital of the *Lower Sycamore Nome*.

The necropolis of Gôsu lay to the E., near the modern *Mêr*, where numerous graves of the Middle Empire have recently been discovered, the interesting contents of which are now in the museum at Gîzeh. Græco-Roman tombs were also found here, containing mummies with painted plaster heads instead of face-masks.

At *el-Harîb*, on the E. bank, are the ruins of an ancient Egyptian town, at the mouth of a wâdi ascending to the Arabian mountains. The walls, provided in places with window-openings, are high, but fragments of demotic inscriptions show them to be of late date. Small caves in the rocks contain bones from mummies of men and cats.

220 M. **Monfalût** (rail. stat., p. 191) lies on the W. bank close to the river, which must have made great encroachments here since the end of the 18th century. Between Monfalût and Assiût (26 M. by river, only 17 M. by land) the Nile makes many curves.

Ma'abdeh, a small village on the E. bank, lies on a narrow strip of fertile land between the Nile and the S. end of the rocky Gebel Abu Fêda. The hills to the N.E. of Ma'abdeh contain tombs of the Early Empire. To the S. is the *Gebel Kurneh*, with a quarry exhausted in the reign of Sethos II. (inscription).

About 3½ M. to the N.E., on the plateau of the Arabian hills, is the so-called **Crocodile Grotto**, in which a large number of mummies of crocodiles were found, besides human mummies and a celebrated papyrus MS. containing fragments of Homer's *Iliad*. The expedition is not worth the trouble, as practically nothing is to be seen except the charred remains of the mummies of crocodiles. — To the S.E. of Ma'abdeh lies the village of *'Arab el-Aiyat*, with tombs and quarries.

On the E. bank are (227 M.) the three villages of *Beni Moḥammed*. To the N.E. of these, on the N. verge of a large and fertile plain that extends S. to almost opposite Assiût, lies the Coptic village *Dêr el-Gebrai (Gabrawi)*, containing a Greek inscription (discovered by Mr. Harris) in the form of a dedication of the Lusitanian Cohort, which served under Diocletian and Maximian, to Zeus, Hercules, and Nike (Victoria). In the *Gebel Marâg*, a ridge about 1½ hr. distant, are numerous rock-tombs belonging to princes and grandees of the nome of the '*Serpent Mountain*'.

These tombs, mostly dating from the close of the Early Empire, are divided into a N.E. and a S.W. group, the former comprizing 80 tombs (4 with inscriptions and representations), the latter about 40 (12 with representations). The most interesting are two of the S.E. group, situated above the village of Dêr el-Gebrai, belonging to *Thaw* and *Ebê* (11th Dyn.), princes of the nome of the Serpent Mountain and of the nome of Abydos. Like the graves of Beniḥaṣan, these tombs contain interesting representations of handicraftsmen, harvest-scenes, fishing and hunting scenes, etc.

Above Beni Moḥammed the Nile makes several great bends and is divided into two arms by the large island *Gezîret Behîg*. On the E. arm lies (233 M.) **Ebnûb (Abnoub)**, with 5800 inhab. (4800 Copts) and fine palm-groves. The mountains on the E. bank now recede, and the foot-hills of the Libyan chain approach the river, which is here barred by the **Dam of Assiût (Assiout Burrage)** now under construction, an imposing work intended to regulate the irrigation of the provinces of Assiût, Minyeh, and Beniṣuef. It consists of eight sections, the first and last of which have three arches and a sluice, while the others have nine arches each. As at the Barrage below Cairo (p. 111), each arch can be shut by an iron door. The dam is crossed by a carriage-road. — Immediately above the weir, on the W. bank, is the efflux of the *Ibrâhîmîyeh Canal*, the S. prolongation of the Bahr Yûsuf (p. 210).

We land at (247 M.) *el-Ḥamra*, the palm-enclosed harbour of Assiût. An embanked road, shaded by fine trees, leads past the station and handsome private and public buildings to the town in ¼ hr.

Assiût.

The tourist-steamers spend $\frac{1}{2}$ day here. — *Railway Station*, see p. 191.

Hotel. NEW HOTEL, near the station, well spoken of.

Post & Telegraph Office. — *Steamboat Agencies.* — *Hospital*, with physician educated in Europe. — *Public Baths*, well fitted up.

Consular Agents. The American consular agent is *Bestaôros el-Khaiyât* (also German consul), one of the leading inhabitants of the town, residing on the left side of the road from the harbour to the station. There are also French and Austrian consular representatives.

Pottery and other *Oriental Goods* may be obtained in the Bazaar at lower prices than at Cairo. European goods are dearer.

Assiût, or *Siût* (the name of which still preserves the ancient Egyptian *Syowt*), enjoyed considerable importance, even in antiquity, chiefly owing to its favourable situation in the midst of an extensive and fertile plain and at the beginning of a great caravan route leading to the oases in the Libyan desert and thence to the Sudân. The town was the capital of the *Upper Sycamore Nome* and the chief seat of the worship of the god *Wep-wat*, who was represented as a jackal or wolf of the desert. This latter circumstance gave rise to the Greek name *Lycopolis*, or 'wolf town'. The modern Assiût, which extends for about a mile from E. to W., is the largest town (over 42,000 inhab.) in Upper Egypt, the capital of a province, and the residence of the Mudîr. It has, however, lost part of its commercial importance since the great caravans from W. Africa have frequented other routes and places. The fine pottery of Assiût, especially its bottles and pipe-bowls, is justly celebrated and forms an important article in its export trade, which also deals in linen, embroidered leather goods, carved ivory, natron, soda, and corn. Near the harbour are several large palm-gardens, in which also grow pomegranate, fig, and other fruit trees. These gardens are let at high prices and produce rich harvests of fruit. The streets and bazaars are full of busy life, especially on Saturdays, when the people of the neighbourhood flock into the market.

Plotinus, the greatest of the Neo-Platonic philosophers (205-270 A. D.), was born here in the beginning of the 3rd cent., and his system was not uninfluenced by the priestly doctrines of his native town. From the beginning of the 4th cent. onwards Christianity was dominant in the town and neighbourhood. Pious believers took refuge in the caves of the necropolis to live a life of penitence apart from the world. One of these, *John of Lycopolis*, at the end of the 4th cent., bore the reputation of a saint and even of a prophet. Theodosius sent an embassy to him to enquire the outcome of the civil war. The anchorite foretold a complete but bloody victory, and this prophecy was fulfilled in the victory of Theodosius over Eugenius at Aquileia in 394 A. D. — The Egyptian Mission of the American Presbyterians (100 stations, 26 churches, 97 schools) has one of its chief stations at Assiût (director, *Rev. Mr. Alexander*).

The ***Rock Tombs of Ancient Assiût** lie about $\frac{3}{4}$ hr. from the harbour (donkey with good saddle there and back 4 piâs., fee 1 piâs.). Riding through part of the town, we diverge from the main street at the point where it bends to the right and proceed to the left, through the cultivated land and across a handsome bridge, to the

foot of the Libyan hills. The dark openings of the tombs and caves are conspicuous at a distance in the abrupt sides of the mountain. At the foot of the hill, beside the neat slaughter-house, we dismount and follow the good path which leads to the most interesting tombs. The tombs are closed with iron gates; the keeper lives beside the slaughter-house.

We first reach a **Large Rock Tomb**, which belonged to *Hap-zefai*, prince of the nome in the reign of Usertesen I. The Arabs call it *Štabl 'Antar*, or the stable of Antar, a hero of tradition (comp. their name for the Speos Artemidos at Benihasan, p. 197).

Entering the tomb we first find ourselves in a vaulted **PASSAGE**, on the left wall of which is the deceased, with a long and now scarcely legible inscription in front of him. A doorway, with a figure of the deceased holding a staff, on each side, leads hence to the **MAIN CHAMBER**. On the right half of the *Entrance Wall* is a long inscription containing the text of *Ten Contracts* concluded between the deceased and various priesthoods of his native city to secure the proper sacrificial offerings to himself and to his statues in his tomb and in the temple, and to provide for the performance of other ceremonies. The corresponding inscription on the left side of the same wall contains addresses to visitors to the tomb and an account of the merits of the deceased. A door between two recesses in the rear-wall admits us to a second vaulted passage, leading to a **SECOND ROOM** with three recesses. On the rear-wall of the central recess appears the deceased, with three women carrying lotus-flowers before him; on the side-wall he is shown at table, while three rows of priests and servants bring gifts to him or perform sacred ceremonies. The left recess leads to the mummy-shaft.

The ***View** from this tomb is very fine. The fertile land and the Nile enclosed by the limestone hills of Libya and the Arabian mountains in the distance form a quiet but by no means monotonous setting for the beautiful town of Assiût, with its eleven minarets and its environment of palm-gardens. The view is still grander from the higher tombs. Here there is a row of three tombs close to each other, dating from the obscure period before the Middle Empire. The northernmost has been destroyed. The second is the *Kahf el-'Asâkir*, or **Soldiers' Tomb**, so named from the rows of warriors armed with spears and large shields on its S. wall. On the right side of the vestibule appear *Kheti*, the owner of the tomb, and his wife *Tef-yeb*, with a long and partly effaced inscription, referring to the otherwise little-known King Meri-ke-rē. Only a single column is left standing in the Main Chamber, in the rear wall of which is a recess for the statue of the deceased. — A passage has been made from this tomb to that adjoining it on the S., which belonged to *Tef-yeb*, a prince of the nome.

The large **Arab Cemetery**, which stretches across the plain to the N. of the hill of tombs, contains tasteful modern tombs, and with its palms presents a much less gloomy impression than most other bare Egyptian cemeteries.

At the foot of the hill, behind the slaughter-house, is the tomb of another *Hap-zefai*, unfortunately much destroyed. It contains some ceiling-ornaments and tasteful paintings of harvest-scenes, etc., upon stucco. — Beside it is a small tomb without inscriptions. — Finally we may mention

the tomb of the *Nomarch Mesehti*, on the hill above the Soldiers' Tomb; here were found the soldiers now in the Museum at Gizeh (p. 79).

The geological formation of this hill of tombs is very interesting, especially on account of the numerous specimens of *Callianassa nilotica* and other fossils found on its upper part.

About 8 M. to the S.W. of Assiût, on the slope of the Libyan Mts., is the Coptic convent of *Dér Rifeh*, near which are several tombs of the Middle and New Empires. These belong to princes and grandes of the neighbouring town of *Shas-hotep* (Shaib, see below), but beyond some important inscriptions contain nothing of interest. About 2 M. to the N. of *Dér Rifeh* is *Dér Dronkeh*, with quarries and Coptic burial-inscriptions.

19. From Assiût to Girgeh and Belîâneh (Abydos) by the Nile.

Comp. Map, p. 200.

99 M. The tourist-steamers lay up for the night at Solhâ and in ascending the river pass Belîâneh without stopping.

The voyage from Assiût to Akhmîm leads through an extremely fertile and well-cultivated district. Well-tilled fields, broader on the W. than on the E., adjoin both banks of the river, and are shaded by fine palms and Nile acacias, especially near the riverside villages. Here, as in most of Egypt, large quantities of pigeons are kept by the peasants, chiefly for the sake of their droppings, which form the only manure used in the fields, the dung of the cattle being dried and used as fuel. Large pigeon-houses, not unlike pylons, are visible in all the villages, and huge flocks of pigeons are seen wheeling in the air or settling like a dark cloud on the fields. Most of these pigeons are of the common grey species, and attain a considerable size, but many pretty little reddish-grey turtle-doves are also seen. The pigeons really consume more than they produce, so that their encouragement by the fellâhin is rightly regarded as a serious mistake in their husbandry.

El-Wasta lies nearly opposite Assiût. In the *Gebel Rekhâm*, to the E. of the villages of *Natfeh* and *Ghorayeb*, is an alabaster quarry.

5½ M. *Shaghbeh* (*Chaghaba*), on the W. bank. *Shaib* (*Choth*), which lies 3 M. inland near the railway, is perhaps the Egyptian *Shas-hotep*, the Greek *Hypselis*, capital of the Hypselite nome. The chief deity here was the ram-headed Khnum (necropolis, see above).

15 M. *Butig* or *Abutig* (rail. stat., p. 191), an agricultural town on the W. bank with 11,000 inhab. and a small harbour filled with Nile-boats, lies in the ancient Hypselite nome. The present name is probably derived from the Greek name of Ἀποθήκη (*Apotheke*), i.e. Storehouse.

Near the E. bank is *Badari* (7850 inhab.); on the W. bank follow the steamboat and railway stations (21 M.) *Sedfa* and (27½ M.) *Tema*.

Near *Badari*, 2½ M. from the Nile, are several rude rock-tombs without inscriptions. Farther to the S., near *Râhineh*, are four large quarries in the hard limestone rock. Near *Hamamîyeh*, in the steep side of the rocky hill, are three rock-tombs, one above another, containing inscriptions and representations, belonging to the royal officials Afa and Kakes.

31½ M. *Kâu el-Gharb* (W. bank) is opposite *Kâu el-Kebîr*, which lies in the plain on the E. bank and is surrounded by a ring of hills, containing grottoes with sculptures and quarries with demotic inscriptions. Stamped bricks found in the mounds of débris belonged to buildings of the 18th Dynasty. The name *Kâu* recalls the ancient Egyptian name of the town *Tu-Kow* (Coptic *Tkow*); the Greeks named it *Antaeopolis*, in honour of the remarkable deity worshipped here, whom they identified with Antæus (p. cxxv).

According to the myth, Antæus was a Libyan king of immense strength, who was in the habit of wrestling with all visitors to his dominions and of slaying those whom he vanquished, in order to build a temple to his father Poseidon with their skulls. Hercules came to try conclusions with him, and after overthrowing him in a wrestling-match, slew him. — According to Diodorus the final struggle betwixt Horus and Typhon (Set) took place here. In the Roman period Antaeopolis was the capital of the Antaeopolitan nome. The last remains of an imposing temple, dedicated here by Ptolemy Philometor to Antæus and restored by Marcus Aurelius and his colleague Verus (164 A.D.), were swept away by the Nile in 1821. — In a deep grotto-like quarry in the N.E. angle of the hill behind Kâu are two pillars bearing two remarkable paintings of the god Antæus and the goddess Nephthys.

38½ M. *Sâhel*, on the W. bank, with 4500 inhab., is the station for the town of *Tahta* (p. 191), situated 2 M. inland. — On the E. bank, a little higher up, rises the *Gebel Shêkh el-Harîdeh*, with ancient quarries and tombs hewn in the rock, the openings of which are visible from the river.

The next steamboat and railway stations are (46 M.) *el-Marâgha* and (53½ M.) *Shendawîn* (*Chandawîl*), both on the W. bank (p. 191). A large market is held in the latter every Saturday. On the E. bank of the stream, which here encloses several islands, are some grottoes, without inscriptions.

63 M. *Sohâg* (*Hôtel du Nil*, on the river-bank), a considerable town (14,000 inhab.) on the W. bank, is the capital of the province of Girgeh (650 sq. M.; 688,000 inhab.) and contains a very handsome government-building and elegant houses. Rail. station, see p. 191. The *Sohâgîyeh Canal*, which leads hence to Assiût, keeps to the W. and is intended to convey the water of the rising Nile as far as possible towards the Libyan Desert.

An embanked road (with telegraph-posts) leads to the W. from Sohâg, viâ the village of *Mazakneh*, to (3 M.) the early-Christian settlement of the *White Convent*, or *Der el-Abyad*, situated on the edge of the Libyan mountains. The convent, also named *Dêr Anba Shenîda* after its founder, in which husbands, wives, and children live in families (220 souls in all), is enclosed by a lofty wall of white limestone blocks, and looks more like a fortress than a convent. The wall and the entrance-gateway, on the S. side, are adorned with a concave cornice like an Egyptian temple. The handsome church dates at latest from the 5th cent. and is a basilica with nave and aisles. The chancel ends in three vaulted apses. In the court (formerly the nave of the church) are some ancient columns, probably taken from the adjacent ruins of the antique *Atrêpe* (*Athribis*). The rich treasures of the library of the convent have been sold to European collectors. — About 3¾ M. to the N.W. is the *Red Convent*, *Dêr el-Ahmar*, also called *Dêr Abu Bshâi*. The old church of the convent, a basilica with nave and aisles, is a very ancient structure of brick, with elaborate

capitals and a richly articulated apse. — To the N.W. is *Edfa*, the ancient *Aphroditopolis*, capital of the tenth nome of Upper Egypt.

57 $\frac{1}{2}$ M. **Akhmîm**, a steamboat and mail station on the E. bank, also reached from Sohâg by a shorter land-route, is a thriving little town with 28,000 inhab., including 8000 Copts. The weekly market on Wed. is much frequented, and the bazaar is well-stocked. The numerous cotton mills produce the cloth for the blue shirts of the fellâhîn and for the long *shâla* (pl. *shâtât*), or shawls with fringes, which the poorer classes wear on state occasions and for protection against cold. Akhmîm stands on the site of *Khemmis* or *Panopolis*, which was the capital of a separate nome. The Egyptians named it *Epu* and also *Khentê-Min*, after its god, the ithyphallic *Min* (p.cxxvi), whence proceed the Coptic *Shmin* and the Arabic *Akhmîm*.

Herodotus (II, 91) distinguishes the citizens of Khemmis as the only Egyptians who favoured Greek customs and relates that they erected a temple to Perseus, worshipped him with Hellenic rites, and held games in his honour. The citizens claimed Perseus as a native of their town and told the garrulous Halicarnassian that he had visited Khemmis, when on his way to Libya in pursuit of the Gorgon's head, and had recognised them as his kinsmen. A statue of him stood in the temple. From time to time the hero revisited Khemmis, leaving, as a sign of his presence, a sandal, two ells long; the finding of this was considered a portent of good fortune. — Strabo mentions the weavers and stone-cutters of Panopolis. — Khemmis still flourished in the Roman period, and its ancient and famous temple was finally completed in the 12th year of Trajan. After Christianity established itself here the vicinity of Panopolis became crowded with convents. Nestorius, Bishop of Constantinople, who had been banished to the oasis of Hibeh (Khârgêh) on account of his disbelief in the divine motherhood of the Virgin Mary, was attacked there by the plundering Blemmyes, and carried captive into the Thebaid, where he surrendered himself to the prefect of Panopolis, to avoid a charge of wilful flight. He died in Panopolis-Akhmîm. Even after the conquest of Egypt by Islam the temple of the 'great town' of Akhmîm was, as Abulfeda and other Arabs relate, among the most important remains of the days of the Pharaohs. The temple ruins now lie outside the town, to the N. The temple was dedicated to Min (Pan), the town-god. Of one of these temples the only remains are a few stones of the 18th Dynasty and some scanty fragments of a building of the Ptolemaic and Roman period. These are reached by the water when the Nile overflows its banks and are gradually being swept away. The second temple, farther to the N.W., built, according to the above-mentioned inscription, under Trajan, is represented by a few blocks only.

In 1884 an extensive *Necropolis* was discovered among the low hills about 3 M. to the N.E. of Akhmîm. The route thither leads viâ (2 $\frac{1}{4}$ M.) *el-Hawâwîsh*, in a hill beyond which are numerous tombs of the New Empire mingled with some of the Ancient Empire. To the N. and W. is a Christian cemetery, of the 5-15th cent., and in the vicinity is a Coptic convent. The tombs to the N., which are the oldest, date from the Roman, Ptolemaic, and Egyptian periods. Farther up the mountain are tombs of the 6th Dynasty. — To the S. of Akhmîm is a rock-chapel constructed under King Eyê (18th Dyn.).

Continuing our journey up the Nile, we soon see, close to the E. bank, the conspicuous convent-village of *Dêr el-Hadîd*, resembling a fortress. About 100 men, women, and children occupy the convent. The church is lighted by cupolas.

77 M. **El-Menshiyeh** (*el-Menchah*), a steamboat and railway station on the W. bank, is merely a peasants' town, with 11,000 inhab. and

very few houses of a better class. It occupies the site of *Ptolemaïs Hermiū*, a town founded and endowed with great privileges by Ptolemy Soter I. Its Egyptian name was *Psoū*. Strabo described it as 'the largest town in the Thebaid and not inferior in size to Memphis; with a constitution drawn up in the Hellenic manner'.

About 7½ M. to the W. of *Menshiyeh*, beside the village of *Kawâmil*, are large cemeteries of the most remote period.

Beside the village of *El-Ahaiwa*, on the E. bank, are other burial-places of the Ancient and the New Empire. On the hill, close to a *shêkh's* tomb, are the ruins of an Egyptian brick fortress. — On the W. bank is the village of *El-Ahaiwa el-Gharbiyeh*.

The **Gebel Tâkh**, on the Arabian bank, approaches close to the stream, about 3 M. below *Menshiyeh*. Extensive quarries (with Greek, Latin, and Demotic inscriptions) exist here, especially near *Shêkh Mûsa*; these yielded building material for *Ptolemaïs*.

88 M. **Girgeh** (*Guerga*), on the W. bank, is a railway-station (p. 191) and has post and telegraph offices. It was formerly the capital of the province of *Girgeh* (comp. p. 215), and contains over 17,000 inhab., of whom 4800 are Copts. Many of the houses in the town are built of burnt brick and decorated with glazed tiles. The bazaar resembles those of other Nile towns. Outside the town lies a Roman Catholic convent, which is probably the oldest but one in Egypt; the abbot is a member of the Fraternity of the Holy Sepulchre. The town looks very picturesque as seen from the river. The Nile makes a sharp bend here, and the effect is as if the W. bank, on which the town stands, was at right angles to the E. bank. The Arabian mountains rise like walls, and the four tall minarets of the town, on the opposite bank of the Nile, seem to vie with them in height. A picturesque group on the river-brink is formed by an old and dilapidated mosque and a tall minaret beside it.

At *Meshaikh*, on the E. bank, opposite *Girgeh*, scholars will find interesting remains of a temple built by *Rameses II.* and restored by *Merenptah*. *Meshaikh* is a village of the *Aulâd Yahya*, on the site of the ancient *Lepidopolis*. Above the village are some ancient rock-tombs, the chief of which belonged to *Enher-mose*, a high-priest of *This* in the reign of *Merenptah* (19th Dyn.). About 3 M. to the N. is the old Coptic convent of *Dêr el-Melâk*, the large cemetery of which is still used by the Christian inhabitants of *Girgeh*. The Arabian mountains, which approach close to the river beyond the village, contain numerous tombs, four of which, at a considerable elevation, deserve special attention as being the resting-places of grandees of the ancient *This* (see below). Their inscriptions and representations are now scarcely visible. — The village *El-Birbeh*, 3½ M. to the N. of *Girgeh*, perhaps occupies the site of *This* (Egypt. *Tinē*), the capital of the most ancient Egyptian kings (see p. lxxv) and of a nome of the same name.

99 M. **Beliāneh** (*Baliana*), a town of 7200 inhab. on the W. bank, is a railway and mail station and the starting-point for the highly interesting excursion to *Abydos* (p. 218).

20. Abydos.

The ordinary traveller, especially when he has at his disposal only the 8 hrs. allowed by the steamer, will confine himself to the *Temple of Sethos I.* and the sadly dilapidated *Temple of Ramses II.*, with possibly a visit to the old fortress of *Shûnet ez-Zebîb*. The other antiquities are uninteresting. — Fair donkeys, with European saddles, may be obtained at the railway-station of Belîâneh (p. 191; 3-4s.).

Abydos lies about 8½ M. from Belîâneh, a ride of 1½ hr. The track crosses several canals, passes through the hamlet of *el-Hegs*, traverses a fertile district dotted with numerous villages, and finally leads over part of the Libyan Desert. Fine view of the mountain-chain running towards the Nile. The ancient **Abydos**, the sacred city of the Egyptians, lay on the verge of the arable land, and extended from *Arâba* or *Arâbat el-Madfûneh* (i.e. 'buried Arâba') to *el-Kherbeh* (p. 224).

Abydos (Egypt. *Abotu*) was one of the most ancient cities in Egypt and played an important rôle in the religion of the country. For here was the famous grave of Osiris, in which the head of the god was traditionally believed to be buried in a casket. Just as the Shî'ite Mohammedan cherishes no dearer wish than to be buried near the tomb of Hosen of Kerbela (p. 42), so the pious Egyptian, from the days of the Ancient Empire, desired no better fortune than to have his corpse carried to Abydos, there to find its last abode beside the tomb of Osiris. Those who were unable to do this, or who had built tombs elsewhere, often caused their mummies to be brought temporarily to Abydos, to receive the desired consecration and to spend some time at least with Osiris. Many contented themselves with merely erecting a memorial stone in the necropolis, thereby assuring to themselves the favour of Osiris, the lord of the underworld. — The chief god of Abydos was of course Osiris; but his wife Isis, his son Horus, and, under the New Empire, Ptah, Harmachis, and Ammon, with other deities, were also worshipped there. — Strabo gives an interesting account of Abydos: 'Above it (Ptolemais) lies Abydos, the site of the *Memnonium*, a wonderful palace of stone, built in the manner of the Labyrinth, only somewhat less elaborate in its complexity. Below the *Memnonium* is a spring, reached by passages with low vaults consisting of a single stone and distinguished for their extent and mode of construction. This spring is connected with the Nile by a canal, which flows through a grove of Egyptian thorn-acacias, sacred to Apollo. Abydos seems once to have been a large city, second only to Thebes, but now it is a small place, etc.' This spring may perhaps have been a Nilometer. Ammianus Marcellinus speaks of the oracle of the god Bes, which flourished here.

The most important part of ancient Abydos was its extensive *Necropolis*, situated in the desert. Four distinct sections are clearly traceable. In the southernmost, beside *Arâba*, are tombs of the New Empire and the temples of Sethos and Ramses. To the N. of this rises a hill, with graves dating from the close of the Ancient Empire. Still farther to the N., between the shrine of Osiris and the fortress of *Shûnet ez-Zebîb* (p. 224), are the tombs of the Middle Empire, many in the form of small brick-pyramids. Here also are found graves of the 18-20th Dyn. and of the later period. Finally, in the hill of Umm el-Ga'âb, to the W., are the tombs of the kings of the earliest dynasties. — The chief centre of interest is the —

***Temple of Sethos I.**, the *Memnonium* of Strabo. This wonderful structure, built by Sethos I. and completed by Ramses II., was

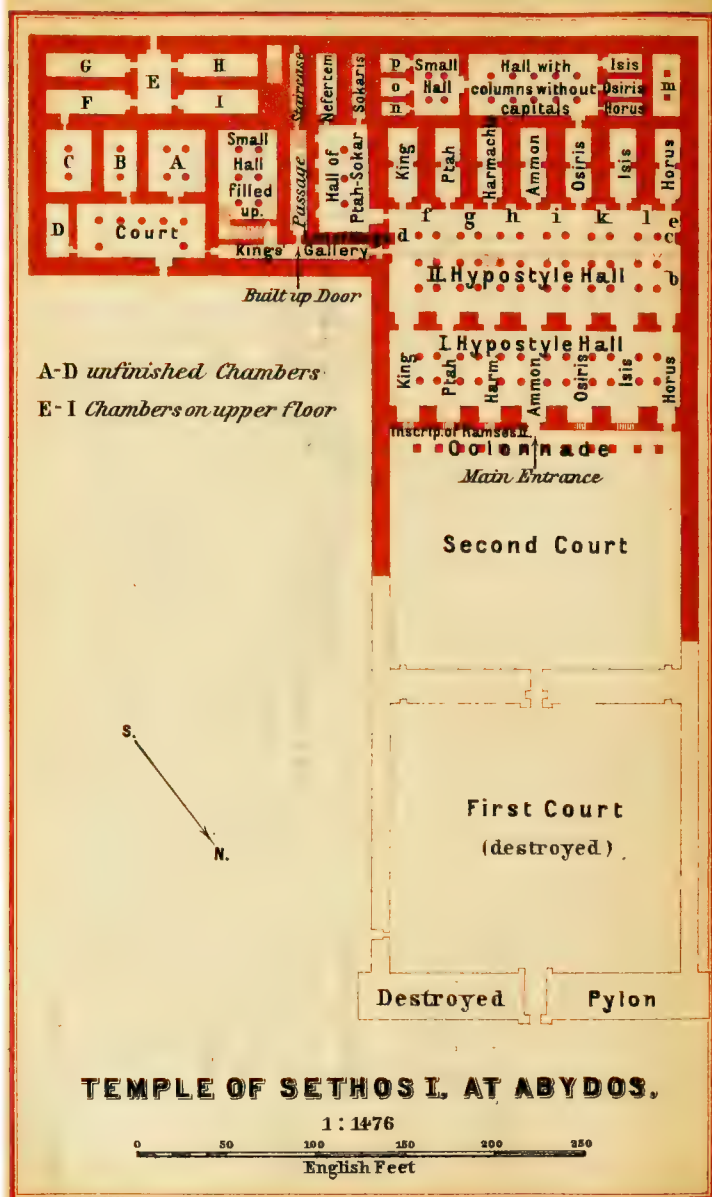
ABYDOS

after Amariette.

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almost completely excavated in 1859 by Mariette, at the expense of the viceroy Saïd. The walls consist of fine-grained limestone, while a harder variety has been selected for the columns, architraves, door-posts, and other burden-bearing portions. The **Reliefs*, dating from the reign of Sethos I., are among the finest productions of Egyptian sculpture of any age.

The ground-plan differs materially from that of other great Egyptian temples. Instead of one sanctuary, it has seven, dedicated to Osiris, Isis, Horus, Ptah, Harmachis, Ammon, and the deified king; and as each of these had a special cult, the entire front portion of the temple is divided into seven parts, each with its separate gateway and portals. The chambers behind the sanctuaries are not arranged behind each other as in other temples, but side by side. Another remarkable peculiarity consists in the *Wing*, containing various halls, chambers, etc., which stands at right angles with the main building (p. 222).

We enter the temple from the N.E. The first pylon is in ruins and the first court is occupied by modern huts. The **Second Court**, which opens to the S. on the temple proper, is in better preservation. The sons and daughters of Ramses II. were represented on the wall on the inner side of the pylon, but the figures and inscriptions have been almost effaced. On the right and left walls appears Ramses II., sacrificing to different gods; on each side are steles of Ramses II. At the back of the court a shallow flight of steps ascends to the original vestibule of the temple proper, which is supported by 12 columns of limestone and originally had seven doors in its rear-wall. On the wall, to the left of the main entrance, is a *Large Inscription* in 95 vertical lines, in which Ramses II. describes in florid language the completion of the temple and his filial piety towards Sethos. In the adjoining relief Ramses is shown presenting an image of the goddess Maat to a triad consisting of Osiris, Isis, and his father Sethos I., who takes the place of Horus. On the wall are other representations of Ramses in presence of the gods. — The seven original doors corresponded to the seven sanctuaries of the temple. Processions in honour of the king seem to have entered by the door to the extreme left; the next served for processions to Ptah, the third for Harmachis, the fourth for Ammon, the fifth for Osiris, the sixth for Isis, and the seventh for Horus. Ramses, however, walled up six of these doors, leaving the central one alone as the main entrance to the temple.

The present entrance is by the door to the right of the ancient main entrance. We first enter the **First Hypostyle Hall**, which is about 54 yds. wide by 12 deep. The roof, part of which has fallen in, is supported by 24 columns, with capitals in the form of papyrus buds. The columns are so arranged that two pairs stand on each side of the five central processional aisles, while the two outermost aisles are each flanked on one side by the walls of the temple. The representations on the shafts of the columns represent the king before the deity to whom the aisle led, sometimes accompanied by other deities. Thus in the Ammon aisle we see Ramses II. before Ammon,

Mut, and Khons; in the Ptah aisle, the king before Ptah, Sekhmet (Hathor), and Nefertem. The sculptures (reliefs 'en creux') are of mediocre workmanship; they date from Ramses II., who here forgot his filial piety so far as to chisel away his father's reliefs to make room for his own. The only interesting MURAL REPRESENTATIONS are those in the lower row on the end-wall to the right. To the right Thout and Horus pour over Ramses II. the holy water in the form of the hieroglyphics for 'purity' and 'life'; to the left, Wep-wat, with a jackal's head, and Horus, with a hawk's head, 'the avenger of his father', hold the hieroglyphic for 'life' before the king's face; close by, to the right, is Hathor of Dendera; farther to the left, Ramses hands to Osiris and his companions, Isis and Horus, a case for papyrus writings in the shape of a column held by a kneeling king, with a hawk's head on the top as a lid.

Seven doors, placed in the axes of the built-up entrance-doors and the sanctuaries, lead from this first hall into the **Second Hypo-style Hall**, which is higher and deeper. The architrave, on which rest the roofing slabs, is supported by 36 columns, arranged on either side of the processional aisles in pairs on the same system as in the preceding hall. The 24 columns in the first two rows of columns have papyrus-bud capitals (p. xxxv). Beyond the second row the floor of the temple is considerably raised, forming a platform upon which stands the third row of columns. The cylindrical shafts of these are entirely destitute of capitals, but bear huge blocks of stone forming an abacus for the support of the architrave. The inscriptions and representations on the walls and columns date from the reign of Sethos I. and are of admirable workmanship, but their subjects are of little general interest. The wonderful **Reliefs* on the right end-wall of the hall (Pl. b) should not be overlooked. Here, to the right, we see Sethos I. standing before Osiris and Horus, with a censer and a nosegay. In the next scene the king with the censer appears before a shrine in the midst of which Osiris is enthroned; in front of the god stand Maat and Ronpet (goddess of the year) and behind are Isis, Amentet (goddess of the West), and Nephthys, with nine small gods of the dead in the background. On Pier c is a representation of the highly adorned sacred post *Tet*, the fetish of Osiris of Busiris, to the right and left of which stands the king, wearing the crown of Lower Egypt (comp. the representation on the pier at the S. end-wall, Pl. d). To the left of Pier c the king presents an image of Maat to Osiris, Isis, and Horus. The king's profile is evidently a faithful likeness and is everywhere portrayed with great artistic skill.

Adjoining this hall, in a direct line with the seven entrance doors, are **Seven Sanctuaries**, of which that in the middle was dedicated to Ammon, the chief deity under the New Empire. To the right are the sanctuaries of Osiris, Isis, and Horus; to the left those of Harmachis, Ptah, and the king. Each contained the sacred

boat of its god. The central chapel was approached by a flight of steps, the others by inclined planes. The roofs of these chapels are not vaulted in the strict architectural signification of that word; they are formed of three or four horizontal courses, each projecting over the one below, and rounded off by the chisel to the form of an arch. The vaults are decorated with stars and the names of Sethos I., while the walls are covered with reliefs, illustrating the ceremonies that took place in the sanctuaries. In the piers separating the doors are rectangular *Niches*, which are also adorned with reliefs.

Those who desire to examine more particularly the sanctuaries and niches, should begin with the KING'S SANCTUARY, to the left. *Left Wall*. Lower row (from left to right): three jackal-headed gods and three hawk-headed gods bear the king into the sanctuary, preceded by a priest, with the lock of youth and a panther-skin, offering incense; the king seated on a throne at a banquet, with his guardian-spirit behind him and the ibis-headed god Thout in front; the gifts offered to the king are recounted in a long list in front of the god. Upper row: the priest in presence of nine gods (in three rows); the king between Thout and Nekhbet, on the right, and Horus and Buto, on the left, who bestow blessings upon him; Thout and the priest sacrificing to the sacred boat of the king, which is adorned with king's heads on stem and stern and stands in a shrine crowned with serpents; the priest before the king. — *Right Wall*. Lower row (from left to right): the king with his guardian-spirit and priest, as on the opposite wall; the king seated beside Nekhbet and Buto on a throne supported by the written symbol for 'union', about which Thout and Horus wind the characteristic plants of Upper and Lower Egypt (a scene symbolizing the union of Egypt under the king); to the right Sefkhet-ebui inscribes the king's name for eternity; the priest before nine gods. Upper row: the priest and Thout before the (defaced) image of the king, while six gods, with the heads of jackals and hawks, bring vases to him; Mont and Atum conduct the ruler to the temple, followed by Isis. — *The Rear Wall* in this and all the other sanctuaries except that of Osiris (see below) was occupied by two blind doors, surmounted by richly adorned round pediments and separated by the representation of a flower on which a serpent lies. — *NICHE f*. To the left Thout holds the symbol of 'life' to the king's face; to the right Thout and the king sit facing each other; on the rear-wall the priest of the dead offers incense before the king. — *SANCTUARY OF PTAH* (partly destroyed). On the side-walls the king is shown worshipping Ptah. — *NICHE g*. Sethos before Ptah (rear), Harmachis (right), and Sekhmet (left). — *SANCTUARY OF HARMACHIS*. The reliefs here represent the king before Harmachis, Atum, the goddess Ews-rs of Heliopolis, and Hathor. — *NICHE h*. The king before Ammon (Rē), Mut (right), and Harmachis (left), to whom he offers an image of Maat. The inscriptions, dating from the Greek period, should be noticed. — *SANCTUARY OF AMMON*. Sethos here sacrifices to the various forms of Ammon and offers incense to the sacred boats of Ammon (adorned with rams' heads), Khons, and Mut, which stand in a shrine. The colouring here is in excellent preservation. — *NICHE i*. The king anoints Ammon (Rē), and offers incense to Khons (right) and Mut (left). — *SANCTUARY OF OSIRIS*. The king in presence of various forms of Osiris, who is frequently accompanied by Isis or other gods; at the top of the right wall he sacrifices to the sacred boat of Osiris, and at the top of the left wall he offers incense to the reliquary of Osiris at Abydos, which stands beneath a canopy with seven standards in front of it; on each side of the entrance is the king before the jackal-headed Wep-wat. — *NICHE k*. The king before Osiris, Isis, and Newt. — *SANCTUARY OF ISIS*. Sethos appears before Isis, who is frequently accompanied by her son, the hawk-headed Horus, and the boat of Isis. — *SANCTUARY OF HORUS*. The king in presence of the hawk-headed Horus and the boat of Horus. — *NICHE l*. The king before Osiris, Horus, and Isis.

A door in the Osiris Chapel leads to a series of chambers dedicated to

the special rites in honour of Osiris. We first enter a *Hall*, the roof of which was supported by ten columns (without capitals). To the right of this lay three small chambers, adorned with fine sculpture and dedicated respectively to Horus, Osiris, and Isis. Behind them lies another room (Pl. *m*; closed). To the left on entering the columned hall is a door leading to a room with four columns, which was adjoined by three smaller apartments (Pl. *n*, *o*, *p*). These are much damaged and still partly buried.

SOUTH WING. — This building consists of a series of rooms, all more or less ruinous, a slaughter-yard, storerooms, etc. The most important, to which a visit should be paid even if all the others be omitted, is the long corridor known as the ***GALLERY OF THE KINGS**, entered from the left side of the second hypostyle hall, between the second and third row of columns. On the right wall is the famous ***LIST OF KINGS**. Sethos I. with the censer, and the crown-prince Ramses (with the side-lock of youth) reciting hymns from a book, are seen revering their royal ancestors, the names of 76 of whom are inscribed in the two upper rows. The list begins with Menes, the first king of Egypt, and extends down to Sethos, the names of unimportant or illegitimate rulers being omitted. Above the list is the inscription: 'The performance of the prayer for the dead — *May Ptah-Sokaris-Osiris, lord of the tomb, who dwells in the temple of Sethos, increase the gifts for the kings of Upper and Lower Egypt* — by King Sethos; 1000 loaves of bread, 1000 barrels of beer, 1000 cattle, 1000 geese, 1000 incense-offerings, etc., by King Sethos for King Menes' etc. (here follows the list). In the lowest row the phrases 'by King Men-mat-rē', 'by the son of Rē Sethos' are repeated over and over again.

This list of kings is of great historical importance, as partly by its aid it has been possible to fix the order of succession of the Egyptian kings. Another similar list is mentioned at p. 255.

On the *left* wall of the corridor we again meet Sethos and the youthful Ramses. The father holds a censer in his left hand, while the son, adorned with the priestly panther-skin, pours a libation on the altar in front of him. The inscription contains in systematic order the names of these objects of worship, with their homes, whom Sethos has honoured with sacrificial gifts. — In the centre of the right wall a door leads into a narrow *Passage*, beyond which is a vaulted stone staircase which probably led to the roof of the temple.

The *Reliefs* in the passage date from Ramses II. On the right wall the king and a prince appear lassoing a bull in presence of the jackal-headed god Wep-wat. On the left wall Ramses and a prince offer geese to Ammon and Mut; farther to the left five gods are netting birds; Ramses paces out the precincts of the temple; Ramses conducts four sacred cows to Khons and King Sethos.

Another door in the Kings' Gallery (now built up) led to a small Chamber, the walls of which were adorned partly with paintings by Sethos I., partly by reliefs 'en creux' by Ramses II. This chamber is now almost entirely buried again.

The other rooms of this S. wing are all more or less in ruins. From the S. end of the kings' gallery, where Coptic prayers have been written up in red, we enter the *Slaughter Court*, surrounded

with seven columns, which was never completed. The sculptures and hieroglyphics were sketched in colour under Sethos, and only a few of them were afterwards finished as reliefs 'en creux'. They represent Sethos sacrificing. The scenes in the lower row depict the slaughter and cutting up of sacrificial animals. The screens were intended to veil the proceedings in the court from the Kings' Gallery.

Adjoining this court are four unfinished rooms (Pl. A, B, C, D). In the three first the designs on the walls are merely sketched in; in D they have been completed in colour. — Rooms E-I lie one story higher and can be entered only from the outside. H and I are filled with rubbish, E-G contain unfinished representations dating from the reign of Merenptah.

Returning now to the second hypostyle hall, we may pay a brief visit to the *Chamber* which adjoins it on the left and was dedicated to Ptah-Sokaris, god of the dead at Memphis. The roof is supported by three simple columns without capitals (p. 220). The fine reliefs show Sethos revering Sokaris, Nefertem, and other gods.

Opening off this chamber are two small vaulted chapels; that to the right dedicated to Sokaris, that to the left to Nefertem. On the left wall of the former is a relief of Horus and Isis by the bier of Osiris, on whose mummy sits a sparrow-hawk (Isis); on the right wall are Isis and Horus by the bier of Sokaris-Osiris, whose left hand is raised to his brow.

A few minutes to the N. of the Temple of Sethos I. lies the **Temple of Ramses II.**, which also was dedicated to Osiris. It is in a very ruinous state, but still presents many features of interest. The scanty traces of a spacious court may be made out in front of the present entrance. Within, the ground-plan of a peristyle court (decorated with Osiris-columns like the Ramesseum, p. 284), two halls, the sanctuaries beyond them, and various other rooms can still be traced; but the average height of the remaining walls is only 5-6 ft. To judge by the extant remains, this temple was a much more sumptuous and more carefully built structure than any of the other buildings of Ramses II. known to us. Not only fine-grained limestone, but also red and black granite (for the doors), sandstone (for the columns), and alabaster (for the innermost shrine) were used in its construction. The still brilliantly coloured mural decorations in the rear-rooms are executed in delicate low relief recalling the admirable sculptures under Sethos I.; the ruder reliefs 'en creux' make their appearance only in the court and the first hall, with the adjoining rooms. The reliefs in the first court represent a grand procession.

On the right (N.) wall peasants are shown bringing oxen, antelopes, geese, and other animals to four priests, of whom the first records the gifts, while the second offers incense; farther to the right, the animals are being slaughtered. On the left (E. & S.) walls are similar scenes. To the left as we enter are persons with sacrificial gifts, who are met by a procession of priests, soldiers, the royal war-chariot, captive negroes and Asiatics, etc. The colouring of the figures is surprisingly well preserved. In the rooms behind are much damaged religious representations.

On the outside of the temple, N. side, is an inscription relating to the war waged by Ramses II. against the Hittites; unfortunately only the lower parts of lines are preserved. Adjacent are representations of events in the war, similar to those of the Ramesseum at Thebes (pp. 284, 285).

The exterior of the S. wall is covered with a long inscription, recounting the building of the temple and its endowments.

Near the village of *El-Kherbeh*, about $\frac{1}{4}$ M. to the N. of the Temple of Ramses II., are the ruins of the ancient city and of a *Shrine of Osiris*, dating back to the 12th Dynasty. — To the S. of the latter are scanty traces of a second temple.

Farther to the W. lies a small fort, surrounded by two walls (the outer wall the lower), named *Shunet ex-Zebîb*, which probably served as a place of defence against the incursions of the Beduins from the W.

A *Coptic Convent* (more like a village) to the N.E. of this point, dating from the year 1306 of the Coptic era, scarcely repays a visit.

The rubbish-mounds at the foot of the hills, 1 M. to the S.W. of the temple of Ramses II., called by the Arabs *Umm el-Ga'ab* ('mother of pots'), contain tombs of kings of the 1st and 2nd Egyptian dynasties, including those of *Usaphais* and *Miebis* (1st Dyn.). They were explored by Amélineau and Flinders Petrie, but there is now practically nothing to be seen.

Near the village of *Ghabat*, to the S. of Abydos, is an ancient quarry.

21. From Belîâneh to Kēneh (*Dendera*) by the Nile.

Comp. Map, p. 200.

65 M. STEAMBOAT upstream in 9 hrs., downstream 6 hrs.

Above Belîâneh the course of the Nile lies almost due E. and W. The *Dûm Palm* (*Hyp̄h̄ana thebaica*) becomes more and more common and increases in size and beauty as we travel southwards (comp. p. lix). About 4 M. from the S. bank lies *Samhûd*, on ancient rubbish-mounds. The Arabian Mts. approach close to the river.

28 M. **Nag' Hamâdi**, on the W. bank, a town of 4400 inhab., is a railway-station (p. 191). A large railway-bridge crosses the river here (see p. 191).

31 M. **Hôu** (W. bank), at one of the sharpest bends in the stream, is a large but miserable-looking village. It was the home of Shêkh Selîm, who died about 30 years ago, at a very advanced age, after sitting stark naked for 53 years on the bank of the Nile at the spot now marked by his tomb. He was regarded by pious Moslems with great honour and was deemed to possess great powers in helping navigation. In the neighbourhood are the scanty ruins of the ancient *Diospolis Parva*.

34 M. **Kaṣr eṣ-Ṣayâd** (E. bank), a steamboat-station, is probably the ancient *Khenoboskion*. Close to the bank is a steam-engine for raising water.

About $4\frac{1}{2}$ M. to the E., near the village of *Isba*, among the Arabian hills, are the *Tombs of Princes of the Seventh Nome of Upper Egypt* under the 6th Dynasty. Donkeys may be obtained through the Shêkh el-beled.

The large tomb situated farthest to the left is that of the nomarch *Zauti*. The ceiling was left rough-hewn. Some of the small inscriptions cut in the living rock near the entrance are in Coptic. The representations on the inside of the entrance-wall have been almost wholly destroyed, but some ships may be distinguished to the right of the door. On the right wall are figures bearing funeral gifts and a large sacrificial table, with a list of the gifts. In the rear-wall are two niches. That to the

329 30.

26a 330





right contains an image of the deceased; from that to the left a mummy-shaft descends obliquely; adjacent is a Coptic inscription. In the deeply recessed rear-wall of the left side are four smaller niches, probably intended for the coffins. This tomb also contains inscriptions of the Middle Empire, recording its restoration by a descendant of Zauti. — The next tomb, farther to the right, is of even greater interest than the one just described. It belonged to a prince named *Etu*. The tomb is in the form of a rectangle, with the mummy-shaft opening in the back-wall. The representation of *Etu*, to the left of the entrance, is very lifelike and derives peculiar interest from the fact that the grandees of the early period are seldom represented, as here, in full military activity. Our hero lifts the arm vigorously to strike his foe. The mode of wearing the hair and headdress, seen both in this figure and that of *Etu's* wife, is unusual. *Etu* was a rich man, possessing, according to the inscriptions, 2350 oxen. On the left side of the rear-wall are several scenes from the private life of the deceased. Cattle are being slaughtered, cooks are busy at their work, etc. Above the door leading to the mummy-shaft we see an unusually large table, adjoining which is a long but much damaged inscription.

The smaller tombs in the vicinity are less interesting. Several Coptic inscriptions testify that anchorites found retreats in these tombs during the Christian period.

Farther on we pass a fine mountain-mass, which looks especially imposing by afternoon-light, and see several thriving villages, often situated close to the river. 43½ M. *Fâu* (E. bank), with 5000 inhab., is the Coptic *Phbow*, where, at a large convent founded by Pachomius, the monks of all the convents in Egypt used to assemble twice a year. A little farther to the S., on the E. bank, lay *Tabennesi*, where Pachomius founded the first convent about the middle of the 4th century.

46½ M. *Deshneh* (*Dechna*), with 11,000 inhab., a railway and steamboat station, is situated on the ruins of an ancient town.

65 M. *Keneh* (rail. and steamer station), the ancient *Kainepolis*, a town with 27,500 inhab., lies on the E. bank of a canal, about 1 M. from the E. bank of the Nile. It is the capital of the fifth Mudiriyeh of Upper Egypt, with an area of 597 sq. M. and a population of 711,457. The town has post and telegraph offices, a U.S. commercial agent (*Abd el-Ammari*), and several hotels (*Railway Hotel*; *Hôtel des Etrangers*; *Hôtel d'Alexandrie*). *Keneh* has a special reputation for its *Kulal* (pl. of *Kulle*), or cool porous water-bottles, and for other clay vessels. Hundreds of thousands of these vessels are annually exported from *Keneh* to Cairo and Alexandria in boats of a primitive but not unpractical description, constructed for the purpose. At the time of the pilgrimage to Mecca *Keneh* presents a very lively scene, as it is then frequented by large numbers of the participators in that great religious picnic. The spiritual and material wants of the pious *Hegâg* are catered for by six spacious mosques, numerous coffee-houses, and a large number of places of amusement, among the attractions of which Egyptian dancing-girls are prominent.

The tourist-steamers moor at the W. bank, for the visit to Dendera.

22. Dendera.

A hasty visit to the temple at Dendera may be accomplished in 3 hrs. Well-equipped donkeys stand in readiness on the bank opposite Keneh (there and back 4 pias., fee 1 pias.). The visitor should not fail to be provided with candles or (better still) a magnesium lamp for exploring the crypts and other parts of the temple.

The distance from the landing-place to the temple (about $2\frac{1}{2}$ M.) is easily accomplished on donkey-back in $\frac{1}{2}$ hr. The route follows the Nile to the N. through palm-trees, then proceeds to the W. through well-tilled fields to the conspicuous mound of rubbish, marking the site of the ruins.

Dendera, the *Tentyra* of the Greeks, is one of the most ancient and most famous cities of Egypt, and was the capital of the sixth nome of Upper Egypt. Its ancient name was *Enet*, or in its fuller form, *Enet-te-ntorē*, '*Enet of the Goddess*' (*i.e.* of Hathor), of which the Greek and modern Arabic names are corruptions. Enet was the chief seat of the worship of Hathor (the Egyptian Aphrodite), goddess of love and joy. Along with her husband, the hawk-headed Horus of Edfu, and her son, the youthful Ehi or Har-sem-tewē ('Horus, uniter of both lands'; Gr. Harsomtus), she was worshipped in the magnificent temple, which remains here to this day. Her chief festival synchronized with the great Feast of the New Year.

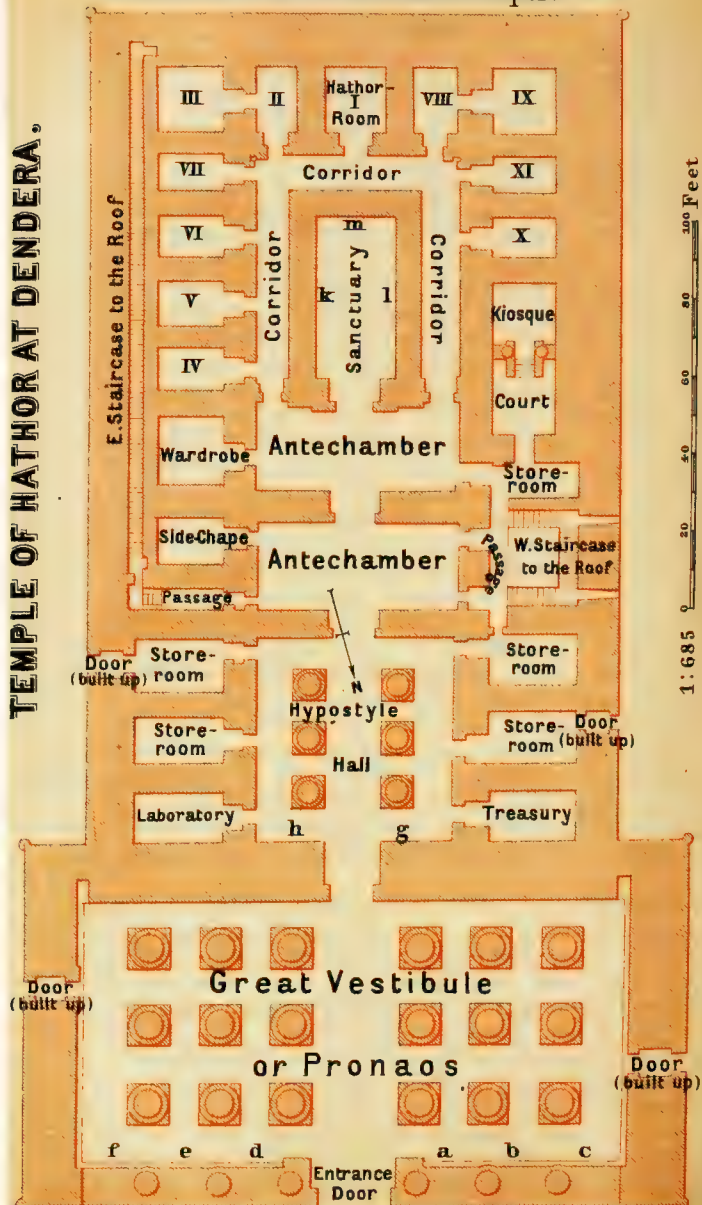
The gate, to which our road leads and where the cards of admission (see p. 184) are shown, forms the N. termination of the wall of Nile bricks enclosing the temple. The total enclosure is 317 yds. long and 306 yds. wide, and besides the large *Temple of Hathor* contains a small *Sanctuary of Isis* and a so-called *Birth House* (p. 234). The *N. Gate* was built under the Emp. Domitian, who is here named Germanicus. On the side next the temple appear the names of Nerva and Trajanus, also with the epithet of Germanicus (Trajan is here also called Dacicus). There is another similar gate on the E. side; while beyond the temple-precincts, also to the E., is a third gate, dating from the Roman imperial epoch.

From the N. gate a passage between modern brick walls leads to the —

****Temple of Hathor**, which, though now deeply sunk in the accumulated rubbish of centuries, is in better preservation than any other large ancient Egyptian temple except those of Edfu and Philæ. It was built in the first century B.C. during the reigns of the later Ptolemies and of Augustus; but it occupies the site of an older edifice, going back traditionally to the earliest period of Egyptian history, and added to or altered not only by the kings of the 12th Dyn., but also by the great monarchs of the New Empire, such as Thutmosis III., Ramses II., and Ramses III. The decoration of the temple-walls with reliefs took place at a still more recent date. In accordance with the plan of other temples (comp. Pl. of Edfu, p. 314), a colonnade and two large pylons should stand in

TEMPLE OF HATHOR AT DENDERA.

I-XI Storerooms and Side-Chapels



front of this great hall; but perhaps the means to add these were not forthcoming.

If we compare the temple of Dendera with a similar structure of the earlier period, such as the temple of Abydos or the great national sanctuary of Karnak, we find it not less beautiful in its own way, though of course far from competing with these gigantic structures in magnificence or extent. Its chief characteristics are a fine symmetry of proportions and dignified adaptation to its purposes. Neither the figures nor the inscriptions sculptured on the walls compare in masterly execution with those in the tombs of the ancient kingdom or with those in temples dating from the reigns of Thutmosis III. and Sethos I.; but we cannot refuse our admiration even to these products of later Egyptian art.

The rubbish round the temple reaches to the balustrades between the columns in front and nearly to the roof on the E. side; hence the floor of the temple appears sunken and is reached by a flight of steps.

We first enter the **Great Vestibule**, or *Pronaos*, which has 24 sistrum-columns with heads of Hathor (p. cxxxvii). At the top of the façade is a huge concave cornice, in the middle of which is the winged sun-disk.

On the upper edge of the cornice is the following Greek inscription of three lines: Ὑπὲρ Αὐτοκράτορος Τιβερίου Καίσαρος Νέου Σεβαστοῦ θεοῦ Σεβαστοῦ υἱοῦ ἐπὶ Αἰλῶν Αὐδῶντιου Φλάκκου ἡγεμόνος καὶ Αἰλῶν Φαυλοῦτου Κρίσπου ἐπιστρατήγου Σαραπίωνος Τρυχάμβου στρατηγούντος οἱ ἀπὸ τῆς μητροπόλεως καὶ τοῦ νομοῦ τὸ πρόναον Ἀφροδίτῃ θεᾷ μεγίστῃ καὶ τοῖς συννοῦσι θεοῖς. L [. . . Τιβερίου Καίσαρος . . .]. — *For [behalf of] the Emperor Tiberius, the young Augustus, son of the divine Augustus, under the prefect Aulus Avillius Flaccus, the governor Aulus Fulvius Crispus, and the district governor Sarapion, son of Trychambos, the inhabitants of the capital and of the nome dedicated the Pronaos to the great goddess Aphrodite and her fellow gods, in the . . . year of the Emp. Tiberius . . .*

The exterior front of the hall is enclosed by six balustrades between the columns in the first row. Between the central pair of columns is a door, half the height of the columns. The interior walls of the pronaos are decorated with four rows of representations. These depict the ruler (in succession the Roman emperors Augustus, Tiberius, Caligula, Claudius, and Nero) advancing with votive offerings for Hathor and the other gods worshipped in the temple. The reliefs (chiselled out) on the balustrades between the columns (Pl. *a-f*) refer to the ceremonial entrance of the ruler into the sanctuary.

RELIEFS ON THE BALUSTRADES. To the right of the Entrance (Pl. *a, b, c*). In *a* we see the king, wearing the crown of Lower Egypt, quitting the palace, followed by his guardian-spirit and preceded by a priest offering incense. In *b* the hawk-headed Horus and the ibis-headed Thout sprinkle the king with the symbols of life; in *c* the goddesses of the south and of the north bestow blessings upon the king. To the left (on the W. wall) is a relief: the king is conducted before Hathor by the gods Mont o! Thebes and Atum of Heliopolis. — The representations on Pl. *e, d, f*, to the left of the entrance, are similar, except that in *d* the king wears the crown of Upper Egypt.

The sculptured **ORNAMENTATIONS ON THE CEILING** are also interesting. They are divided by the columns into seven bands, running from end

to end of the Pronaos, and refer to astronomical subjects. *1st Band* (to the extreme left; Pl. *f*). Nut, goddess of the sky; beneath her are pictures of the Zodiac and boats with personifications of the stars. The sun shines upon the temple of Dendera, here typified by a head of Hathor. *2nd Band*. Deities of the stars and the Hours of the day and night. *3rd Band*. Phases of the Moon and the course of the Sun during the 12 hours of the day. *4th Band* (in the centre). Flying vultures and sun-disks. *Bands 5-7* repeat the scenes in Bands 3-1.

The rear-wall of this great vestibule forms the façade of the temple proper; it is surmounted by a hollow cornice and a round moulding. In the centre is a door leading to the —

Hypostyle Hall, the roof of which is supported by six columns, with elaborate foliage-capitals on which heads of Hathor also appear. The base and lowest two drums of each column are of granite, the remainder of sandstone. Eight square apertures in the ceiling admit the light. Four rows of reliefs on the walls exhibit the king sacrificing to the gods of Dendera or celebrating sacred rites. In this and all the following rooms of the temple, with the exception of the second storeroom to the left of this hall and the Crypts (p. 229), the cartouches of the king are left empty, probably because the priests were in doubt as to which ruler should be selected for honour in the unsettled times during which the temple was built.

Some of the *Reliefs* in the lower row, representing the ceremonies performed by the king at the foundation of a temple, deserve notice. *To the right of the Entrance* (Pl. *g*): the king, wearing the crown of Lower Egypt, quits his palace, preceded by a priest offering incense; to the left the king cleaves the earth with a hoe on the site of the temple — turns the first sod, as we should express it —; in front of him is the goddess Hathor. — *To the left of the Entrance* (Pl. *h*): the king, with the crown of Upper Egypt, quits his palace (as above); to the right he presents Hathor with bricks, representing the building-material for the new temple.

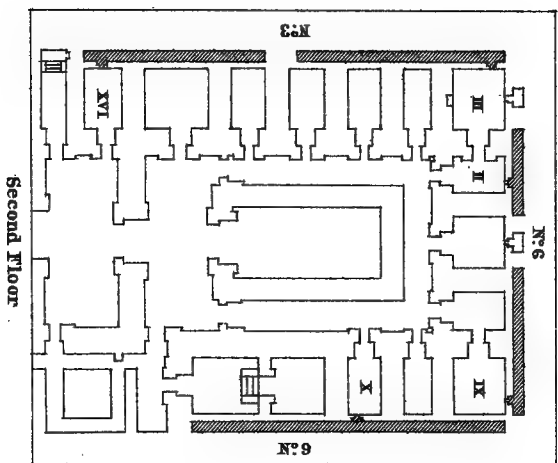
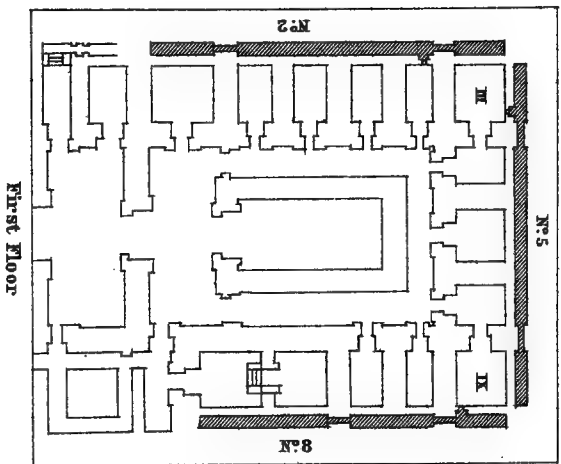
On each side of this hall are three *Chambers*, used as laboratory, treasury, and storerooms for the sacrificial incense, etc. The inscriptions and representations show the Pharaoh in presence of Hathor, the lion-headed Horus of Dendera, and other gods.

We next enter the **FIRST ANTECHAMBER**, which is lighted by apertures in the roof and walls, and is decorated with four rows of mural reliefs. The latter represent the king worshipping, etc. in presence of Hathor and the other deities of Dendera. To the right and left are passages, leading to the staircases which ascend to the roof of the temple (p. 230). On the left also is a small chamber probably used for some religious rite.

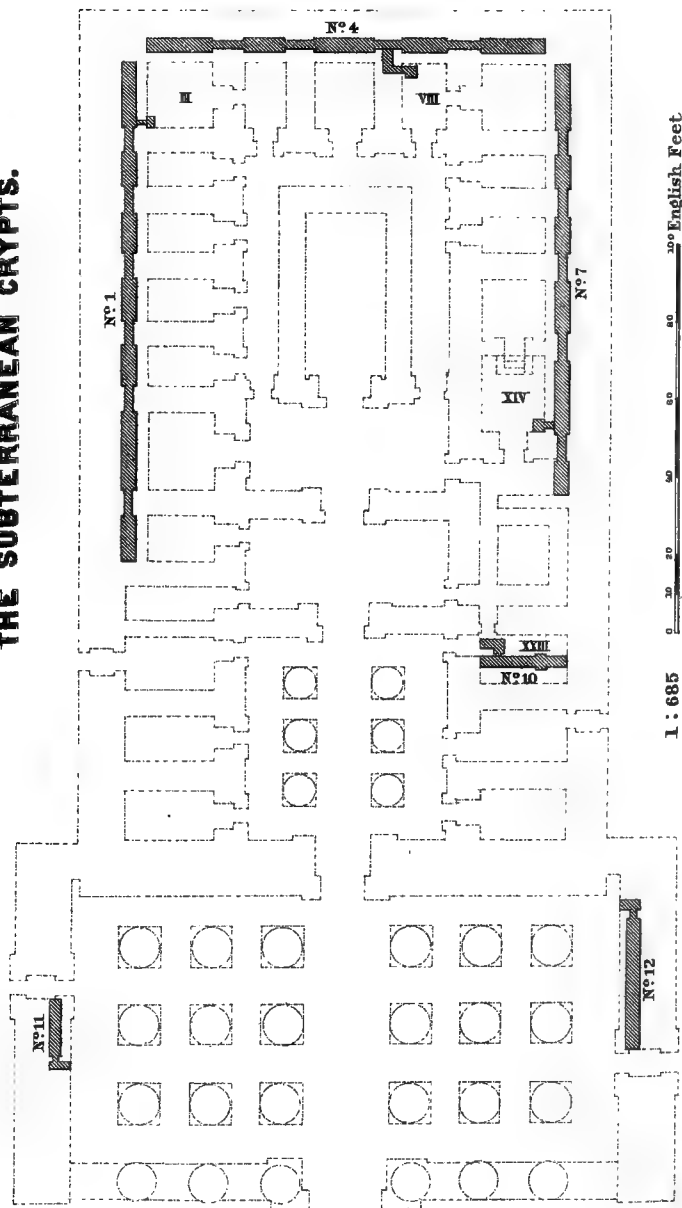
The **SECOND ANTECHAMBER**, which we next enter, is lighted by means of apertures in the side-walls, and has four rows of representations on the walls. A door to the left opens into a room used as a *Wardrobe*, in which perfumes were preserved as well as the sacred wreaths and garments with which the images of the gods were embellished at festivals.

The corresponding door on the right side of the hall leads to three connected Rooms, which to a certain extent form a special

THE CRYPTS OF THE TEMPLE AT DENDERA.



THE SUBTERRANEAN CRYPTS.



1:685 0 20 40 60 80 100 English Feet

enclosed sanctuary, within the large temple. We see here first a small storeroom, connected by a Corridor (Pl. i) with the W. staircase (p. 230). Thence we enter an open Court, beyond which is a charming Kiosk, supported by two Hathor-columns and approached by seven steps. Here the preliminary celebration for the chief function at Dendera, the great new year's festival, was conducted with great splendour by the priests of Hathor. The walls of the kiosk are embellished with three rows of representations, showing the king and various deities in presence of the gods of Dendera. Just above the floor is a procession of local deities (l., those of Lower Egypt, r., those of Upper Egypt) bearing gifts. On the ceiling the sky goddess Neft is depicted with the sun rising from her lap and shining upon a head of Hathor that typifies the temple of Dendera.

We now return to the second antechamber in order to visit thence the innermost part of the temple, 'the hidden secret chambers', as they are called in the inscriptions.

The central door leads to the profoundly dark *Sanctuary*, in which the sacred boats with the images of the gods formerly stood. The king alone, or his sacerdotal representative, might enter this sacred precinct and in solitude commune with the deity. Only once a year was this permitted even to him, at the great festival of the New Year. The reliefs on the walls depict the rites which the king had to perform on entering the sanctuary, and the sacrifices which he had to offer.

There are three rows of RELIEFS, but only the lowest can be distinctly seen even with the aid of a candle or a magnesium lamp. The reliefs are so arranged that each scene on the *Left Wall* (Pl. k), beginning at the entrance, is followed in historical sequence by the corresponding scene on the *Right Wall* (Pl. l). 1 (left) The king ascends the steps to the shrine of the gods; 2 (right) removes the band fastening the door; 3 (l.) breaks the seals on the door; 4 (r.) opens the door; 5 (l.) gazes upon the goddess; 6 (r.) prays to her with his arms hanging down; 7 (l.) offers incense before the sacred boats of Hathor and Horus of Edfu; and 8 (r.) before the boats of Hathor and Har-sem-tewē. — *Rear Wall* (Pl. m). To the left, the king, before whom is the youthful son of Hathor with sistrum and rattle, presents an image of the goddess Maat to Hathor and Horus; to the left, the same ceremony before Hathor and Har-sem-tewē.

The Sanctuary is surrounded by a *Corridor*, lighted by apertures in the side-walls and in the ceiling, and entered from the second antechamber by means of two side-doors. Opening off this corridor are 11 *Small Chambers* (Pl. i-xi), which were used as storerooms and for various rites. Room I, which is embellished with reliefs like those in the Sanctuary, contained a shrine with an image of Hathor.

Before ascending to the roof of the temple, we should visit the subterranean chambers, or **Crypts**, which claim attention not only for their remarkable construction but also for the fresh tints of their paintings. The temple contains no fewer than 12 *Crypts* (or 14 if we reckon separately the parts of those that are divided), constructed in the thickness of the temple-walls in different stories,

and entered by narrow flights of steps or by openings concealed by movable stone slabs. Their elaborate mural reliefs date from the reign of Ptolemy XIII. Neos Dionysos, and are therefore the oldest as well as the best executed decorations in the temple. The arrangement and entrances of the crypts are shown in the small Plans II, III, and IV. Magnesium wire or a lamp will be found useful in examining the painted walls.

In *Crypt No. 4*, which we enter through a square opening in the pavement, are several narrow chambers, on the walls of which are depicted the sacrificial vessels, ornaments, and images of the gods that were preserved here. The colouring of the admirably executed reliefs is remarkably fresh. On the right wall of the second room to the right is an interesting relief of King Papi (6th Dyn.) kneeling and offering a golden statuette of the god Ehi to four images of Hathor. On the walls of *Crypt No. 7* (entered through an opening in the pavement of the small sacrificial court), Ptolemy XIII. appears presenting gifts (chiefly ornaments) to various gods. — *Crypts Nos. 1 & 2*, arranged above each other in two stories, are also interesting; they are most conveniently accessible from Room VII.

We now return to the first antechamber, and ascend one of the **Staircases** (p. 228), which lead hence to the roof of the temple.

The **EAST STAIRCASE**, which ascends straight to the roof with easy steps, is dark, being lighted only by a single opening in the wall. The **WEST STAIRCASE** is a kind of spiral staircase, with ten rectangular bends to the right, lighted by several windows, with tasteful symbolical representations of the sun shining through them. The walls of both staircases are embellished with reliefs of the ceremonial procession of the priests with the images of Hathor and her fellow-gods at the great New Year's Festival. The left wall presents us with a view of the procession ascending from the lower rooms of the temple, the right wall shows it descending. The priests are headed by the king; some of them wear masks representing the lesser deities. After completing the circuit of the lower rooms, the procession ascended to the roof of the temple, in order that 'the goddess Hathor might be united with the beams of her father Rē (the sun-god). — The W. staircase passes a small room (situated above the storeroom adjoining the second antechamber), with three windows looking into the court. Higher up is a small court with two rooms opening off it, corresponding to the chambers for the cult of Osiris on the E. side of the terrace (see below).

We now reach the **Temple Roof**, which has various levels, the highest being above the great vestibule or pronaos (p. 229). At the S.W. angle of the lower terrace, which we reach first, stands a small open *Pavilion*, supported by 12 Hathor-columns. Adjoining the terrace on the N. are three rooms, situated above the chambers to the left of the smaller hypostyle hall. These were used in the worship of the slain and risen Osiris, as curious representations and numerous inscriptions indicate. The second room, separated from the first by pillars, formerly contained the famous *Zodiac of Dendera* (now in the Bibliothèque Nationale at Paris), the only circular representation of the heavens found in Egypt. The remaining portion of the ceiling still shows two figures of the goddess of heaven. — A flight of steps ascends from the N.W. of the terrace to the roof of the first antechamber and thence to the still higher roof of the hypostyle hall. Thence a modern iron staircase leads to

the roof of the pronaos, which commands a beautiful view of the valley of the Nile and the hills of the desert.

Finally a walk round the outside of the temple will be found interesting. The exterior walls, which are covered with inscriptions and representations, are still partly concealed by rubbish. The reliefs on the E. and W. walls date from the reign of Nero and other Roman emperors. The large scenes on the S. rear-wall show Ptolemy XVI. Cæsar, son of Julius Cæsar, and his mother, Cleopatra, in presence of the gods of Dendera. The faces are purely conventional, and in no sense portraits. The projecting lions' heads on the sides of the building were probably intended to carry off the rain-water.

To the right (N.E.) of the entrance to the temple of Hathor lies the so-called **Birth House**, a small temple half buried in débris. Similar 'Birth Houses' were erected beside all large temples of the Ptolemaic period. They were dedicated to the worship of the sons of the two deities revered in the main temple, in the present case to Har-sem-tewē (p. 226). This 'Birth House' was built by Augustus and some of its reliefs were added by Trajan and Hadrian. On the N. and S. sides is a colonnade with lotus-columns, the abaci of which are adorned with figures of Bes (p. cxxvi).

INTERIOR. We first enter a vestibule, from which open, on the right a chamber with a flight of steps and a door to the colonnade, and on the left two other apartments. A door in the middle admits to a wide space, out of which open three other doors. Those at the sides lead to corridors, while that in the centre opens into the birth-chamber proper, the mural reliefs in which represent the birth and nursing of the divine infant.

Buried in rubbish immediately to the S. of the Birth House is a large *Coptic Church*.

Behind the temple of Hathor (to the S.W.) is a TEMPLE OF ISIS, consisting of a vestibule and three chambers. The unattractive and uninteresting building, which is partly covered with rubbish, owes its origin to the Emperor Augustus.

23. From Keneh to Luxor (Thebes) by the Nile.

39 M. STEAMBOAT in 5 hrs.

Keneh, see p. 225. The steamer passes three islands. On the W. bank lies the village of *Bullâs*, with clay-deposits from which most of the 'Keneh pottery' is made (p. 225). Balâlis (pl. of Ballâs, named after the village), Kûlal (pl. of Kulle), and other kinds of jars, some of considerable size, lie on the banks awaiting shipment. This village is situated in the district known to the Greeks as *Typhonia* ('dedicated to Typhon', i.e. Set).

12½ M. *Barûd* (E. bank). — To the E., 1½ M. inland, is **Kufṭ** (*Kift*; railway-station, p. 192), the ancient *Koptos* (Egypt. *Kebtôyew*). Though now of no importance (pop. 9600), this place was in remote antiquity a flourishing commercial town, and down to the Græco-

Roman period was one of the chief emporia for the wares of Arabia and India. The town stood under the protection of the ithyphallic harvest-god Min (Pan), who was also the patron of travellers in the desert. During the great rebellion in Upper Egypt under Diocletian (292 A.D.) Koptos was besieged and destroyed, but quickly recovered from the blow. Down to the time of the Khalifs it remained a populous and thriving trading-town. To the S.E. of the modern town lay the ancient city, with a temple of Min, the ruins of which were excavated in 1894 by Flinders Petrie.

At Koptos the great caravan-routes through the Arabian Desert to the seaports on the Red Sea quitted the Nile valley. The chief goals of the caravans were the Sinaitic peninsula and the land of *Punt* (*Pwenet*), situated about the modern Somali Coast, which yielded incense, ivory, ebony, panther-skins, etc., and was regarded by the Egyptians as a land of fabulous wonders, like India. Other caravans made for the *Wādī Hammāml* in the desert, which produced a hard stone much prized by the Egyptians, who used it largely for sculptures (comp. p. 346). At a later period the caravan-trade was diverted to the routes viâ KŪs and finally to those viâ Kēneh.

19½ M. (E. bank) KŪs (railway-station, p. 192), a town of 14,200 inhab., occupies the site of the ancient *Apollonopolis Parva*, where the god Harōēris was worshipped. According to Abulfeda (d. 1331) this town, now entirely vanished, was second in size only to Fostat̄ (Cairo), and was the chief centre of the Arabian trade.

A few stones with fragmentary inscriptions have been built into the houses of the town; and the mosque contains a basin formed of a single stone, with the name of Ptolemy Philadelphus upon it. A pylon, which stood here 30 years ago, has now disappeared.

On the W bank, opposite KŪs, lies *Tūkh* (*et-Tūk*), inland from which, on the edge of the desert, are the ruins of *Ombos* (excavated by Flinders Petrie in 1895), not to be confounded with the town of that name to the S. of Gebel Silsileh (p. 323). Set was the guardian deity of this town. In the neighbourhood are extensive cemeteries dating from the period of the first Egyptian dynasties. — Near *Shenhur* (E. bank), 3 M. to the S. of KŪs, Prisse d'Avennes discovered the ruins of a small temple of Isis. To the E. passes the canal of *Shenhur*, which begins above Thebes and extends N. to Kēneh.

22½ M. (W. bank) *Nakādeh*, a town of 6800 inhab. (4500 Copts), with post and telegraph offices, a Coptic and a Roman Catholic church, presents a picturesque appearance from the river. The traveller who lands here near sunset on a Sunday or festival will be pleasantly surprised to hear the sound of church-bells.

To the N. of *Nakādeh* the *Tomb of Menes*, the first Egyptian King (p. lxxv), was discovered by De Morgan in 1897; it is a large maṣṭaba of brick, now much damaged.

On the edge of the desert, between *Nakādeh* and *Kamūleh* (see p. 233), lie four ancient COPTIC CONVENTS, said to date from the time of the Empress Helena. *Dēr el-Melāk*, the largest, is built of crude bricks and contains four connected churches, of which the largest is dedicated to St. Michael. The convent, which has 28 domes, is now unoccupied, and is used for divine service only on certain festivals by the clergy of *Nakādeh*. — The other convents are those of *Es-Salīb* (near *Denfik*), *Mari Girgis*, and *Mari Bokli* (St. Victor). The last, with frescoes in its domes, is the oldest.

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| 4 France | A4 |
| 5 Italie | B2 |

Ecoles:

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| 5 Américaine | B2 |
| 6 Catholique | AB4 |
| 7 Italienne laïque | B2 |

Mosquées:

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| 8 Cheik About Abbas | A3 |
| 9 " el-Alabi | B4 |
| 10 " el-Cheik el Taib | B3 |
| 11 " el-Graib | A4 |
| 12 " el-Gabri | B4 |
| 13 " el-Onachi | A4 |
| 14 " el-Saponni | AB3 |
| 15 " Mogaschguieh | BC2 |

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Below Nakâdeh the Nile makes a bend, beginning at *ed-Denfîk* (W. bank). — *Khîsâm* (E. bank; rail. station, p. 192) has a necropolis of the 11th Dynasty. — 32 M. (W. bank) *Kamûleh*.

On the left bank, as we draw near Thebes, rise high limestone hills, presenting precipitous sides to the river, from which, however, they are separated by a strip of fertile land. The right bank is flatter, and the Arabian hills retreat farther into the distance. Before reaching the point where the W. chain projects a long curved mass of rock towards the river, we see to the left first the great obelisk, then the pylons of the temple of Karnak, half-concealed by palm-trees. When we clear the abrupt profile of the W. cliffs and new formations are visible at its foot, we may catch a distant view of Luxor towards the S.E. None of the buildings on the W. bank are visible until the steamer has ascended as high as Karnak; then first the Colossi of Memnon and afterwards the Ramesseum and the Temple of Dér el-bahri come into view. As we gradually approach Luxor, we distinguish the flags flying above the consular dwellings. The castellated villa of a Dutch resident is conspicuous in the background. In a few minutes more the steamer halts, close to the colonnades of the temple. — 39 M. *Luxor* (see below).

24. Luxor and its Environs: the Site of Ancient Thebes.

Arrival. By *Steamer*, see above; by *Railway*, see p. 192. — The *Railway Station* (Pl. C, D, 5) lies to the S.E. of the town.

Hotels (comp. p. xxvii). ***LUXOR HOTEL** (Pl. B, 4), with a fine large garden, pens. per day 16s. in Jan., Feb., and March, 13-14s. the rest of the year (bottle of Medoc 4s., bottle of beer 2s. 6d.), cheaper for Egyptologists and those making a stay of some time. The manager of the hotel, which belongs to Messrs. Thos. Cook & Son, is *M. Pagnon*. — ***GRAND HOTEL** (Pl. C, 1; proprietor, *Herr L. Pfahl*), well managed, also with fine garden, pens. 15-16s. in Jan., Feb., and March, less at other seasons. German physician in residence. — ***KARNAK HOTEL** (Pl. B, 2), also belonging to Messrs. Cook, quiet, pens. 12-14s. — **GRANDE PENSION DE FAMILLE** (proprietor, *Signor Giordano*), very fair (7-10 fr. per day). — A new hotel with about 100 beds, now building for *M. Boutros* (see below), will be opened in 1902.

Post Office (Pl. B, 2), next door to the Karnak Hotel. — **Telegraph Office** (Pl. B, 4), near the Luxor Hotel.

Consular Agents. British (Pl. 2; B, 4), *Ahmed Mustafa*. American (Pl. 1; B, 2), *Ali Mârâd*. German (Pl. A, 3), *Mohareb Todrus*. Italian (Pl. 4; B, 2), *M. Boutros* (see above).

Physicians. *Dr. W. Longmore*, managing physician of the hospital, which is supported by the voluntary contributions of travellers. — German physician at the Grand Hôtel (see above).

Guides and Donkeys. A guide is of great assistance in saving time. The charge is 4-5 fr. per day, or more for a large party. The following guides may be recommended: *Georges Michail* and *Hanna Georges Morgan*.

(both speak English, French, and Italian), at the Grand Hôtel; *Girgi Ghâs* (speaks English and French); *Hasanén*, shêkh of the donkey-boys (esp. for Luxor and Karnak); *Mursi Mohammed*; *Ahmed Solimân* (Engl.); *Bulos Morgân* (Ital., Engl., and Fr.); *Mohammed Khalîl* (Engl. and a little German); *Hagi Hamed Mohammed*, *Yâsuf Hasan*, *Mahmûd el-'Abûdi*, *Ahmed Abdallah* (these last for Luxor).

The Donkeys on the E. side of Thebes are good and have good saddles. To Karnak 1 fr. or 1s., and as much more when the traveller is called for or keeps the ass for the day. On the W. side the donkeys, which are much more heavily worked, are not so good, but they are fairly well saddled. Charge 2 fr. per day. The hotels on the E. bank provide donkeys; on the W. bank they must be ordered beforehand.

Antiquities. The traveller in Thebes is frequently tempted to purchase antiquities. Half the population of Luxor is engaged in traffic with antiquities, and the practice of fabricating scarabæi and other articles frequently found in tombs is by no means unknown to the other half. Many of the articles offered for sale are so skilfully imitated that even experts are sometimes in doubt as to their genuineness; the ordinary traveller seldom or never secures an authentic specimen. Travellers are specially warned against purchasing papyri without expert advice. Purchases should not be made in presence of the dragomans, as these individuals, by tacit agreement, receive a percentage from the dealers, which is, of course, added to the price. Only as many piastres as they ask shillings should ever be offered to the importunate hawkers of antiquities at the temples and tombs. Those who desire a genuine memorial of antiquity should apply to the director of the hotel or to the British or German consular agents (the latter of whom has a collection of antiquities well worth seeing). Prices vary greatly; 10-20s., or even more, must be paid for a good scarabæus with fine polish. Good and reliable specimens may be obtained from *Mohammed Muhasseb* and *'Abd el-Megid*.

Photographs. Good photographs are produced by *A. Beato* in Luxor; but even in Shepherd's and other hotels in Cairo, excellent photographs of Egyptian temples are sold at moderate prices. Those by *Sébah* are excellent.

Distribution of Time. Travellers by the tourist-steamers are more or less committed to the prescribed programme (comp. p. 186). Those who are at liberty to arrange their time for themselves will find the following programmes convenient.

THREE DAYS' VISIT. 1st day. Luxor and Karnak (E. bank). Though visitors are sometimes advised to reserve this, the most gigantic of the monuments, to the last, it is really desirable to visit Karnak first of all, before fatigue has begun. The traveller who visits Karnak on the first day proceeds then to view the other lions, with the satisfactory feeling that Thebes has fulfilled his highest expectations; and he will not fail to take a later opportunity to return to refresh and confirm his first impression. A visit by moonlight is exceedingly attractive, but travellers are advised not to make it alone, even although there is nothing to fear from robbers. — Visitors should ride early to Karnak, while the temple of Luxor, easily reached in a few minutes from the steamer or hotel, may be reserved for an afternoon-visit.

2nd day. Cross the river early, visit the Colossi of Memnon, Medinet Habu, Dêr el-Medineh, the Ramesseum, and finally some of the Tombs of Shêkh 'Abd el-Kurna. The view at sunset from this point is of incomparable beauty and interest.

3rd day. Cross the river early, visit the temple of Sethos I. at Kurna, ride to Bibân el-Mulûk with the famous Tombs of the Kings, then cross the ridge to visit the terrace temple of Dêr el-bahri.

FOUR DAYS' VISIT. — 1st day. Luxor and Karnak. — 2nd day. Temple of Sethos I., Tombs of the Kings, Dêr el-bahri, and the Ramesseum. — 3rd day. Colossi of Memnon, Medinet Habu, Dêr el-Medineh, and Shêkh 'Abd el-Kurna. — 4th day. Great Temple of Karnak.

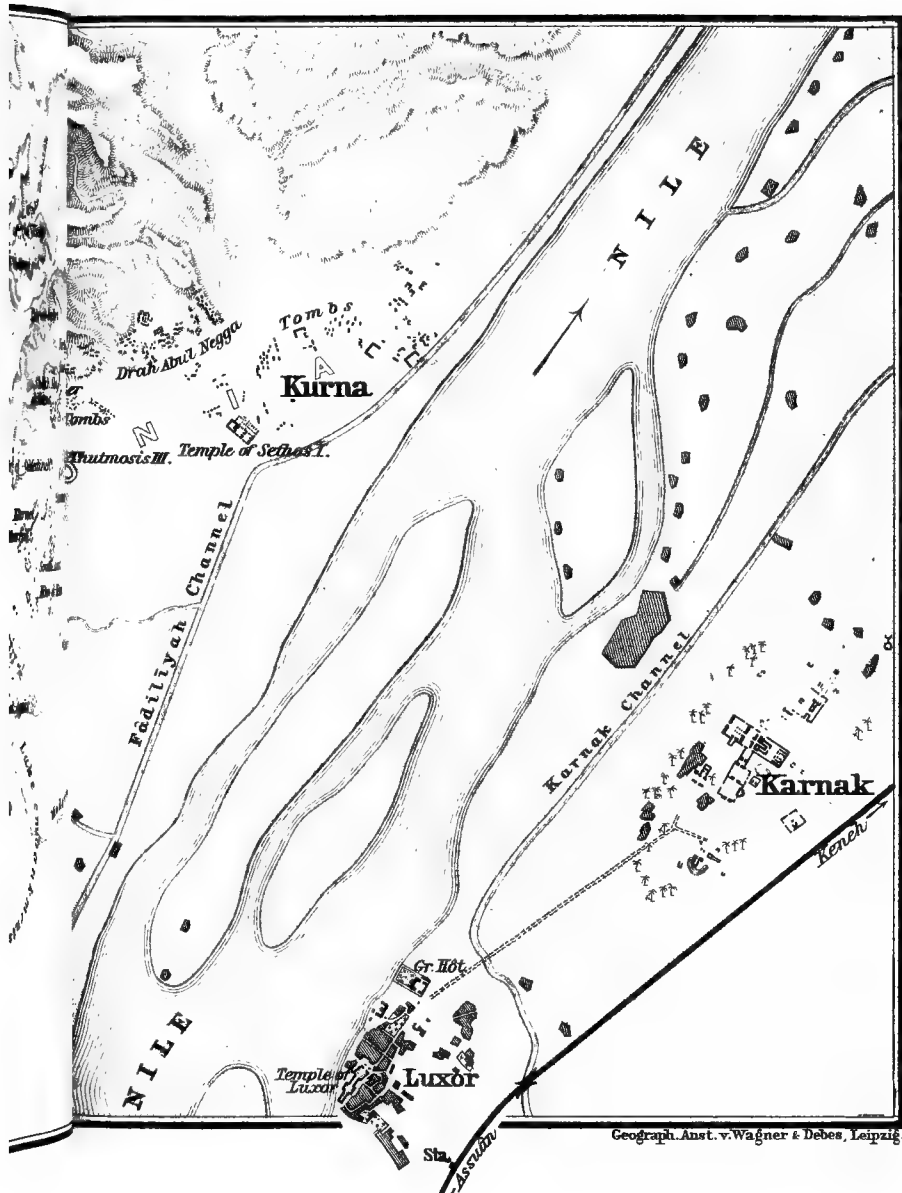
FIVE DAYS' VISIT. — 1st day. Luxor and Karnak. — 2nd day. On the W. bank, Colossi of Memnon, Medinet Habu, Queens' Tombs, Dêr

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el-Medineh. — 3rd day. Ramesseum; Tombs of Shêkh 'Abd el-Kurna terrace-temple of Dêr el-bahri; el-Asasîf; Drah Abu'l Neggah. — 4th day. Temple of Sethos I. at Kurna; Tombs of the Kings, returning over the ridge. — 5th day. Second visit to Karnak; visit to the various side-temples and pylons; excursion to Medamût (p. 259), if desired.

Sport. Sportsmen may have an opportunity of shooting a jackal, the best time and place being at and after sunset near Bibân el-Mulûk or the Ramesseum. An experienced hunter is to be found at the Luxor Hotel. Hyænas are sometimes shot on the Karnak side. In March numerous quail are found here.

On each side of the Nile, here interrupted by three islands, stretches a wide belt of fertile land, bounded both on the E. and W. by ranges of hills, overtopped by finely shaped peaks, especially on the E., where the ridge retires farther from the stream than on the W. The verdant crops and palms which everywhere cheer the traveller as soon as he has quitted the desert, the splendid hues that tinge the valley every morning and evening, the brilliant, unclouded sunshine that bathes every object even in the winter-season, lend to the site of ancient Thebes the appearance of a wonderland, richly endowed with the gifts of never-failing fertility. Most of the ruined temples are situated in the level district and are reached by the waters of the Nile when the inundations are at their highest; while the tombs are hewn in the flanks of the hills, where their dark openings are so numerous, that the E. slope of the Libyan range might be aptly compared to a piece of cork or to a honeycomb.

On the right (E.) bank lies *Luxor*, now a town of 11,000 inhab. (over 2600 Copts), the chief tourist-centre in Upper Egypt. The name is derived from the Arabic *el-Kuşûr* (pl. of *el-Kayr*) and means 'the castles', having reference to the extensive temple within which part of the place was built. Near the temple traces of an antique structure on the river-bank may still be seen, though it is gradually being washed away by the annual inundations. To the N. of Luxor extend the immense ruins of *Karnak*, formerly connected with it by the streets of the city. Even under the Pharaohs the Temple of Ammon, the chief god of Thebes, was considered the most striking creation of an age peculiarly famous for architectural achievements. To this day no other building in the world can match its dimensions. Farther to the N. is another extensive temple-site at *Medamût* (p. 260), which must be regarded as occupying the site of a suburb of Thebes.

On the left (W.) bank was the *Necropolis*, with vaults in the rock and tombs on the desert-soil, adjoined by many mortuary temples and dwelling-houses. Even in antiquity the Tombs of the Kings (p. 262) were reckoned among the chief sights of ancient Thebes.

The HISTORY of Thebes under the Early Empire is veiled in uncertainty. The Egyptian name for the town was *Wëset*, or more shortly *Net*, 'the city', whence the scriptural name *No* or *No-Amon* ('city', 'city of Ammon'). The W. bank was known as 'the West of Wëset' or 'the West of the city'. No satisfactory explanation has

been offered of why the Greeks bestowed upon it the name Thebes (Θῆβαι), which was borne by cities in Boeotia, Attica, Thessaly, Cilicia, near Miletus in Asia Minor, etc. Among the Greeks the town, including the W. bank, was known also as Διόσπολις, 'city of Zeus' (Ammon), also called *Diospolis hē megale* or *Diospolis Magna* to distinguish it from Diospolis Parva or Hôu (p. 224). Wēset was the capital of a nome, and it was ruled by princes of its own, whose tombs (6th Dyn.) were discovered at Drah Abu'l Negga. The local deity was the hawk-headed Mont, a god of war, who was also worshipped in the neighbouring town of Hermonthis. Several other places lay near Wēset on the E. bank; among these were *Epet-Esowet* (the modern Karnak) and *South Opet* (modern Luxor), which were afterwards incorporated with the great 'city' and subjected to the same rulers.

When the Theban princes assumed the royal dignity during the Middle Empire, Thebes rose to a more commanding position. The city was adorned with temples, amongst which the large shrines raised in *Epet-Esowet* and *South Opet* to their local deity Ammon were conspicuous. But the greatness of Thebes dates only from the beginning of the New Empire. The liberation of the country from the Hyksos and the reunion of the empire was directed from Thebes, and that city continued for centuries to be the favourite seat of the Pharaohs, and the reservoir into which flowed the untold treasures exacted as tribute or brought as booty from conquered nations. A large share of this wealth was bestowed upon Ammon. The magnificent and gigantic temple, erected at this period to the god, is still one of the chief sights of Thebes. The grandees of the kingdom esteemed it an honour to become priests of Ammon, the schools beside his temples flourished, and the kings offered their richest gifts to this god, from whom they expected a surer fulfilment of their petitions than from any other. The fame of the huge city early reached the ears even of the Greeks. In a possibly interpolated passage of the *Iliad* (IX, 379-384), Achilles, enraged with Agamemnon, assures Ulysses that he will never more unite in council or in deed with the great Atrides: —

"Ten times as much, and twenty times were vain; the high pil'd store
Of rich Mycenæ, and if he ransack wide earth for more,
Search old Orchomenus for gold, and by the fertile stream
Where, in Egyptian Thebes, the heaps of precious ingots gleam,
The hundred-gated Thebes, where twice ten score in martial state
Of valiant men with steeds and cars march through each massy gate."
(Blackie's Translation.)

The epithet *ἐκατόμυλος*, i.e. 'hundred-gated', here used by Homer, was also applied by later classical authors to Thebes. Diodorus, Strabo, Pliny, and Stephanus of Byzantium all make use of it, referring to the gates of the town, as symbols of its size and power. The persecution of the god Ammon by Amenophis IV. (p. lxxxii) and the temporary transference of the royal residence to Tell el-'Amarna

(p. 203) affected Thebes but slightly. Its ruined temples were rebuilt under Haremheb, Sethos I., and Ramses II., and the wealth of the god became greater than ever. An idea of the endowments of the temple of Ammon may be gleaned from the fact that $\frac{3}{4}$ of the gifts lavished by Ramses III. upon the gods of Egypt fell to the share of Ammon, so that, for example, of 113,433 slaves, no fewer than 86,486 were presented to the Theban deity. Under these circumstances it was natural that the arch-priests of Ammon should gradually grow to regard themselves as the chief persons in the state; and they finally succeeded in usurping the throne and in uniting for a time the royal title with the priestly office. But the sun of Thebes began to set when the royal residence was transferred to the Delta under the princes of the 21st Dynasty. In the 7th cent. B.C. the armies of the Assyrians penetrated as far as Thebes and plundered it; the Ethiopians planted their rule here and honoured Ammon with buildings and inscriptions; the princes of the 26th Dyn. did for Saïs what the princes of the 18th and 19th Dyn. had done for the city of Ammon, but they also paid their homage to the great god of Thebes by erecting smaller buildings there. The invading army of Cambyses ascended as far as Upper Egypt, but seems to have done little or no damage at Thebes. Nektanebes, one of the native Egyptian princes who maintained themselves against the Persians, found time and means to add a handsome pylon to the temple of Ammon. Alexander the Great and the princes of the house of the Lagidae probably found Thebes still a great though decadent city, and they assisted to embellish it, as many buildings dating from the period of the Ptolemies still attest. The town of Ptolemaïs (p. 217), founded and endowed with many privileges by Ptolemy I., soon became the capital of Upper Egypt, and rapidly proved a dangerous rival to the ancient metropolis. For a brief interval Thebes, though politically and economically weakened, recovered its independence under native princes, by putting itself at the head of the revolt in Upper Egypt against the Macedonian domination under Epiphanes. But the rebellion was speedily crushed and Thebes once more reduced to the rank of a provincial town. Its decline steadily continued and the great city gradually became a mere congeries of villages. Under Ptolemy X. Soter II. it again rebelled, but after a siege of three years was captured and destroyed. In spite of its evil fate it once more revolted, taking part in the Upper Egyptian insurrection in 30-29 B.C. against the oppressive taxation of the Romans. Cornelius Gallus, the prefect (p. xc), overthrew the rebels and utterly destroyed the ancient town. Thenceforward Thebes is only mentioned as a goal of inquisitive travellers, who under the Roman emperors were attracted to the Nile by two monuments in particular — the pyramids and the musical colossus of Memnon on the W. bank at Thebes.

The introduction of Christianity and the edicts of Theodosius

were followed by the destruction of many pagan statues and the obliteration of many pagan inscriptions. The Nile, which annually overflowed as far as the temple of Karnak, and the saline exudations of the soil, wrought harm; jackals and other animals sought shelter in the subterranean chambers; many tombs, at first occupied by Christian hermits, were converted into peasants' dwellings; Christian churches were erected in the temple-halls, and houses were built between the columns of the temple at Luxor. Carefully hewn blocks and slabs were removed from the monuments, which were used as quarries, and many limestone details were thrown into the furnace and reduced to lime. Whither the enormous population of the hundred-gated Thebes betook itself is unknown. A few widely scattered villages alone now represent the giant city.

A. THE EAST BANK AT THEBES.

1. *Luxor.*

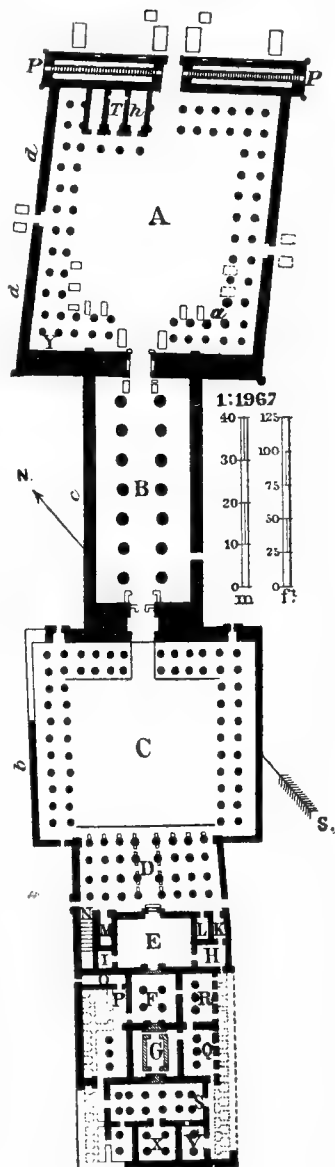
The main entrance to the temple by the great pylon (p. 239) is now closed. We therefore leave the pylon to the last and proceed from the road on the bank of the river to the court of Amenophis III. (p. 244) and thence through the colonnade (p. 244) to the court of Ramses II. (p. 240), where we begin our inspection of the various chambers. Admission-tickets (p. 184) must not be forgotten. In the following description, however, the pylon is mentioned first. A 'Notice explicative des Ruines du Temple de Louxor', by *Darassy*, may be purchased at the Luxor hotels.

To the S. of the town and close to the bank of the Nile rises the —

***Temple of Luxor** (Pl. A, B, 3, 4). The mediæval and later buildings which once encumbered it have been cleared away, though the little mosque of Abu'l Ḥaggāg still stands within its N. part. The temple was built by Amenophis III. (18th Dyn.) on the site of an older sanctuary of sandstone, and was dedicated to Ammon, his wife Mut, and their son, the moon-god Khons. Like all Egyptian temples, it included the sanctuaries with their adjoining rooms and antechambers, a large hypostyle hall, and an open peristyle court. The last was to have been preceded by a large hypostyle hall with three aisles, but only the central row of columns was erected at the death of the king. The temple was then 207 yds. in length, while its greatest breadth was 60 yds. Opposite the temple was a granite chapel (p. 240), erected by Thutmosis III. During the religious revolution under Amenophis IV. (p. 203) the representations and name of Ammon were obliterated, and a sanctuary of the 'Sun' was built beside the temple. Tut-enkh-Amon (p. lxxxi) transferred the royal residence back to Thebes, and caused the unfinished great hypostyle hall to be hastily completed and the walls to be decorated with reliefs (p. 241), in which Haremheb afterwards substituted his own name for that of his predecessor. The 'Temple of the Sun' was destroyed, and in the reign of Sethos the figures of Ammon

were restored. Ramses II., the greatest builder among the Pharaohs, could not refrain from adding to the temple at Luxor. He added a large colonnaded court in front of the completed temple; he 'usurped' the ancient sanctuary of Thutmosis III., and replaced the old reliefs with new ones; and he erected a massive pylon, with obelisks and colossal statues, the entrance of which was formed next the sanctuary of Thutmosis, so that the longer axis of the main temple was altered. The total length of the temple was now 284 yds. Later centuries brought few alterations to the temple of Luxor. After the introduction of Christianity it was converted into a church. A modern wall on the side next the river protects it against damage from inundation.

In front of the principal **Pylon** (Pl. P-P) of the temple were 6 *Colossal Statues* of Ramses II., 2 sitting and 4 standing, of which only the two sitting and the westernmost of the others are now in position. The sitting figures are about 45 ft. in height; that on the E. is buried breast-high in rubbish. In front of these seated figures rose two *Obelisks* of pink granite, one of which (the W.) now adorns the Place de la Concorde at Paris. Its base, adorned on one side with three praying apes, still remains *in situ*. The inscriptions name Ramses the Pharaoh, with many pretentious titles, as the founder of this gorgeous building erected in honour of Ammon in S. Opet. The faces of these obelisks, like those of most others, are slightly convex, as the priestly architects observed that a flat surface was apt to appear concave in a strong light.



The exterior walls of the pylons are adorned with representations referring to the campaign against the Hittites, which Ramses II. carried on in Syria in the 5th year of his reign. The *Reliefs en creux* have suffered severely from the hand of time and at several places are almost obliterated. On the *Right (W.) Tower* we see the life and business of the Egyptian camp; to the left the king on his throne holds a council of war with his princes, in the middle is the camp, fortified by the shields of the soldiers arranged side by side, to the right the king in his chariot dashes into the fray. The scenes on the *Left (E.) Tower* plunge us into the battle; the king in his chariot dashes against his foes who have surrounded him, and launches his arrows against them. The field is covered with dead and wounded, while the Hittites flee in wild confusion to the fortress of Kadesh, whence fresh troops issue. Farther to the left Kadesh, girt with water, appears, with the defenders on the battlements. Remote from the battle-field, to the extreme left, the prince of the Hittites stands in his chariot, surrounded by his guards, and 'fears before his majesty'.

Below the reliefs on the W. tower is a long poetical description of the battle of Kadesh, inscribed in vertical lines. This is now generally known as the '*Epic of Pentaur*'. It is continued on the E. tower, where, however, the text is still partly concealed by rubbish.

On the front of each tower of the pylon are two large vertical grooves for the reception of flag-staffs, and above them are large square apertures, which served both to receive the braces securing the flag-staffs and to admit light and air to the interior.

The portal between the towers is in a very ruinous condition. The reliefs represent Ramses II. in presence of the chief deities of the temple. The carvings, in tolerably high relief, in the doorway date from the reign of the Ethiopian king Shabako.

Beyond the principal pylon (though not accessible from this side) lies the great **Court of Ramses II.** (Pl. A), which was entirely surrounded by a double row of papyrus-columns (74 in all), with bud-capitals and smooth shafts. It measures 185 ft. in length and 167 ft. in breadth, but owing to the presence of a mosque (p. 238), only the W. side has been laid bare. In the N.W. corner, adjoining the W. tower of the pylon, lies an ancient *Chapel* (Pl. Th), built by Thutmosis III. and restored by Ramses II. It is raised upon a platform above the pavement of the court, and contains three chambers, of which that in the centre was dedicated to Ammon, that on the W. to Mut, and that on the E. to Khons. On the side facing the court it had a small colonnade of four clustered papyrus-columns in red granite.

The *Walls* of the court are covered with reliefs and inscriptions, including sacrificial scenes, hymns to the gods, representations of conquered nations, etc., most of which date from the reign of Ramses II. Specially interesting is a relief on the S.W. wall (Pl. Y),

showing the façade of the temple of Luxor, with the pylons and flag-staffs, the colossal statues, and the obelisks, while from the right approaches a procession, headed by the princes and followed by garlanded animals for sacrifice. (The scene is continued on the W. wall.)

The S. half of the court is farther embellished with standing *Colossi of Ramses II.*, placed between the columns in the first row. These, with the exception of one in black granite, are wrought in red granite and average 23 ft. in height. The finest (Pl. *a*) stands to the left (E.) and is 17½ ft. high; the crown, carved from a separate block, has fallen off; on the pedestal and apron is the name of Ramses II. On each side of the doorway leading to the colonnade is another colossal figure of the king, seated with the queen by his side.

On the S. side this court is adjoined by a **Colonnade** (Pl. B), which was originally intended as the beginning of an immense hypostyle hall (comp. p. 238). The colonnade is in fairly good preservation and contributes essentially to the dignified appearance of the ruins of Luxor when viewed from the river. The marvellous play of colour shown by the deep, heavy shadows of this colonnade at sunset is nowhere excelled. Seven couples of columns, nearly 42 ft. in height, with calyx-capitals, still support a heavy architrave above a lofty abacus. The whole was built by Amenophis III., but Tut-enkh-Amon (p. 238), Haremheb, Sethos I., Ramses II., and Sethos II. have also recorded their names upon it. The walls of the colonnade were embellished by Tut-enkh-Amon with reliefs, representing the great festival celebrated at Luxor on New Year's Day. On that day the sacred boats of the gods were brought by the Nile from Karnak to Luxor, borne into the temple at Luxor, and returned to Karnak in the evening. The procession is here depicted in all its details, though unfortunately a large part of the reliefs has perished with the ruined upper part of the walls. The series begins at the N.E. corner of the colonnade and ends at the N.W. corner.

The (second) **Court of Amenophis III.** (Pl. C), which we enter next, is 48 yds. long and 55 yds. broad, and had double rows of columns on three sides. The columns are clustered papyrus columns with bud-capitals; the E. and W. rows, with the architrave, are in excellent preservation, and are specially effective as seen from the river-bank.

Immediately adjoining this court is a **Hypostyle Hall** (Pl. D), the roof of which was borne by 32 clustered papyrus-columns arranged in 4 rows of 8. The reliefs on the E. wall show Amenophis III. before the gods of Thebes; at the foot of the wall are personifications of the Egyptian nomes, bearing gifts. To the left of the central axis of the hall stands an *Altar*, dedicated to the Emperor Augustus, with a Latin inscription. Adjoining the rear-wall are two small *Chapels* (Pl. L and M) and a staircase (Pl. N).

now destroyed. One chapel (L) was dedicated to the goddess Mut, the other (M) to the moon-god Khons. — A door in the centre of the rear-wall admits to a smaller hall, which originally had eight columns, and was converted into a *Church* (Pl. E) in the Christian period. The ancient entrance to the sanctuary-chambers has here been altered into a kind of apsidal recess, bounded on the right and left by two granite Corinthian columns. At a few points the Christian whitewash has peeled off, permitting the 'heathen' reliefs of Amenophis III. to become visible again. Adjoining the church are several small rooms (Pl. H, I, K).

We now return to the hypostyle hall and quit the temple by a door on the E. side (beside Pl. K), but re-enter it almost immediately to inspect the **Birth Room** (Pl. R), the roof of which rests upon three clustered columns. The room owes its name to the *Reliefs* on the W. wall, referring to the birth of Amenophis III. The reliefs on the S. wall refer to his accession to the throne.

WEST WALL. *Lowest Row* (from left to right): 1. The god Khnum moulds two infants (Amenophis III. and his guardian-spirit) upon the potter's wheel; opposite is seated Isis. 2. Khnum and Ammon. 3. Ammon and Met-em-wa, mother of Amenophis III., seated upon the hieroglyphic symbol for 'heaven', and supported by the goddesses Selket and Neith. 4. Ammon conversing with Thout. 5. Isis (defaced) embracing Queen Met-em-wa; to the right stands Ammon. — *Middle Row*: 1. Thout foretells to Met-em-wa the birth of her son. 2. The pregnant Met-em-wa conducted by Isis and Khnum. 4. Confinement of Met-em-wa; beside and beneath the couch are Bes, Toëris, and other genii. 4. Isis (defaced) presents the new-born prince to Ammon. 5. Ammon with the child in his arms; beside him are Hathor and Mut. — *Top Row* (difficult to distinguish owing to the lowness of the relief): 1. To the left is the queen, with the goddess Selket seated behind her; to the right two goddesses suckle the infant prince and his guardian-spirit; below, the prince and his guardian-spirit suckled by two cows. 2. Nine deities holding the prince. 3. The god Hekaw (painted blue) carrying the prince and his guardian-spirit; behind is the Nile-god. 4. Horus hands the prince and his guardian-spirit to Ammon. 5. Khnum and Anubis. 6. The prince and his guardian-spirit seated and standing before Ammon. 7. (in the corner), Amenophis as king.

From the Birth Room we enter *Room Q*, the roof of which is supported by three columns, and thence, glancing at the much damaged reliefs, we pass through an arched doorway into the so-called —

Sanctuary of Alexander the Great (Pl. G). This chamber was practically rebuilt by Alexander, who replaced the original four supporting columns in the centre by a chapel, in which the sacred boat of Ammon was preserved. The reliefs covering both the interior and exterior walls of the chapel represent Alexander before Ammon and his fellow-gods. On the walls of the chamber the reliefs of Amenophis III. have been left (the king before the various Theban deities). — A gap in the wall on the N. side of the Sanctuary admits us to a small square *Hall* (Pl. F), with four clustered papyrus-columns. The wall-reliefs, which are in three rows, show Amenophis III. before Ammon and other Theban deities. The door hence to the Sanctuary has been built up.

from a plan by Mariette, with additions by G. Legrain.



East Gate

Girdle - Wall

Temple of Osiris

Small Temple of Ramses II.

Colonnade of Ramses II.

Great Festival Temple
of Thutmosis III.
Remains of
Temple of the
Middle Empire.

Sacred
Lake

Building
of
Taharka

Chapel
of Thutm. III.

VIII Pylon (Harem)
Statues of Kings
of Thutm. III.

Temple of Amenophis II.

IX Pylon (Harem)
Statue of Ramses II.

Chapel of
Osiris-Ptah

N.
S.

Eastern Avenue of Sphinxes

Avenue of Sphinxes

Girdle - Wall

Sacred Lake

TEMPLE
OF MUT

TEMPLE OF
RAMSES III.

Girdle - Wall

GREAT TEMPLE OF AMMON

Central Court

Great
Hypostyle Hall

Great Court

Temple
of Sethos II.

I. Pylon

Row of Sphinxes

Chapel of Akkoris

Obelisk of Sethos II.

NILE

TEMPLE
OF KHONS

Sphinxes of
Ramses XII.

Temple of Osiris
and Opet

Portal of Euegetes I.

Western Avenue of Sphinxes

Luxor

PLAN OF KARNAK.

1: 3968

0 100 200 300 400 500 600
Feet

The **Rearmost Rooms** of the temple are of comparatively little interest. From the Chamber of Alexander we may pass through *Room S* (with 12 columns) to the *Sanctuary* (Pl. X), in which the sacred shrine with the image of the god was preserved. A relief to the left of the entrance shows Atum and Horus conducting the king into the sanctuary. The other reliefs represent the king in presence of Ammon. — The small *Room V*, which was probably a storeroom for votive-offerings, is now accessible only from without the temple.

We now proceed to inspect the *Pylon* (p. 239). On the way thither the traveller should not omit to cast a glance on the exterior W. walls of the Court and Colonnade of Amenophis III. and the Court of Ramses II. (Pl. *b, c, d*). These walls were embellished by Ramses II. with reliefs of scenes from his Asiatic campaigns.

A paved street, flanked on both sides with figures of recumbent rams, each with a small image of Amenophis III. in front of it, led to the N. from this temple to the temple of Karnak. This street corresponded to the present main street of Luxor, with the bazaar, and numerous traces of it may be identified; *e.g.* beside the market to the N. of the village (Pl. C, 2) and beside the temple of Khons at Karnak.

2. Karnak.

Guides and Donkeys, see p. 233. — The view from the first pylon of the Temple of Ammon (p. 245) and the survey of the great Hypostyle Hall (p. 249) are wonderfully effective by moonlight (but comp. p. 234).

The main street of Luxor is prolonged to the N. by an embanked road, which we follow. To the left lies the new cemetery of Luxor; to the right extends a new embanked road leading to the Temple of Mut. Farther on we reach the village of *Karnak*. On the way we pass the pedestals of numerous Krio-Sphinxes, which also flank the old road to the Temple of Mut that diverges here. We follow the main route, the *W. Sphinx Avenue*, to the Temple of Khons.

a. TEMPLE OF KHONS AND SURROUNDING BUILDINGS.

A handsome *Portal*, erected by Euergetes I., with a winged sun-disk in the hollow cornice, forms the S.W. entrance to the temple-precincts of Karnak, which were enclosed by a brick-wall. The reliefs represent Euergetes praying and sacrificing to the Theban deities. Beyond this portal another avenue of sphinxes, erected by Ramses XII., the last of the Ramessides, brings us to the beautiful and interesting —

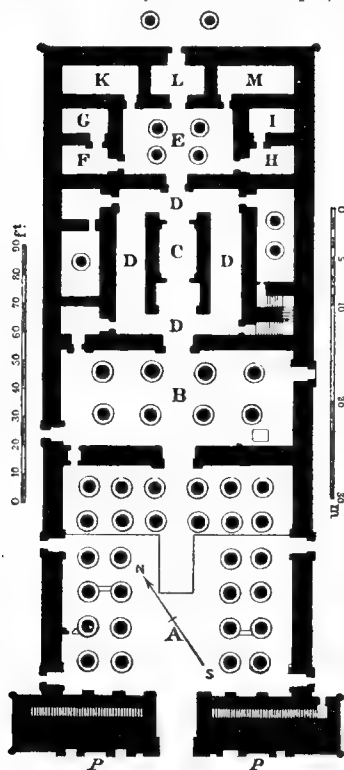
Temple of Khons. This temple was dedicated to the Theban moon-god Khons, son of Ammon and Mut, and, like Ramses III.'s temple to Ammon (p. 247), may be regarded as a characteristic example of an Egyptian sanctuary under the New Empire. Ramses III. reared the walls of this temple, but placed reliefs only in the innermost chambers; the completion of the decoration was left for his successors Ramses IV., Ramses XII., and the priest-king Herihor.

The entrance is formed by a large **Pylon** (Pl. P), 104 ft. in length, 33 ft. in breadth, and 60 ft. in height. Upon the front may be seen the four vertical grooves, with the corresponding apertures in the masonry, used in fastening the flag-staffs. The reliefs on

the towers of the pylon show the high-priest Pinotem (21st Dyn.) and his wife Hent-tewē sacrificing to various Theban deities. The central portal (with reliefs of Alexander II.) admits us to the —

Court (Pl. A), which is surrounded on three sides by a colonnade with a double row of papyrus-columns with bud-capitals. On the smooth shafts and on the walls are representations of Herihor offering sacrifices. The court had four side-exits.

On the right (E.) wall is a noteworthy relief: Herihor offers incense before the sacred boats of Ammon (with the ram's head), Mut (with the goddess's head), and Khons (with the hawk's head). To the right is a relief of the façade of the temple, showing the pylon with its flag-staffs.



Beyond this court lies a **Hypostyle Hall (Pl. B)**, with three aisles, occupying the entire breadth of the building. The decorations were added by Ramses XII. The central aisle has four papyrus columns with calyx-capitals, while each of the side-aisles, which are 5 ft. lower, has two columns with bud-capitals. On the walls and capitals appears Ramses XII. sacrificing to various deities.

A door in the centre of the rear-wall leads to the **Sanctuary**, which is open at both ends and was separated from the rest of the building by an *Ambulatory*, 10 ft. wide. Here was preserved the sacred boat of Khons. The reliefs represent the king (Ramses IV. and Ramses XII.) before various gods. Blocks bearing representations and cartouches of Thutmosis III. have been built into the walls of the sanctuary.

On each side of the Sanctuary lie dark chambers, with reliefs by Ramses IV.; and behind it a doorway of the Ptolemaic period ad-

mits to a *Small Hall* (Pl. E), with 4 twenty-sided columns. The reliefs in this hall exhibit Ramses IV. (but occasionally also the Emp. Augustus, e.g. on each side of the entrance) before the Theban gods. Adjoining are seven small chapels (Pl. F-M), the purpose of which is unknown, with reliefs of Ramses III. and his successor.

A door on the right (E.) of the ambulatory leads to a staircase, by which the *Temple Roof* may be reached without any serious difficulty. Fine view of the temples of Karnak. On the roof are numerous hieratic

and Greek inscriptions, besides representations of foot-prints, placed here by pilgrims to the temple.

Adjoining the temple of Khons on the S.W. is a **Temple of Osiris**, built upon a basis about 12 ft. in height, crowned with a hollow cornice. The keeper of the temple of Khons will open it on request. The entrance is on the W. side; on the jambs appears the king before Osiris and other deities. We enter first a *Rectangular Hall*, with a well-preserved ceiling resting upon two columns, with calyx-capitals and heads of Hathor on the abaci. The grated windows at the top of the S. wall should be noted. To the right lie three side-rooms with crypts; the door on the left is built up. — We proceed through the central door into a *Second Hall*, flanked by two side-rooms, of which that to the left contains a representation of the dead Osiris upon the bier. We then pass through a door, on the right jamb of which appears Opet, the hippopotamus-goddess, and enter the *Sanctuary*. The representations here show us the king (usually Euergetes II.) before the gods. From the Sanctuary a flight of steps descends to the chambers in the basement and to the exit-door.

b. THE GREAT TEMPLE OF AMMON.

Proceeding through the lanes of Karnak in the direction of the Nile, we soon reach the first pylon of the great temple of Ammon. The rectangular terrace in front of this was even in antiquity covered by the waters of the inundation, as is indicated by marks on its front, recording the height of the inundations under the 21st-26th dynasties. On the terrace rises an *Obelisk of Sethos II.*, beside which is the base of its companion. A row of Krio-Sphinxes, erected by Ramses II., extended from this point to the portal of the temple of Ammon. The fragments of building to the S.W. of the right pylon-tower belong to a *Chapel*, erected about 390 B.C. by King Akhoris and his successor Psammuthis. In the interior Psammuthis appears offering incense to the boat of Ammon.

The great ****Temple of Ammon**, the 'Throne of the World' as it was officially styled, was not built on any single uniform plan, but owes its present form to the building activity of many successive rulers of Egypt. From the Middle Empire to the Ptolemaic period most of the Pharaohs took some share in adding to or adorning this shrine, rivalling each other in the magnitude of their designs. The foundation of the temple must be dated not later than the first monarchs of the 12th Dynasty. When Thutmosis I. ascended the throne and made Thebes his capital, the original modest shrine seemed no longer worthy of the dignity of the god, and the king therefore added two colonnades and two pylons (Nos. V and IV) in front of the temple. In the reign of Makerē alterations and additions were made in the interior only (on each side of the Sanctuary), and these were continued under her brother Thutmosis III., when he became sole monarch. Thutmosis furthermore erected a separate

temple (the so-called Promenoir) to the E., *i.e.* behind the main temple, and surrounded the whole structure with a girdle-wall, against the inner side of which a number of small chambers were built. The front of the temple was, however, left unaltered until the reign of Amenophis III., who raised a new pylon (No. III) in front of the pylon (No. IV) of Thutmosis III. All these buildings were thrown into the shade by the erections under the 19th Dynasty. Ramses I. raised still another pylon (No. II) and Sethos I. and Ramses II. created between this fourth pylon and the pylon of Amenophis III. that gigantic Hypostyle Hall, which has remained ever since as one of the chief wonders of Egyptian architecture. Ramses II. also caused a second girdle-wall to be built, outside the wall of Thutmosis III. The temple now seemed to have received its final form. The temples of Sethos II. and Ramses III. were separate buildings, erected in front of the façade of the great sanctuary. But the Libyan kings of Bubastis (22nd Dyn.) revived the traditions of the ancient Pharaohs. A huge colonnaded court, incorporating half of the temple of Ramses III., was built in front of the pylon of Ramses I. Taharka, the Ethiopian (25th Dyn.), afterwards reared some colossal columns for some unknown purpose in this court. The temple was now left unaltered for some time, but under the Ptolemies it underwent fresh alterations and received its final great pylon (No. I). Thereafter it gradually fell into ruin; and the Roman emperors were never tempted to restore the abandoned and ruinous temple.

The ***First Pylon** is still 124 yds. wide, with walls 16 ft. thick and 142½ ft. high. This gigantic portal, which dates from the Ptolemies, was never completed; and portions of the scaffolding, constructed of crude bricks, remain to this day. A magnificent view is enjoyed from the top, which is reached by a staircase on the N. tower. It is useful and interesting to seek to identify, from this point of vantage, with the aid of the accompanying plan, the various columns, obelisks, and pillars. This is comparatively easy as regards the nearer (W.) portion of the temple; but the more distant portions, from among which obelisks tower, are partly out of sight, and are partly so foreshortened by distance, that they appear to form one confused system of ruins.

Before we enter the great court, an inscription on the door of the pylon, to our right as we enter, merits notice. This was placed here by the savants who accompanied the army of Napoleon to Egypt, and records the latitude and longitude of the chief temples of the Pharaohs as calculated by them. — Opposite the French table an Italian learned society (Feb. 9, 1841) erected another showing the variation of the compass (*declinazione dell' ago magnetico*) as 10°56".

The ***Great Court**, built by the rulers of the 22nd Dynasty, is 275 ft. deep and 338 ft. wide, and covers an area of 9755 sq. yds. On each side is a row of columns, that on the right (S.) being interrupted by the temple of Ramses III. (see p. 247). In front, to

the left, stands the small TEMPLE OF SETHOS II., built of grey sandstone, except beside the three doors, where a reddish quartzose sandstone has been used. The temple has three chapels, of which that in the centre, dedicated to Ammon, and that on the left, dedicated to Mut, are filled with rubbish. The third (right) chapel is that of Khons; on the walls the king sacrifices to the boat of Khons, which is decorated with hawks' heads, and appears before Ammon, Mut, and Khons.

Farther on, in the central axis of the court, are two large *Pedestals* for statues (that on the right retains its base only). Behind was a *Colonnaded Structure*; of the original ten columns there still stand five broken shafts on the left side, and one complete column (with calyx-capital and abacus) on the right. This structure had a door on each of its four sides; in front of the W. door is a recumbent sphinx.

Upon the complete column Psammetikh II., of the 26th Dyn., has placed his name over that of the Ethiopian Taharka, of the 25th Dyn.; beside it is the name of Ptolemy IV. Philopator, which also appears on the abacus. The shaft is composed of 36 courses of carefully hewn stone, the capital of 5 courses. The height is 69 ft.; the greatest breadth of the capital 16 ft., the circumference at the top 49 ft. The columns were united by means of balustrades, dating from the reign of Philopator.

A door in the N. walk of the colonnade surrounding the great court leads out of the temple. In its vicinity are a number of Krio-Sphinxes placed close together, which were stored here in antiquity.

To the right, facing the great court, is the TEMPLE OF RAMSES III., which was exhumed and cleared of rubbish in 1896-97 by the public department in charge of the antiquities. It is dedicated to Ammon, and is perhaps the best extant specimen of a simple Egyptian temple, built throughout on a single homogeneous plan. Its total length is 170 ft.

The *Pylon* with the entrance-door is much injured, especially at the top. On the exterior of the left tower (E.) Ramses III., wearing the double crown, holds a band of prisoners by the hair and raises his club for a blow. Ammon, standing in front of him, hands him the sword of victory, and delivers to him chained together the representatives of the vanquished peoples, who appear in three rows. In the two upper rows are the conquered nations of the south, in the third row those of the north. On the right wing are similar representations, the king here wearing the crown of Lower Egypt. In the doorway, Ramses III. receives from Ammon the symbol of life, etc.

Beyond the pylon is an open *Court*, surrounded on three sides by covered passages. The roofs of the passages at the sides are each supported by eight Osiris-pillars (p. cxxxiii), while on the terrace at the back are four similar pillars and four columns with bud-capitals. The pillars are united by balustrades adorned with reliefs.

On the side of the W. pylon-tower facing the court is a representation of Ramses III. receiving from a throned Ammon the hieroglyphic for

'jubilee', as a sign that the king would yet celebrate many jubilees. On the W. wall of the court are representations of sacrifices and of a procession with standard-bearers. — The architraves bear florid dedicatory inscriptions, recording that Ramses III. erected this monument in honour of his father Ammon. — A door in the left colonnade opens into the Portico of the Bubastides (see below); and one in the right colonnade (now built up) admitted to the S. colonnade of the great hall.

A door leads from the terrace at the back of this court into a *Hypostyle Hall*, with eight columns with papyrus-bud capitals. Adjoining are three *Chapels*, dedicated respectively to Ammon (in the middle), Mut (left), and Khons (right), and each containing representations of the king sacrificing to the boat of the respective god. Beside the chapel of Khons is another chamber, now much dilapidated; on each side of the chapel of Ammon is a chamber; and beside the chapel of Mut is a staircase.

From the court of the Temple of Ramses we proceed by the E. door to the so-called *Portico of the Bubastides*, situated at the S.E. corner of the great court. This portico was embellished with reliefs and inscriptions by the kings of the 22nd Dynasty.

The following reliefs may be particularized. To the left as we enter (on the projecting wall), above: Ammon hands King Osorkon I. the curved sword and the palm-branch (symbol of long life); below, Khnum holds the hieroglyph for 'life' before the king; Hathor gives milk to the king. Left (W.) Wall. Takelothis II. and his son Osorkon, the high-priest of Ammon, holding an image of the goddess of truth, in presence of Ammon. Below is a long inscription. To the right of the exit-door is another long inscription (of the 12th year of Takelothis II.), above which two reliefs represent King Takelothis presenting a loaf of bread to Ammon. Other reliefs represent Sheshonk I. before Ammon.

We now pass through the rear door of this portico in order to inspect the highly important **Triumphal Monument of Sheshonk I.** (the *Shishak* of the Bible). This is on the outside of the S. tower of the second pylon, and is easily found. It commemorates the victory won by Shishak over Rehoboam, son of Solomon, King of Judah. The large form of Ammon, wearing the double crown, appears to the left, grasping in his right hand the sword of victory and in his left cords binding five rows of captured towns in Palestine, each of which is represented by a circular wall enclosing its name, beneath the upper part of a fettered prisoner. The curved noses, prominent cheek-bones, and pointed beards of the captives clearly identify them as Semitic. Beneath Ammon appears the god-

dess of the Theban nome with the name of the nome



upon her

head. She holds a club, bow, and quiver, and leads five rows of captives with cords. To the right Shishak is seen grasping a group of cowering Semites by the hair and smiting them with his club. The portrait of Shishak was left unfinished throughout.

The Biblical passages referring to the campaign are as follows: 1 Kings xiv., 25-26: 'And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem: And he took away the treasures of the house of the Lord and the treasures of the king's house;

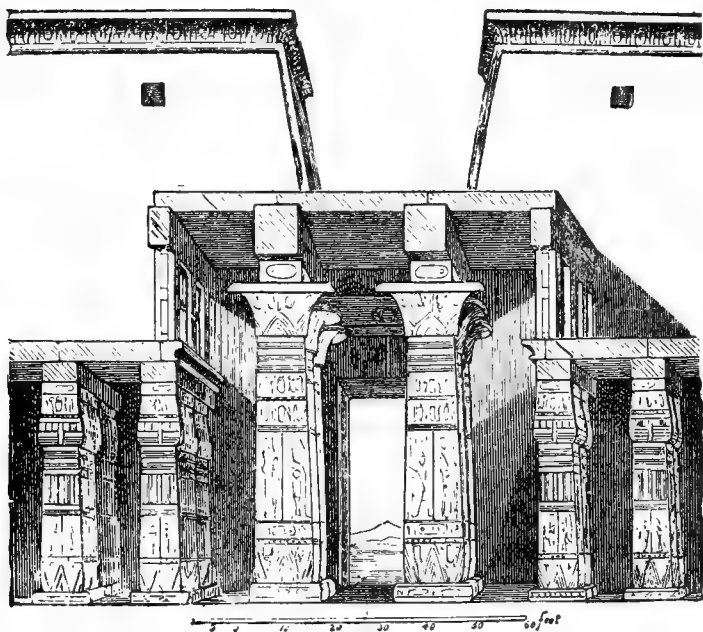
he even took away all; and he took away all the shields of gold which Solomon had made'. 2nd Chron. xii., 2-4 & 9: 'And it came to pass, that, in the fifth year of Rehoboam, Shishak king of Egypt came up against Jerusalem because they had transgressed against the Lord. With twelve hundred chariot, and threescore thousand horsemen; and the people were without number that came with him out of Egypt; the Libyans, the Suckiim, and the Ethiopians. And he took the fenced cities which pertained to Judah, and came to Jerusalem'. Verse 9 is the same as the above passage from Kings. Of the name-labels only a few can be identified with certainty with otherwise known names of places in Palestine, such as Rabbath (last ring of the first row), Taanach, Shunem, Rehob, Hapharaim, Mahanaim, Gibeon, Beth-Horon, Kedemoth, Ajalon (in the second row). Several symbols have recently been obliterated by the whitewash used to preserve the wall, and some of the name-labels have also been destroyed, as *e.g.* Megiddo at the beginning of the third row. The rest of the inscriptions, which are couched in the usual bombastic style, give no farther information as to the campaign.

We return to the great court and proceed to the **Second Pylon of Ramses I.**, which was built out of the materials of a temple of the heretical period (comp. p. 237; isolated blocks bear the cartouches of Amenophis III., Tut-enkh-Amon, and Eyē). The left or N. tower has fallen and the right or S. tower is sadly damaged. On the S. side of the right tower appears Ramses II. defeating his foes in presence of Ammon. In front of this pylon was a kind of small *Vestibule*, the entrance to which was flanked by two statues of Ramses II. The figure on the right side still stands and displays excellent workmanship; beside the left leg is a figure of the Princess Bent-Anat. Only the legs of the other figure remain. In the doorway, where the cartouches of Ramses I., Sethos I., and Ramses II. are found, an intervening door was erected by Ptolemy VI. Philometor and Ptolemy IX. Euergetes II., during their joint reign. The lintel and upper parts of this doorway are wanting, but the jambs are in good preservation, with expressions of homage to Ammon and his fellow-gods. On the inner side (left) of the earlier doorway, at the foot, are the sacred boat of Ammon and the king entering the temple. In the second row from the foot appears Ramses II. kneeling before Ammon and receiving the symbol of jubilee, indicative of long reign. Behind stands the goddess Mut, while Khons, with the moon's disk on his head, conducts Philometor to behold the god Ammon. Probably the representation is a restoration by Philometor of an older work on the same spot. The other rows exhibit the king in presence of various deities. — We next enter the —

****Great Hypostyle Hall.** This imposing hall may certainly claim to rank among the wonders of the world. Many of the columns are prostrate, others lean as though on the verge of falling, and architrave and roof-slabs have either fallen or seem on the point of doing so. The indescribable effect produced by this enormous structure is perhaps best appreciated if we place ourselves in the wide doorway of the second pylon and look through the double row of huge calyx-columns towards the sanctuary, *i.e.* towards the E. The magic influence of the place is fully felt in the morning or

evening, or by moonlight, when the columns cast intense black shadows on each other. — Considerable restorations are at present in progress; in the N. half of the hall, where 11 columns fell on Oct. 3rd, 1899, some of the columns have been temporarily taken down.

The breadth (inside measurement) of this great hall is 338 ft., its depth 170 ft., and its area 5450 square yards, an area spacious enough to accommodate the entire church of Notre Dame at Paris. The roof is supported by 134 columns arranged in 16 rows, of



Hypostyle Hall of Karnak. (From Maspero's *Archéologie égyptienne*.)

which the two central rows are higher than the others and consist of clustered papyrus-columns with calyx-capitals, while the other columns have bud-capitals.

The hall is divided into three aisles. The roof of the lofty central aisle or nave is supported by the two central rows of columns and one of the lower rows on each side, the deficiency in the height of the latter being met by placing square pillars above them. The spaces between these pillars were occupied by windows (one on the S. side is still almost perfect), which served to light the entire hall. The central aisle is about 78 ft. in height, the side-aisles about 46 ft.

The columns are not monolithic but are built up out of semi-drums. The material is a reddish sandstone. Each of the twelve columns in the two central rows is $11\frac{1}{2}$ ft. in diameter, and upwards of 33 ft. in circumference, i.e. as large as Trajan's Column in Rome or the Vendôme Column in Paris. It requires six men with outstretched arms to span one of these huge columns. Their height is 69 ft., that of the capitals 11 ft. The remaining 122 columns are each $42\frac{1}{2}$ ft. in height and $6\frac{1}{2}$ ft. in diameter.

The walls of the hall, the shafts of the columns, the abaci, and the architrave are covered with inscriptions and reliefs, many of which still retain their ancient colouring. These date from the reigns of Sethos I. and Ramses II., the former of whom embellished the N. half of the hall (as far as the 10th row of columns), the latter the S. half. Only a single column (the first in the 6th row) bears the name of Ramses I. Ramses III., Ramses IV., Ramses VI., and Ramses XII. have also recorded their names. The scenes on the columns show the king adoring the gods of Thebes. Those by Sethos I. are in delicate flat relief, those by Ramses II. in ruder sunk relief.

Among the beautiful *Reliefs of Sethos I.* (Walls *a*, *b*, *c*) the finest is that on the E. half of the N. wall (Pl. *c*). We here see the king kneeling before the god Harmachis, who is seated beneath a canopy, while behind the king stands the lion-headed goddess Wert-hekau holding a palm branch, from which hang various symbols. To the left the king kneels beneath the sacred tree of Heliopolis, on whose leaves the god Thout is inscribing his majesty's name.

On the outside of the N. and S. walls of this hall are *HISTORICAL RELIEFS of great importance, commemorating the victories of Sethos I. and Ramses II. over the inhabitants of Palestine. There is an exit-door on each side of the great hall (comp. the Plan), but the visit to the reliefs is more conveniently made from the Central Court (p. 253). — We first examine the reliefs on the *North Wall, commemorating the victories of Sethos I.

The series begins at Pl. *d*, on the E. wall. — WALL *d*. *Upper Row*. Here we see King Sethos alighting from his chariot, in the well-wooded mountains of Lebanon. The inhabitants, whose physiognomies are distinctly characterized, are compelled to fell trees for the king. — *Lower Row*. Battle of Sethos with the Beduins of S. Palestine. To the right the king is shown driving in his two-horse chariot and launching his arrows against the foes, who lie in confused heaps of dead and wounded. On the mountains, above, to the left, is the fortress of Canaan, whose inhabitants stand in front of it beseeching mercy or assist the fugitives to ascend into it. — We now reach the E. PART (Pl. *e*) OF THE N. WALL, where also there is an upper and a lower series of representations. *Upper Row* (from left to right). 1. Battle of Yenuam in Syria. The king, advancing to the attack in his chariot, shoots arrows against the enemy, whose charioteers, cavalry, and infantry flee in wild confusion. To the left is the fortress of Yenuam, surrounded with water. The inhabitants of the country, who are represented full face contrary to the usual Egyptian method, conceal themselves among trees. 2. The king binding captives with his own hand. 3. The king, marching behind his chariot, appears dragging four captives with him and drawing others in two rows behind him. 4. Sethos leads two rows of captured Syrians before the Theban triad, Ammon, Mut, and Khons, to whom the king also presents costly vessels captured amongst the booty. — *Lower Row* (from left to right). 1. Triumphal progress of the king through Palestine. Sethos, standing in his chariot, which ad-

vances at a walk, turns towards the princes of Palestine, who do him homage with uplifted hands. Behind the king are a fortress and the costly vessels brought as tribute. Above and below the horses are seen small castles, built by the king to protect the water-stations. 2. Battle against the Beduins of S. Palestine (see p. 251). The king shoots arrows against the enemy, the survivors of whom flee to the mountains. Beneath are several castles and wells, with the wounded lying beside them. 3. Victorious return of the king from Syria. The king stands in his chariot, preceded and followed by fettered captives. The boundary between Asia and Africa is marked by a canal, bordered by reeds, in which crocodiles swim; the canal is spanned by a bridge, at each end of which is a fortified guard-house. On the Egyptian side (to the right) two groups of priests, with nose-gays, and grantees welcome the returning monarch. 4. The king leads his captives before Ammon, and presents at the same time the costly vessels taken amongst the booty. — *To the right and left of the door* are two colossal companion-reliefs, in which Ammon is represented holding several rows of captured nations and cities by cords, and presenting the sword of victory to King Sethos, who raises his club against a band of foes whom he holds by the hair (comp. p. 248).

We turn next to the W. PART (Pl. *f*) OF THE N. WALL, which we inspect from right to left. *Top Row.* Storming of Kadesh in the land of Amor (N. Palestine). The king in his chariot (figure of the king wanting) shoots against the foe; a hostile chariot has been overthrown by the royal chariot. To the right, on a tree-clad height, appears the fortress of Kadesh, the defenders of which are pierced with arrows. At the foot of the hill a herd of cattle, accompanied by the herdsmen, takes to flight. — *Middle Row.* 1. Battle against the Libyans. The king in his chariot holds with his bow a Libyan, whom he is about to smite with the sword. To the right are heaps of dead and wounded enemies. The Libyans are distinguished by large pig-tails worn on one side and by feathers on their heads. The king transfixes a Libyan with his lance. 3. The king in his chariot, preceded by two rows of captured foes. 4. The king presents the captives and the captured vessels to the Theban triad. — *Bottom Row.* 1. Battle against the Hittites in N. Syria. The king in his chariot shoots against his foes, who betake themselves to headlong flight in chariots, on horseback, or on foot. 2. The king in his chariot grasps cords to which are fastened several captives and two hostile chariots with their drivers. 3. The king leads his captives before the Theban triad, who are in this instance accompanied by the goddess of truth. Before the king are placed the captured vessels devoted to the gods.

The reliefs on the *S. Wall* (Pl. *g, h*) commemorate in similar fashion the Syrian campaigns of Ramses II., chiefly those against the Hittites. About 40 ft. to the right (E.) of the door a short wall projects at right angles from the wall of the great temple, bearing a most interesting and important inscription, containing the *Treaty of Peace* concluded with the Hittites by Ramses II. in the 21st year of his reign. — On the S. exterior temple-wall, beyond the projecting wall, at Pl. *i*, we see Ramses II. leading two rows of captives before Ammon. Beneath, in long lines of hieroglyphics, is the poetical account of the Hittite campaign (the so-called Epic of Pentaur) that we have already met with on the pylon at Luxor (p. 240). We now turn the corner at Pl. *k*, and on the end of the wall (beside the closed S.E. door of the hypostyle hall) find a relief of Ramses II. presenting to Ammon the captives and costly vessels taken in the Syrian campaigns.

The **Third Pylon**, built by Amenophis III. and now completely ruined, forms the rear-wall of the great hypostyle court, into which

its *Vestibule* still projects. On the rear of the S. tower (Pl. *l*) is a long inscription (unfortunately imperfect at the top), recording the gifts of Amenophis III. to the god Ammon; and on the rear of the N. tower (Pl. *m*) are seen the last remnants of a larger representation of a festal voyage, in the shape of a sacred bark of Ammon with the king on board and another fully manned ship.

On passing through the third pylon into the **Central Court**, we come first upon an **OBELISK**, the last survivor of four, erected in pairs by Thutmosis I. It is 76 ft. high and stands upon a base 6 ft. square. On each face of the obelisk are three vertical inscriptions, the central one being the dedicatory inscription of Thutmosis I., and the other two additions by Ramses IV. and Ramses VI. The bases of the other obelisks are adjacent. The obelisks marked the entrance to the temple in the reign of Thutmosis I.

A deviation may here be made to inspect the *Historical Reliefs* on the exterior walls of the great hypostyle hall (comp. p. 251).

Next follows **Pylon IV**, in a most ruinous condition, beyond which are the scanty remains of the **First Colonnade**, originally embellished with columns and colossal statues of Osiris. Within this colonnade rose the two great **OBELISKS** of Queen Makerē, made of fine pink granite from Assuân, and covered at the apex with electrum (a mixture of gold and silver). The *Right Obelisk* has been overthrown, and the top has fallen some distance to the N. The **Left Obelisk*, still standing, is 97½ ft. high and its diameter at the base is 8½ ft.; it is the tallest obelisk known, with the exception of that in the piazza in front of the Lateran at Rome, which is 105 ft. high. The inscriptions record that the obelisks were made in 7 months. Originally there was only the customary single vertical inscription on each face; but afterwards, on the upper parts reliefs were added, showing Makerē, Thutmosis I., and Thutmosis II. sacrificing to Ammon. The names and figures of Ammon were obliterated by Amenophis IV., but restored by Sethos I.

This *Colonnade* underwent various transformations under the 18th Dynasty. When Thutmosis I. built it originally it had two rows with five columns in each to the left, and two with six columns in each to the right, supporting roofs. When Makerē erected the obelisks in the 16th year of her reign, the columns to the right and two pairs of those to the left were removed. Thutmosis III. surrounded the obelisks with a sandstone structure which concealed more than half of them, and portions of which still remain. Finally under Amenophis II. the right half of the colonnade was restored and six pairs of papyrus-columns were erected, of which, however, only the stumps are now left.

As we proceed towards the E., we pass the **Fifth Pylon**, also erected by Thutmosis I., which forms the back-wall of the colonnade just described, and enter a **Second Colonnade**, another erection of Thutmosis I. This colonnade had sixteen-sided columns but is now much ruined. On each side of the central passage Thutmosis III. constructed two chambers, with a granite gateway (restored by Sethos I.) between. Beyond this gateway rises the **Sixth Pylon**,

the last and smallest, also an erection of Thutmosis III., now in ruins. On the walls to the right and left of the granite gateway are representations in the usual style of the cities and tribes subdued by Thutmosis III. (comp. p. 248); to the right are the tribes of the S., to the left 'the tribes of the Upper Retenu (*i.e.* Syria), which His Majesty took in the wretched town of Megiddo'.

Beyond the sixth pylon we enter the **Fore-Court** of the Sanctuary, in which are two large *Granite Pillars* erected by Thutmosis III. The S. (right) pillar bears the lily of Upper Egypt, the N. pillar the papyrus of Lower Egypt. Here also are a **Bust of a Colossal Statue of Ammon* and a headless *Statue of the Goddess Amōnet*, in reddish sandstone, both dedicated by King Tut-enkh-Amon, whose name was later replaced by that of Haremheb, his successor.

To the right of the fore-court is a colonnade with papyrus-columns, built by Thutmosis III., whence a fine view of the ruins is obtained. Behind the entrance are reliefs of the time of Sethos II.

The **Sanctuary**, built by Philip Arrhidæus on the site of an earlier chamber, is not yet completely exhumed. It is built entirely of pink granite, and is divided into two chambers. The front chamber, opening to the W., is 19 ft. long, the hinder one, opening to the E., over 25 ft. The roof, which was adorned with yellow stars upon a blue ground, has been completely destroyed. The walls both outside and inside were covered with reliefs, the colouring of which is still in good preservation at some points.

Interior Walls. In the first chamber Philip appears offering sacrifices to various forms of Ammon. The figures and inscriptions are picked out with bluish-green pigment. The reliefs in the second chamber are larger and better executed, but in poorer preservation. Here, to the left, Philip is seated at a banquet.

Round the outside of the Sanctuary runs a raised **CORRIDOR**. On the S. side of the first chamber are 4 rows of reliefs, the lowest of which is destroyed: 1. Rites attending the entrance of the Sanctuary by the king; the goddess Amōnet gives milk to the king. 2, 3. The sacred boat of Ammon on different festal occasions. On the S. wall of the second chamber are four reliefs, representing the king sacrificing to various forms of Ammon, etc. On the N. wall of the first chamber the king offers two small trees to Ammon-Kamettf. On the N. wall of the second chamber are reliefs similar to those on the S. wall. The opposite wall, as well as the back of the Sixth Pylon in the fore-court, is occupied by inscriptions, known as the *Annals of Thutmosis III.*, detailing the warlike acquisitions of that monarch. The relief above the inscription to the right of the black granite door depicts Thutmosis III. conferring gifts on the temple (two obelisks, vases, necklaces, chests).

Opening off this corridor are a number of rooms, all more or less in ruins, which were built and embellished with reliefs by Queen Makerē. As in all other places, the names and figures of the queen have been scratched out and replaced by those of Thutmosis II. or Thutmosis III.

Continuing our progress still towards the E. beyond the sanctuary, we reach a flat open space, strewn with the scanty relics of the earliest *Temple of the Middle Empire*. In front of the chambers of Thutmosis III., which may be recognized on the N. side, ran a path, on which the Pharaohs erected statues to the grandees judged

worthy of that honour. Farther on this path turned off at right angles to the S. and led to the entrance of the —

Great Festal Temple of Thutmosis III. We first enter a small chamber in which two sixteen-sided columns are still standing, and pass thence through another chamber with one column, and a vestibule, into the *Great Festal Hall*. This has three aisles and is 144 ft. wide and 52 ft. deep. The roof was supported by 20 columns in two rows, and 32 square pillars. The peculiar shape of the columns here is quite unique; the shafts taper downwards, and the capitals are in the form of inverted calyces, the petals of which point downwards. The pillars, though not so tall as the columns, were of the same height as the walls, and with the latter supported the roofing slabs of the side-aisles. The roof of the loftier central aisle was supported partly by the columns and partly by small pillars with an architrave rising from the roof above the pillars to the height of the columns. The reliefs on the pillars show Thutmosis III. in presence of the gods.

The rooms adjoining the festal hall, several of which are in ruins, were adorned with reliefs by Thutmosis III. A door in the partly ruined rear-wall of the colonnade leads E. to the **SANCTUARY**, which included three chambers. Only the lower part of its walls is now left. Adjoining, on the N., is a **SMALL ROOM**, with its roof supported by 4 clustered papyrus-columns with bud-capitals (still in good preservation); on the lower part of the wall are representations of the plants and animals brought from Syria to Egypt by Thutmosis III. in the 25th year of his reign. — To the S. is the **ALEXANDER ROOM**, built by Thutmosis III. and restored by Alexander the Great. The reliefs show Alexander (or in a few isolated cases Thutmosis), sacrificing to the gods. — Farther on is a **HALL**, with 8 sixteen-sided columns, of which 7 are still erect, and beyond that runs a **CORRIDOR**, opening off which are two small rooms with columns and seven other chambers, with reliefs of Thutmosis.

In the above-mentioned chamber with one column was found the famous *Karnak Table of the Kings*, a list of the Egyptian monarchs from the earliest times down to the 18th Dyn. (now in the Bibliothèque Nationale in Paris).

The central and E. portions of the Temple of Ammon (from Pylon III onwards) were surrounded by a **GIRDLE WALL**, the extant remains of which are covered with reliefs of Ramses II. sacrificing to the gods. Close behind the wall Ramses II. built a *Colonnade* (now completely ruined), embellished with Osiris-statues, and connected with a *Small Temple* (ruins uninteresting), built by the same king.

Still farther to the E. is a well-preserved ancient *Gateway*, 62 ft. in height, which was the E. entrance to the temple of Ammon, and lay 510 yds. distant from the first (W.) pylon. It was built by one of the Ptolemies.

If we turn to the right (S.) outside the gateway, we soon reach a small building bearing the cartouches of Ramses III. and Ramses IV. — To the N. of the gateway lies a small *Temple of Osiris*, dedicated by Amenertais, sister of Shabako I. (25th Dyn.) and mother-in-law of Psammetikh I. Near it are several small chapels of the same period (26th Dyn.).

C. THE NORTHERN BUILDINGS.

The ruins to the N. of the Temple of Ammon are in such bad preservation that the traveller who has little time at his disposal may content himself with a glance at the great N. girdle-wall of Nile-bricks, and at the N. gateway.

Beginning at the E. gateway (see p. 255), we skirt the girdle-wall of the great temple of Ammon, first to the N. and then to the W. (left), until we see upon the right or N. side of our path another girdle-wall of Nile-bricks. Passing through a gateway in the latter, adorned with the cartouche of Nekht-Har-ehbēt (p. lxxxvii), we reach the —

Temple of Mont, which, though not inferior in size to the temple of Khons (p. 243), is now so ruined that its ground-plan can scarcely be made out. The temple was built for the war-god Mont or Mentu by Amenophis III. (18th Dyn.), though it was subsequently several times enlarged between the reign of Ramses II. and the epoch of the Ptolemies, especially by Euergetes I. The temple stood upon a platform of masonry, traces of which still remain. The earlier sculptures and architectural fragments are of great beauty; and columns with Hathor capitals were also employed. Two obelisks of red granite once stood in front of the N. entrance, upon bases that are still *in situ*. The N. gateway, built of granite, dates from Ptolemy Philadelphos.

From the granite gateway we proceed to the S.W., passing the remains of a *Ptolemaic Temple*, of which the staircase is still to be seen, to *Six Small Chapels*, each of which is entered by a sandstone gateway (without inscription) in the girdle-wall. Only the two chapels farthest to the W. have left any considerable remains. The second from the W. contains the name of Amenertā's, with that of her brother Shabako. The fine alabaster statue of the queen, now in the museum at Gîzeh (p. 87), was found here.

Re-entering the precinct of the temple of Ammon by a gateway in its S. girdle-wall, we notice immediately to our left a **Temple of Ptah**, patron-god of Memphis. It was built by Thutmosis III. and enlarged and restored by Shabako the Ethiopian and by several of the Ptolemies.

As we approach from the W., we reach five successive *Gateways*, of which the second and fourth (Pl. *a* and *b*) were built by Shabako, whose names have been scratched out, the others by a Ptolemy. Farther on is a *Corridor*, running between two columns (with rich foliage capitals) connected by a balustrade. The *Pylon* at the end of the corridor has a portal bearing the name of Thutmosis III., restored in the Ptolemaic period. This admits to a *Court* (Pl. *c*), embellished at the back with a portico supported by two sixteen-sided columns. Two altars stand here, dedicated by Amenemhet I. and Thutmosis III. In the walls are ancient recesses. A staircase ascends to the upper story. A doorway (with restored reliefs of Thutmosis III.), in the main axis of the temple, leads into the *Sanctuary*, which retains the original reliefs of Thutmosis III. To the right is a room with a statue of the lion-headed goddess Sekhmet; to the left, another with a well-preserved ceiling and ancient reliefs of Thutmosis III. — It is instructive to observe the difference in style between the ancient and the restored reliefs.

Between this temple of Ptah and the great hypostyle hall of the temple of Ammon are the remains of three small *Chapels of the Late Period*, all entered from the E.

The southernmost and largest was built towards the close of the 26th Dyn. by the majordomo Peteneit. In the doorway we see Psammetikh III. and the Queen Enkh-nes-nefer-eb-rē sacrificing to Ammon and other gods. Beyond is a hall built of brick, with four stone columns. To the right of the entrance to the Sanctuary is Nitocris, wife of Psammetikh II., to the left is Amasis. — The central chapel was erected by an otherwise unknown Sheshonk in the reign of Amasis, who is represented on the left jamb of the entrance-door. On the right jamb is Queen Enkh-nes-nefer-eb-rē, to whose household Sheshonk belonged. The walls of this temple are of brick, with the exception of the sanctuary, which is of stone. — The N. chapel, the oldest, was built in the reign of Taharka (25th Dyn.), who, along with the princess Shepenwepet, appears on the walls.

d. THE SOUTHERN BUILDINGS.

Situated to the S. of Ramses II.'s girdle-wall (p. 255) is the **Sacred Lake**, named by the Arabs *Birket el-Mallâha* or *Lake of the Salt Pit*, as the water has become saline and undrinkable through infiltration. The banks were anciently faced with hewn stones, and traces of these are still to be seen on the W., S., and especially on the N. side.

Between this lake and the girdle-wall are a few half-ruined chambers, partly constructed of alabaster. The ruins nearest the lake date from the reign of Thutmosis III., those immediately adjoining the temple-wall from the reign of the Ethiopian Taharka.

We now proceed to visit the **Connecting Buildings** between the Temple of Ammon and the Temple of Mut, which were begun by Queen Makerē but were probably never completed. Quitting the Central Court of the Temple of Ammon, we enter a court enclosed on two sides by walls and on the rear by Pylon VII., all of which are in ruins. On the exterior of the W. wall was inscribed the famous treaty made by Ramses II. with the Hittites (p. 252). On the E. wall is a long inscription (Pl. a), describing the contests of King Merenptah with the Libyans and the peoples of the Mediterranean (Etruscans, Achæans, etc.); and farther on is a triumphal relief (Pl. b) of Merenptah in the presence of Ammon grasping a group of enemies by the hair and smiting them with his club.

Pylon VII was built by Thutmosis III., whose victories are celebrated on both sides of it. In front of the S. side are the remains of two colossal statues of Thutmosis III., in red granite.

Beside the easternmost of the two walls which unite Pylon VII with Pylon VIII lies (to the left) a small *Chapel*, dating from the reign of Thutmosis III. Round the Sanctuary runs a gallery supported by pillars connected with each other by balustrades. Farther on, on the same wall, is a representation (Pl. c) of Ramses II. sacrificing.

Pylon VIII is in comparatively good preservation, although it was built by Queen Makerē, and is thus the most ancient part of the entire building. Makerē's names were removed from the reliefs by

Thutmosis II. Sethos I. restored the reliefs from which Amenophis IV. (p. 203) had removed all allusions to Ammon; but he frequently inserted his own name instead of replacing those of the ancient kings.

N. SIDE. *Left Tower (E.)*. 1. Sethos I. sacrificing to various gods; farther to the right, 2. Thutmosis II. (originally Makerē) before the lion-headed goddess Wert-hekaw and Hathor; behind the king are priests carrying the sacred boat of Ammon; beneath appears Thutmosis I. before the Theban triad. The inscription in front of this king refers to the accession of Makerē. — *Right Tower (W.)*, from left to right: 1. Sethos I. (originally Makerē) before the hawk-headed Mont, who holds before him the symbol for 'life'; behind are priests carrying the boat of Ammon; beneath are two rows representing Ramses III. in presence of various gods. 2. Thutmosis II. (originally Makerē) before Ammon and Khons; behind the king are the goddess Wert-hekaw and Thout, the latter writing upon a palm-leaf; beneath, Ramses III. before the gods. — On the *Jamb*s of the *Central Doorway* are inscriptions of Thutmosis III. and Thutmosis II.

On each side in the GATEWAY is Ramses II. before various deities. S. SIDE. *Left Tower (W.)*. Amenophis II. seizing captured enemies by the hair and smiting them with his club; before him is Ammon (inserted by Sethos I.). *Right Tower (E.)*, a similar scene. — On the *Door Jamb*s are inscriptions of Thutmosis II. (left) and Thutmosis III. (right). — Leaning against the right door-post is an inscription on red granite, recording the Asiatic campaigns of Amenophis II. The lower part is broken off. — On the *E. Side* of the right (E.) tower are reliefs and inscriptions of high-priests of Ammon in the reign of Sethos II.

Six colossal seated figures of kings were originally placed before the S. side of this pylon. The best-preserved of these are: to the W., Amenophis I. (limestone) and Thutmosis II. (red breccia); to the E., Thutmosis II. Both the figures of Thutmosis retain their lower part only; an inscription on the back of that to the W. records that Thutmosis III. restored it in the 42nd year of his reign.

The following **Pylon IX**, built by King Haremheb, has collapsed. The reliefs and inscriptions (of Haremheb, Ramses II., Ramses IV., and Ramses VI.) are of little interest. On the S. side are the remains of two colossal statues, which Ramses II. 'usurped'.

Between Pylons IX and X lies a square court, surrounded by a wall, which is interrupted on the left (E.) side by the ruins of a small **Temple of Amenophis II.**

In front of the temple is a *Gallery*, borne by 14 square pillars embellished with reliefs. Thence a granite portal admits us to a large *Hall*, the roof of which rested on 16 square pillars with concave cornices at the top. On the four sides of each pillar appears Amenophis II. before some deity. This hall is flanked by smaller chambers, two of which have pillars like those of the main hall. Most of the sculptures on the walls and pillars are executed in fine low relief, only a few being in sunk relief. Much of the colouring is in good preservation.

On the *E. Wall* of the court, to the right (S.) of the temple, are several important reliefs of Haremheb. At Pl. *d* we see the king conducting to the Theban triad a number of captives from the incense-yielding land of Punt, who bear sacks of gold and gems and other gifts. At Pl. *e*, to the right of the door, the king appears leading fettered Syrian captives before the Theban triad.

On the outside of the wall, behind Pl. e, is a procession of priests carrying the sacred boats. Beside it is inscribed an ordinance of Haremheb, intended to restore order to the distracted state.

The reliefs on the *W. Wall* of the court, which also date from Haremheb, are in poor preservation.

The wings of **Pylon X**, the last pylon, forming the S. entrance to the precincts of the great temple of Ammon, have collapsed, but the central doorway is still standing. Haremheb was the builder of this pylon also, for which he used the stones of a building raised by Amenophis IV. in Karnak to his new deity (p. 203). The reliefs on the doorway exhibit Haremheb sacrificing and performing other religious rites. — In front of the N. side of the pylon stand two headless statues of Ramses II.; and before the S. side are the remains of colossal statues of Amenophis III. (E.) and Haremheb (W.), and the lower part of a colossus of Osiris.

Beyond the pylon the *E. Avenue of Sphinxes*, erected by Haremheb, leads to the **S. Temple Precincts**.

To the E. of the avenue is a *Chapel of Osiris-Ptah* (closed), with well-preserved painted reliefs. The chapel was built by the Ethiopian Kings Tanutamon and Taharka (25th Dyn.).

The avenue leads straight to a *Gate*, built by Philadelphus and embellished with reliefs and long inscriptions, in the N. side of a girdle-wall enclosing the temple of Mut. Thence we proceed amidst figures of recumbent rams, sphinxes, and fragments of statues to the —

Temple of Mut, built by Amenophis III., which has recently been cleared of rubbish under the directions of Miss Benson, an English lady.

A *Gateway* (Pl. A) admits us to a large *Court*, in the middle of which was a colonnade. Outside the gateway are several pillars with figures of the god Bes. On the gateway are lengthy inscriptions of the Ptolemaic period (hymns to Mut) and in the entrance is an inscription of Ramses III., who restored the temple. The court contains several seated figures of the lion-headed goddess Sekhmet, which were dedicated in this temple by Amenophis III. On several of these Sheshonk I. has placed his own name in place of that of Amenophis. — Farther on is a second *Colonnade*, with statues of Sekhmet and a colossal granite figure of Amenophis III. — The inner rooms of the temple are in a very ruinous condition.

Behind the temple of Mut lies a *Sacred Lake*, in the shape of a horseshoe. Farther to the W. are the remains of a small **Temple of Ramses III.**

On the *W. Exterior Wall* are some interesting representations of scenes from the king's campaigns: 1. Battle in Syria; 2. Syrian captives brought before the king; adjoining, heaps of hands cut off from the enemy are being counted; 3. Battle with the Libyans; 4. Triumphal procession of the king, and train of Libyan captives; 5. The king inspecting the captives; 6. Train of captives; 7. Dedication of the spoil to Ammon and his fellow deities.

EXCURSION TO MEDAMÛT, only to be undertaken when there is abundance of time; 4-5 hrs. are necessary. The site is reached after 1½ hr.'s rapid riding. We proceed first to the E. sphinx-avenue of Karnak, where the road diverges to the right, along a large embankment. It then turns

to the left and runs mostly along the edge of ditches, frequented, especially in December, by wild fowl.

The Temple of Medamut, dedicated to the war-god Mont, was situated in the N. suburb of Thebes, called *Metu*. The erection of this temple dates from the time of Amenophis II., of the 18th Dynasty. His name occurs on the large granite pillars which are still standing and which probably formed part of the *Sanctuary*. The latter was adjoined by a large edifice, lying approximately from E. to W. Much farther to the W. was a *Pylon*, facing the river, but now destroyed; it was built by Sethos I. and Ramses II. Under the Ptolemies an addition was made to the earlier temple, including the five columns, which are now the most conspicuous and most interesting feature of the ruins. These belonged to a covered colonnade. Between the two clustered columns with calyx-capitals is a door, with inscriptions of Euergetes II. and Neos Dionysos. The two clustered columns with bud-capitals and the fifth isolated column probably belonged to the original temple of the Middle Empire and were afterwards incorporated in the rebuilding during the Ptolemaic period.

B. THE WEST BANK AT THEBES.

An *early* start should be made. *Guides, Donkeys, etc.*, see p. 233. Luncheon should be taken. A ferry-boat plies from the two chief hotels at Luxor to the W. bank (there and back 1s.). Donkeys are usually found on the W. bank, but a large party is recommended to order them the night before.

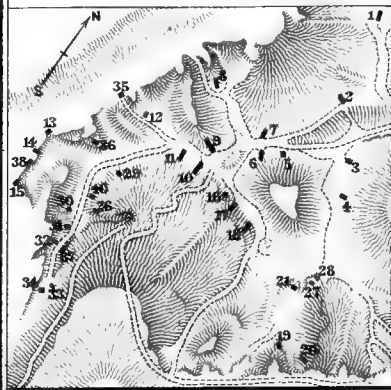
On the *West Bank* lay the **Necropolis**, or *City of the Dead*, and also a large number of temples. These latter, dating mostly from the New Empire, were dedicated to Ammon, the principal deity of Thebes, and were also used in the worship of deceased kings. They were adjoined by dwellings for the priests, libraries, and sometimes schools. In the vicinity were groves and lakes, besides granaries, stables for the sacrificial animals, barracks for the guards, prisons, etc. Close by lay villages inhabited by the numerous workmen who found employment in connection with the cemeteries: masons, painters, builders, and above all embalmers, to whose care the bodies were committed. Gradually a whole city arose here, like the quarters beside the tombs of the Mamelukes at Cairo. Under the New Empire its management was placed in the hands of a special official, known as 'prince of the West and director of the workers at the Necropolis'.

3. The Temple of Sethos I. at Kurna.

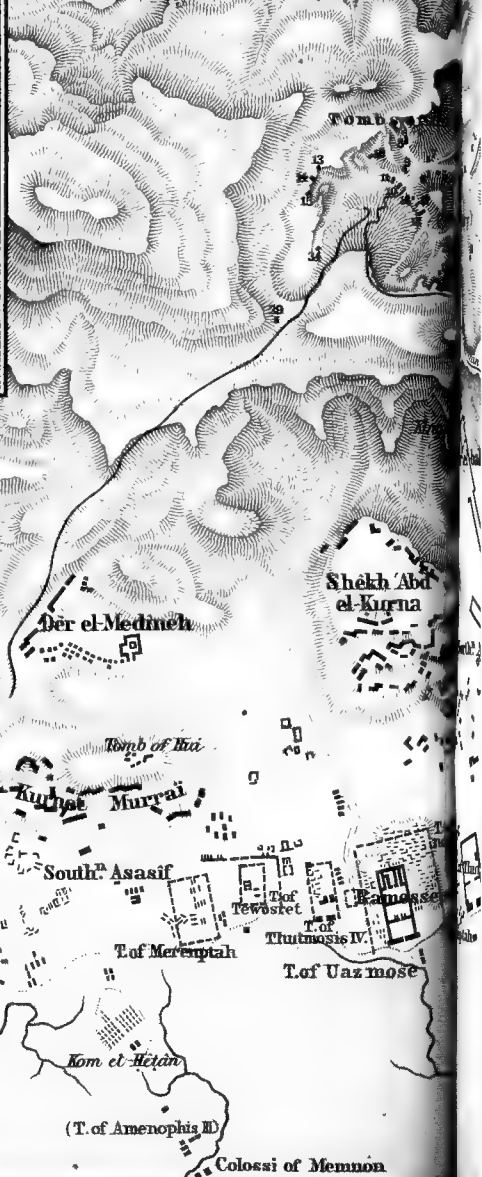
From the landing-place of the boat on the W. bank we ride first in a westerly, then in a northerly direction, and in $\frac{3}{4}$ hr. reach the *Temple of Sethos I., the front of which with its columns is

TOMBS OF THE KINGS (East Valley)

1 : 10.000 0 50 100 200 Yards



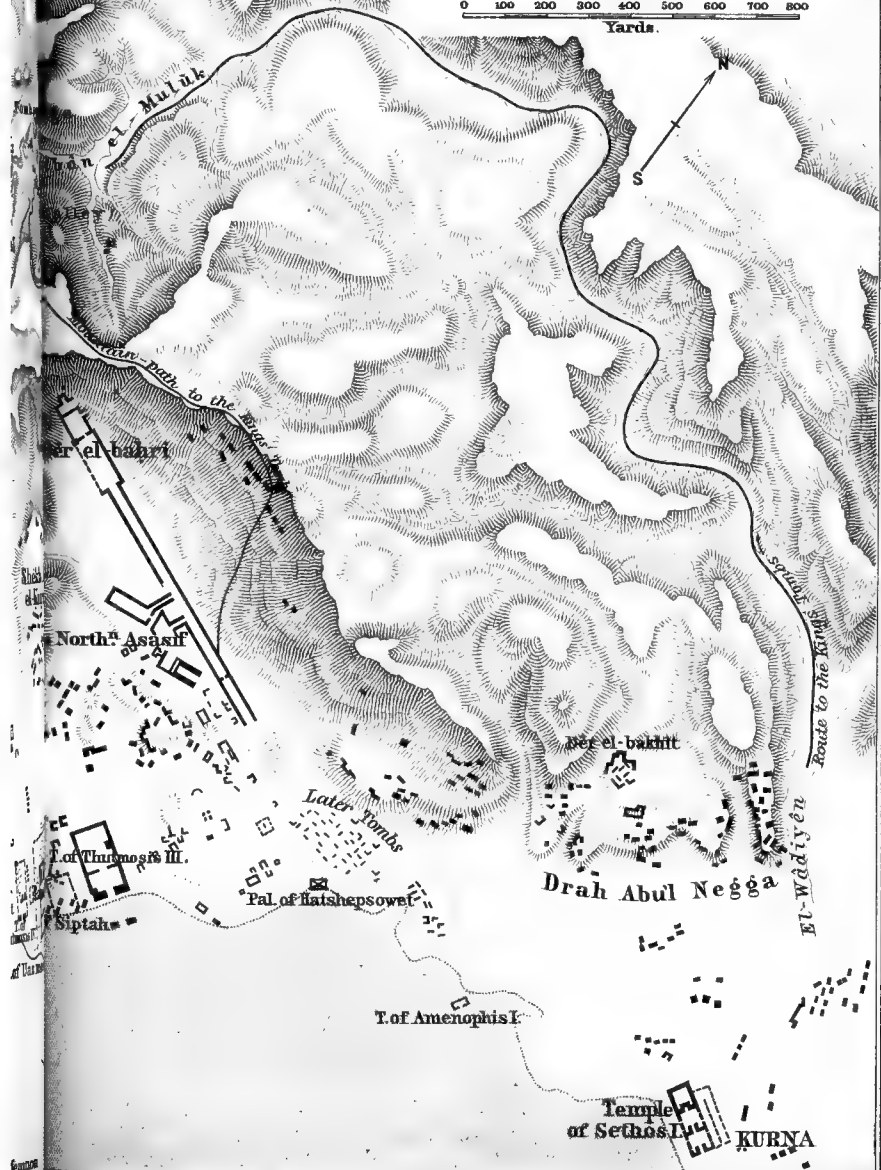
Tombs of the Kings (West Valley)



NECROPOLIS OF THEBES.

1:19,000

0 100 200 300 400 500 600 700 800
Yards.



is visible at a considerable distance. This temple was founded in honour of Ammon by Sethos I., and at the same time was devoted to the worship of the king's father, Ramses I. Sethos left it unfinished and Ramses II. 'renewed' it, *i.e.* added the reliefs and inscriptions that were wanting. The beautiful execution of the inscriptions and reliefs vividly recall the contemporary sculptures in the great temple at Abydos (p. 218). The original building (see the annexed plan) was 518 ft. in length, but of this only the actual sanctuary with its halls and chambers, 153 ft. in depth, remains, while there are only scanty relics of the former courts and pylons.

The COLONNADE on the front of the temple originally displayed 10 clustered columns with papyrus-bud capitals, but only 8 are now left. On the architrave is the dedicatory inscription of Ramses II. In its inner wall are three doors (Pl. *a*, *b*, *c*), which lead into the three divisions of the temple. On this wall, to the left of Pl. *b*, are representations of the provinces of Upper Egypt (a man and woman alternately), bearing flower-decked dishes with cakes and wine; to the right, similar reliefs of the provinces of Lower Egypt. The former have lilies on their heads, the latter papyri — the floral emblems of the two regions. Above the former the king offers incense to the bark of Ammon carried by priests; above the latter the king appears before various deities.

Passing through the middle door (Pl. *b*), we enter a HYPOSTYLE HALL with 6 papyrus-bud columns, flanked on each side by three chambers (Pl. *d-i*). On the slabs of the roof of the middle aisle appear the winged sun-disc, flying vultures, and the names of Sethos I., between two vertical rows of hieroglyphics. The low reliefs on the walls show Sethos I. and Ramses II. before various deities. Those at Pl. *a* and at Pl. *β* represent respectively Mut and Hathor of Dendera nourishing Sethos. — SIDE CHAMBERS. *Chamber g* is ruined and inaccessible; the ceilings in *Chambers d*, *f*, and *h* are in good condition. The finely executed reliefs in *Chambers e*, *f*, *h*, and *i* depict Sethos I. offering incense or performing sacred ceremonies in presence of various deities. In *Chamber i*: on the left wall, Thout before the sacred bark of the king; on the right wall, the king seated at the banquet; on the rear-wall, the king as the god Osiris, seated in a chapel, surrounded by other gods. In *Chamber d* are sunk reliefs of Ramses II., showing (right) the king entering the temple before Ammon and Amonet, and (left) the king offering incense to Ammon, Khons, and Mut. — The SANCTUARY has four unadorned square pillars. On the right and left walls Sethos appears offering incense before the boat of Ammon.

We now turn to the RIGHT DIVISION of the temple, which is in a very ruinous condition. It consisted of the long HALL OF RAMSES II., with 10 columns (no longer standing), and of several rooms behind and beside it, and originally separated from it. The sunk reliefs

of this part are of the time of Ramses II., and far inferior to those of the central building and left-hand portion of the sanctuary.

We re-enter the colonnade through Door *c*, and proceed through Door *a* to visit the LEFT DIVISION of the temple. In the small CHAPEL OF RAMSES I. (with two papyrus-bud columns), are high reliefs, which were probably 'usurped' by Ramses II.: to the right the king kneeling before Ammon, Khons, and the deified Sethos, while behind him is Mut. — Adjoining are three CHAMBERS (Pl. *A, B, C*). On the side-walls of the central chamber (Pl. *A*) Sethos I. offers incense to the boat of Ammon. On the rear-wall is a door-shaped stele to Ramses II. The two other rooms (Pl. *B* and *C*) were built by Ramses II. and contain rather rude reliefs (the king before the gods). — A side-door (Pl. *l*) leads from the Chapel of Ramses I. to a narrow Corridor, the left wall of which is now represented by a single course of masonry. Thence we enter (to the right) Room *D*, with sunk reliefs dating from Ramses II., showing that king and his father Sethos sacrificing before various deities. — A small Door (Pl. *m*) at the end of the corridor brings us once more into the colonnade.

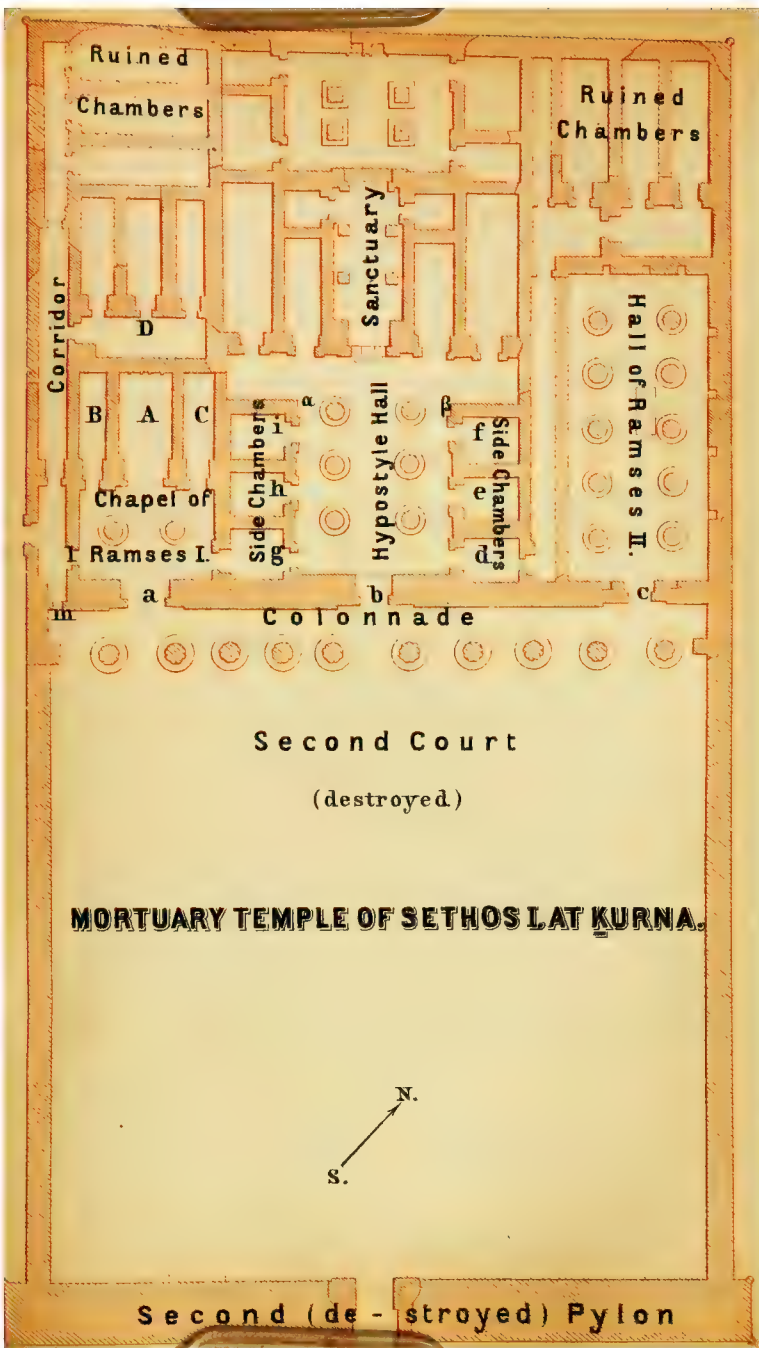
A little to the N. of the temple is a spring with a water-wheel (*Sâkiyeh*) and some şunt trees, used as a watering-place for cattle. Farther to the N., among the spurs of the Libyan mountains, is the Necropolis of *Drah Abu'l Negga*.

Drah Abu'l Negga is one of the oldest cemeteries of Thebes, and the treasures discovered here by Mariette's excavations were of extraordinary value. Tombs of the 11th, 13th, and 17th Dynasties were discovered here, but they have all been destroyed. The *Rock Tombs* on the hill-slope of *Drah Abu'l Negga* are more interesting. Immediately behind the last houses in the village of Kurna is the *Tomb of Neb-Amon*, dating from the beginning of the New Empire, with tasteful stucco reliefs of vintage and funeral scenes. A hole in this tomb is the only access to the adjacent *Tomb of Ment-her-khopshef*, royal fan-bearer. Of the two chambers here one has been filled up by a landslide. The very fine reliefs of the other represent burial-scenes and funeral sacrifices. — Farther to the N. is the unfinished *Tomb of Ramosê*, an architect.

4. *Bibân el-Mulûk. Tombs of the Kings.*

THE TOMBS OF THE KINGS AT BIBÂN EL-MULÛK belong to the 18-20th Dynasties, and, in contrast to the pyramids that mark the graves of kings up to the beginning of the New Empire, consist of series of passages and chambers hewn in the rock. Like the corridors within the pyramids they were intended only for the reception of the sarcophagus; the temples dedicated to the manes of the deceased, in which the offerings to the dead were made, were built in the plain.

THE STRUCTURE of the tombs is practically the same in all. *Three Corridors*, placed one beyond the other, led into the innermost recesses. Small side-chambers sometimes opened off the first corridor; oblong recesses were made at the top of the sides of the second; and small recesses for the reception of the furniture of the dead were provided at the end of the third. A door led from the third corridor into an *Anteroom*, beyond which lay the *Main Hall*, where, in a hollow in the floor, the heavy granite sarcophagus was deposited. The main hall, the roof of which



was frequently supported by pillars, was often adjoined or even preceded by other chambers.

The WALLS of the tombs, from the entrance to the final chamber, were covered with sacred pictures and texts, a knowledge of which was essential for the deceased in the future life. The prevailing conception at Bibân el-Mulûk was that the deceased king, accompanied by the sun-god (or rather absorbed in the sun-god), sailed through the underworld at night in a boat; thus those scenes and texts were preferred which described this voyage and instructed the deceased as to the exact route. These texts were taken from two books, closely related to each other. One was called '*The Book of that which is in the Underworld*'. According to this, the underworld (*Twat*; p. cxxiv) is divided into 12 regions, corresponding to the 12 hours of night; and the descriptions in the book were therefore likewise in 12 chapters. In each of these the river with the boat of the sun floating on it is represented in the middle; in the boat stands the ram-headed sun-god, surrounded by his retinue, and bringing for a short time light and life to the regions he traverses. Above and below are shown the two banks of the river, thronged by all manner of spirits, dæmons, and monsters, which greet the sun and ward off his enemies.

The second book, known as the '*Book of the Portals*', reproduces the same conceptions. The nocturnal journey of the sun through the 12 regions of the underworld is again represented, and, as in the first book, these regions are conceived of as provinces or nomes. Massive gates, guarded by gigantic serpents, separate one region from another; each gate bears a name known to the sun-god, and the deceased must know it also. Two gods and two fire-spitting snakes guard the approach and greet the sun-god.

A third work, which may be called '*The Sun's Journey in the Underworld*', contains still more gloomy and unattractive representations. The sun-god has arrived in the underworld and addresses a speech to the spirits and monsters, which are carefully depicted in long rows.

Recourse was had to other works also for the decoration of the king's tombs. The chief of these were the '*Praising of Rê*', and '*The Book of the Opening of the Mouth*'. The former, which was used in the first corridors, contains a long-winded hymn to the sun-god, to be recited in the evening as the sun entered the underworld. In the course of the hymn the god is invoked under 75 different names and is depicted in as many forms. — The text and illustrations in the second of these works teach the multifarious ceremonies which had to be performed before the statue of the deceased king in order to induce it with life and ensure it the use of its organs, so as to enable it to eat and drink in the tomb.

Strabo tells of 40 tombs 'worthy of a visit', the scholars of the French Expedition mention 11, while at present 41 are accessible, on the entrances of which their numbers are inscribed. Pausanias, *Ælian*, *Heliodorus*, *Ammianus Marcellinus*, and other ancient authors refer to them as the *Syringes* (σύνρυγες) of Thebes, which name also occurs in the Greek inscriptions within the tombs. The word '*Syrinx*' meant first a shepherd's pipe formed of longish reeds, then it came to mean a hollow passage, and thus was applied to the long rock-hewn passages of Bibân el-Mulûk.

There are two routes from the Temple of Sethos at Kurna to Bibân el-Mulûk (a donkey-ride of $\frac{3}{4}$ hr.). The lower of these is described below. The mountain-track viâ Asasîf and Dêr el-baḥrî, more fatiguing though shorter, is better followed on the return (comp. p. 278).

The lower route passes the spring to the N. of the Temple of Sethos, leaves the necropolis of Drah Abu'l Negga (p. 262) to the left, and winds through the valley (wâdi), first to the N.W., then to the W. The gorge gradually contracts, between walls of naked yellow

rock, on which the midday sun pours its perpendicular rays, and a gloomy solitude broods over the scene, which is of a sublimity unmatched elsewhere in the Nile valley. Life seems almost non-existent; a desert-plant waves here and there; jackals, wolves, eagles, vultures, owls, bats, snakes, flies, and wasps are the only inhabitants of the gorge.

After riding for about $\frac{3}{4}$ hr. through the valley, we reach a place where the road forks. The right branch leads to the seldomer visited *W. Valley* (p. 277). The left branch leads to the —

Bibân el-Mulâk proper. Beyond a small circular open space we pass through a kind of rocky gateway and enter the *E. Valley*, surrounded by massive rocks and the openings of several lateral ravines. The tombs occur both in the main valley and in its branches.

The best plan is to visit first the tombs of *Sethos I.* (No. 17) and *Ramses III.* (No. 14), and then, if sufficient energy remains, Nos 6, 9, & 35. The other tombs are of interest to specialists only. We describe the tombs in the numerical order.

On the right (W.) side of the path: —

No. 1. Tomb of Ramses X., Yet-Amon, offering nothing of special interest. A Greek inscription proves that it was known and accessible in Greek times.

No. 2. Tomb of Ramses IV. An ancient staircase, with an inclined plane in the centre and low steps at the sides, leads to the entrance. Above the door are Isis and Nephthys, worshipping the solar disk, in which stand the ram-headed sun-god and a scarabæus. On the right wall, behind the door, are two Copts raising their hands in prayer; an inscription indicates one of these as 'Apa Ammonios, the martyr'.

To the left, in **CORRIDOR I**, appears the king worshipping the hawk-headed Harmachis. The other walls of this and the following **CORRIDOR II** are adorned with texts and figures of gods from the 'Praising of Rê' (p. 263). **CORRIDOR III** shows texts and pictures of gods and spirits from the 'Sun's Journey in the Underworld' (p. 263). **ANTEROOM IV** has texts from the *Book of the Dead*, the chief being the 125th chapter, which contains the justification of the deceased. — **Room V**, the main chamber, contains the granite sarcophagus, which is 10 ft. long, 6 ft. broad, and $7\frac{1}{2}$ ft. high, and is adorned with inscriptions and designs. On the *Left Walls* are shown the first two chapters of the 'Book of the Portals' (p. 263). *Chapter I* (beginning at the entrance) shows the portal guarded by the serpent Set. Next follows the first region of the underworld. In the *Middle* floats the boat, in which the sun-god stands beneath a canopy with a coiled serpent above it; before him kneels the king, presenting to him an image of Maat. Four inhabitants of the underworld tow the boat by a cord, while various gods come to meet it. In the *Upper Panel* appear the blessed dead, while in the *Lower Panel* are the condemned, some lying on the ground dead, others fettered, while the god Atum watches them, leaning on his staff. *Chapter II* shows the gate of the second region, guarded by the serpent Ekebi. In the *Middle* appears the boat of the sun-god, towed by 8 men; the cord passes through a hollow beam with a bull's head at each end, on which rest 7 small figures of gods, while 8 gods, 'the bearers of the gods', carry the beam on their shoulders. In the *Upper Panel* we see various gods in their dwellings, the

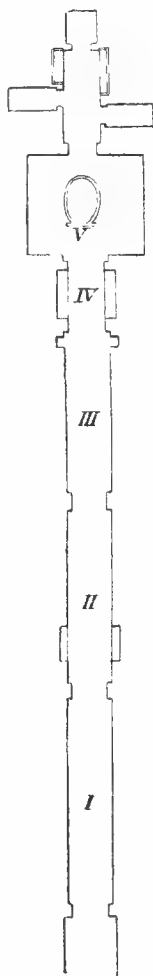
doors of which open as the sun-god approaches; above them coils a huge snake. Farther to the right gods peep forth from a lake of fire. In the *Lower Panel*, to the left, Atum leans upon his staff; by spells he has rendered the snake Apophis, the foe of the sun-god, innocuous, and it now lies before him, watched by 9 gods, 'who ward off the snake'. To the right are Atum and other gods. — On the *Right Walls* is *Chapter III* of the 'Book of the Portals' (beginning at the entrance). Beyond the gate guarded by the serpent Zetbi we see the journey through the third region of the underworld. In the *Middle* the boat is being drawn by 4 men towards a long chapel, in which lie the mummies of 9 gods. Then follow 12 goddesses, representing the hours of the night; these, divided into two groups of six, separated by a huge serpent, ascend a mountain, beneath which is a pond, indicated by zigzag lines. In the *Upper Panel* are a row of gods, 'who hasten to their Ka', 12 jackal-headed demons, standing upon a pond, 'the lake of life', and 10 Uræus snakes, upon the 'lake of the Uræi'. In the *Lower Panel* we see Horus, leaning on his staff, and 11 gods advancing towards Osiris, 'lord of the western ones' (i.e. of the dead). Osiris (whose figure has been destroyed) stands above a serpent in a recess, in front of which is an Uræus-snake. Twelve other gods approach the recess from the other side. Farther on are 4 men before vaulted ovens (?), watched by a god. The beginning of *Chapter IV* of the 'Book of the Portals' appears on the right rear wall, where we see the outwork and the gate guarded by the serpent Teke-hor. On the roof are two representations of the Egyptian sky. — In the next *Corridor* is the beginning of the 'Sun's Journey through the Underworld'. In the *Room to the Left* the mummy of the king is depicted 23 times; in the *Room to the Right*, 17 times. The *Recesses*, on each side at the end of the corridor, have figures of gods in their shrines below, and representations of sacrificial offerings above. On the *Lintel* of the door to the last room is the boat of the sun upon a double-sphinx, adored by the king on each side. — *Last Room*. On each of the side-walls is a bed, with lions' heads and lions' feet, with a chair and two chests above, and below, four vessels for entrails, with the heads of the four genii of the dead on the lids.

No. 3, to the left of the path, is half-filled with rubbish; it was originally intended for Ramses III.

No. 4. *Tomb of Ramses XII.*, *Nefer-er-ke-rē*, the last of the Ramessides. This tomb is unfinished.

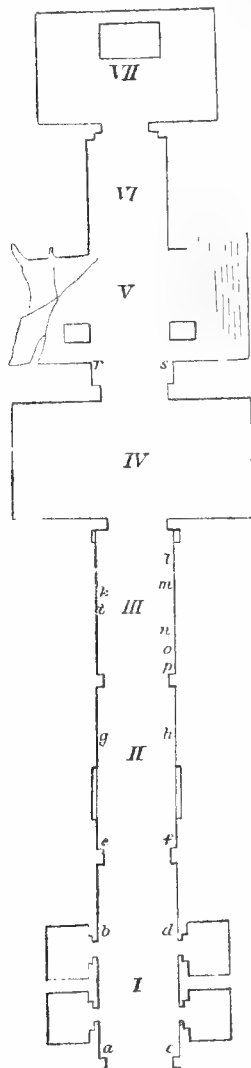
No. 5, farther on, to the left, is the entrance to a corridor.

*No. 6. *Tomb of Ramses IX.*, approached by a flight of steps (with inclined plane, and steps at the sides). On the staircase to



the right is an unfinished inscription of the king. On the door-lintel is the disk, with the king on both sides worshipping it. Behind the latter are Isis and Nephthys.

CORRIDOR I. At the beginning of the *Left Wall* is a chapel (Pl. *a*), in which the king stands before Harmachis and Osiris. Two doors farther on admit to small chambers without decoration; over the doors is a text from the 'Praising of Rē'. At Pl. *b* is a text from the 125th chapter of the 'Book of the Dead' (p. 264), beneath which a priest, clad like the god Hor-En-metf, pours the symbols for 'life', 'constancy', and 'wealth' upon the king, who is clad like Osiris. On the *Right Wall*, at Pl. *c*, is a chapel with the king before Ammon and Mer-segret, goddess of the dead. Two doors here also admit to side chambers. Over the doors and at Pl. *d* are representations of demons of the underworld, serpents, and ghosts with the heads of jackals and bulls. The text is the beginning of the 'Sun's Journey in the Underworld'. — CORRIDOR II. On the *Left Wall*, at Pl. *e*, is a serpent rearing itself, to the right of which and in the recess are figures of gods (from the 'Praising of Rē'). Below the recess is the king followed by Hathor. At Pl. *f* is a text from the 'Book of the Dead'; farther on the king, over whom hovers a hawk, appears before the hawk-headed Khons-Nefer-hotep. On the *Right Wall*, at Pl. *g*, is a serpent rearing itself; and at Pl. *h*, demons and spirits (frequently enclosed in oval rings). On the *Ceiling* are stars. — CORRIDOR III. On the *Left Wall* is the course of the sun during the second hour of night (p. 263) and the beginning of the course during the third hour (p. 263). On the *Right Wall*, at Pl. *i*, the king presents an image of Maat to Ptah, beside whom stands the goddess Maat. At Pl. *j* lies the mummy of the king, across a mountain, with the arms raised above the head; above are a scarabæus and the sun-disk. At Pl. *k*, *l*, *m*, and *n* three rows of demons are shown, one above the other. In the top row are 8 suns, in each of which is a black man standing upon his head; in the central row are serpents pierced by arrows, praying women standing upon mounds, and a scarabæus in a boat, ending at stem and stern in serpents' heads; in the lowest row are demons upon serpents, also four men bent backwards, spitting out scarabæi, etc. — ROOM IV. At Pl. *r* and *s* appear priests, with panther skins and side-locks, sacrificing before a standard. The other representations are destroyed. — ROOM V leads downwards. On each side are two pillars (not one as in the plan). — ROOM VI also slopes downwards. A door, above which is the sun-disk with the ram-headed sun god, worshipped by dog-headed apes, leads hence into Room VII. The

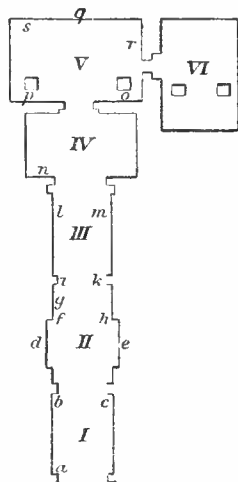


sarcophagus, which stood in Room VII, has left traces on the floor. On the walls are gods and ghosts. On the vaulted ceiling are two figures of the goddess of the sky (representing the morning and evening sky), beneath whom are constellations, boats of the stars, etc.

Opposite, on the right side of the path, is No. 7, the *Tomb of Ramses II.*, filled up with rubbish. This tomb was plundered in antiquity. The mummy of Ramses II. was found in the shaft of Dér el-bahri (p. 278) and is now in Gizeh Museum (p. 80).

No. 8, the *Tomb of Merenptah*, lies in a side-gorge, a little to the right of the path.

Over the entrance are Isis and Nephthys worshipping the sun-disk, in which are a scarabæus and the ram-headed sun-god. CORRIDOR I. On the *Left Wall*, at Pl. *a*, is an admirable relief, with well-preserved colouring, of the king before Harmachis. Farther on are three vertical lines of hieroglyphics, containing the title of the 'Book of the Praising of Rē'. Adjoining is the sun (with the ram-headed sun-god and a scarabæus), between a serpent, a crocodile, and two cow's heads (p. 271). At Pl. *b* is the beginning of the 'Praising of Rē'. On the *Right Wall*, at Pl. *c*, is the continuation of the 'Praising'. — CORRIDOR II. To the right and left of the *Entrance* are gates of the underworld (from the 'Book of the Portals'). On the *Left Wall*, at the top of the recess Pl. *d* and at *f* and *g* are 34 forms of the sun-god (p. 263), standing on a staircase. Below is the text of the 'Invocation' (p. 263) and at *f* and *g*, the kneeling Isis, with Anubis as a jackal above. On the *Right Wall* (Pl. *e* and *h*) are corresponding representations; at *h* is Anubis as a jackal, with Nephthys kneeling below. — CORRIDOR III. On the *Left Wall* is the sun's voyage during the 4th hour of night, on the *Right Wall*, the journey during the 5th hour (p. 263). — ANTE-ROOM IV. On the *Left Entrance Wall* and *Left Wall* are the gods of the dead, Osiris, Amset, Twemef, Anubis, Khers-bakf, Isis, and Neith; on the *Right Entrance Wall* and *Right Wall* are Osiris, Hapi, Kebh-snewf, Horus, Nephthys, and Selket. On the rear-wall, to the left, is Anubis, to the right Hor-En-metf, with the panther-skin and side-lock; before each are two small genii of the dead on a stand. — Room V. In a hollow in the floor stands the sarcophagus. On the walls are scenes from the 'Book of Portals' (p. 263). On the *Rear Wall* are representations of the king sacrificing to Ammon, to the right and left, above the descending passage Pl. *q*, which is now filled with rubbish. On the two *Pillars* the king appears before various gods. — The adjoining Room VI is unfinished, only the small *Recess* in the left wall being decorated with figures of gods.



*No. 9, the *Tomb of Ramses VI.*, *Neb-ma-rē*. This tomb was named by the French Expedition *La Tombe de la Métempsychose*, and by British scholars, following the traditions of the Romans, the *Tomb of Memnon*, as Ramses VI. bore the same prænomen as Amenophis III. (p. lxxxii), who was called Memnon by the Greeks.

Coptic and Greek inscriptions are numerous in this tomb. The representations, of which none are very interesting, are executed in an inferior style to those in the other tombs. The only noteworthy chamber is the last, in which the sarcophagus stood. The walls and vaulted

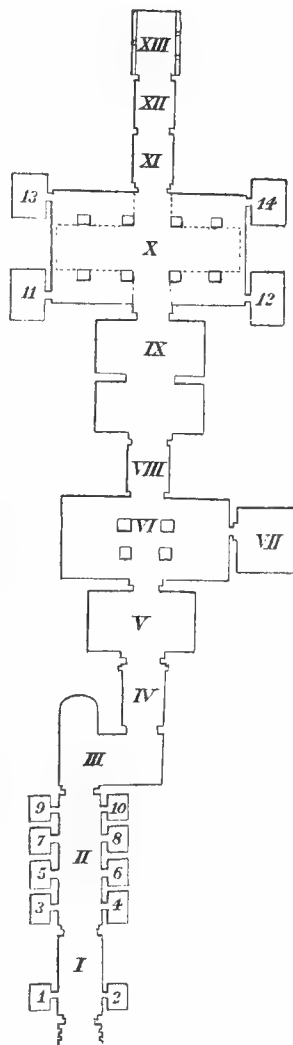
ceiling show interesting astronomical representations, with well-preserved colouring. On the right wall appears the boat of the sun, in which the sun-god stands in the shape of a beetle with a ram's head, and is worshipped by two human-headed birds, the souls of Kheperé and Atum. The boat is being drawn across the heavens, which are supported by two lions, and descends to the left. The Arabs call this Shellâl, *i.e.* the Cataract. On the ceiling the goddess of the sky appears twice, representing the sky by day and by night.

No. 10 is the *Tomb of Amen-meses*, one of the pretenders to the throne at the end of the 19th Dyn. (p. lxxxiii). His mother Takhat and his wife Beket-werer were also buried here. The representations in this tomb have been deliberately destroyed.

****No. 11. Tomb of Ramses III.** This imposing tomb, usually called '*Bruce's Tomb*' or '*The Harper's Tomb*', is inferior in size only to No. 17 and No. 14. The style of the sculptures is not the best, but the variety and richness of the representations are unexcelled. This tomb possesses a unique peculiarity in the ten side-chambers, opening off the first two corridors. The tomb was begun and finished as far as Room III by Setnakht, father of Ramses III.; his cartouches are still to be seen at various places where the later stucco has fallen off.

The entrance is approached by the usual flight of steps with inclined plane; on each side of it are two pilasters with bull's heads. Over the door is the usual representation of Isis and Nephthys, as at No. 8. — **CORRIDOR I.** To the right and left of the entrance are kneeling figures of the goddess Maat, sheltering those who enter with her wings. On the *Left Wall* is the king before Harmachis, followed by the title of the 'Praising of Rē', the sun (as above) between a serpent, a crocodile, and two gazelles' heads. Then follows the text of the 'Praising of Rē', which is continued on the *Right Wall*. — **SIDE CHAMBER 1** (to the left): Baking, slaughtering, and cooking scenes. — **SIDE CHAMBER 2** (to the right): Two rows of ships, in the upper row with sails set, in the lower row with sails furled. — **CORRIDOR II**, with recesses on both sides. On both sides the 'Praising of Rē' is continued, with the appropriate figures of the god (p. 263), who approach Isis on the left wall and Nephthys on the right. — **SIDE CHAMBER 3** (to the left). In the *Upper Row* (beginning on the left entrance-wall) we see a kneeling Nile-god bestowing his gifts upon seven gods of fertility (with ears of corn on their heads); and (beginning on the right entrance-wall) a Nile-god before the serpent-headed goddess Napret ('corn'), five royal snakes, clad with aprons, and two gods of fertility. In the dilapidated *Lower Row*, to the left, the Nile-god of Upper Egypt presents gifts to ten clothed royal serpents; to the right, the Nile-god of Lower Egypt before Napret and three royal serpents. — **SIDE CHAMBER 4** (to the right) may be called the king's armoury, for its walls are covered with representations of weapons, standards, armour, etc. On the *Entrance Walls*, the sacred black bull Meri stands on the 'southern lake' (to the left), and the black

cow Hesi upon the 'northern lake' (to the right). On the *Left Wall*, at the top: standards with pictures of sacred animals, heads of the goddess Hathor, etc. On the *Rear Wall*, at the top, are arrows, bows, quivers. On the *Right Wall*: at the top are standards with gods' heads. The lower representations have been destroyed. — **SIDE CHAMBER 5** (to the left). In the upper row are various local deities (alternately male and female) with offerings; in the lower row are kneeling Nile-gods. — **SIDE CHAMBER 6** (to the right) is the king's 'treasury'. On its walls are depicted utensils and furniture of various kinds: vases, jars, bottles (including so-called false-necked vases, imported from Greece), elephants' tusks, necklaces, chairs and benches with sumptuous cushions, couches ascended by steps, and head-rests. — **SIDE CHAMBER 7** (to the left). On each side of the *Entrance* the guardian-spirit of the king is shown, bearing a staff ending in a king's head. On the other walls are two rows of representations of rowers with serpents and sacred cattle. The lower row is much damaged. — In **SIDE CHAMBER 8** (to the right) we see the sacred fields, with ploughing, sowing, reaping, etc., going on; the king sails by on a canal. — **SIDE CHAMBER 9** (to the left). We here see two harpers, one, to the left, before Anhor and the hawk-headed Rē-Harmachis, the other, to the right, before Show and Atum. On each side of the door is the refrain of the song they are singing: 'Receive the blessed king Ramses'. — **SIDE CHAMBER 10** (to the right). Twelve different forms of Osiris. — **Room III** represents the usual third corridor, the tomb here having had to be deflected to the right



in order to avoid the adjoining tomb No. 10 (p. 268). On the *Rear Wall* is a goddess, representing the South, raising a water-jar. The king appears on the other walls before various gods. — **CORRIDOR IV.** The journey of the sun during the 4th hour (*Left Wall*) and 5th hour of night (*Right Wall*) is here illustrated from the 'Book of that which is in the Underworld' (p. 263). — **Room V.** Figures of gods. — **Room VI** is a sloping passage with side-galleries supported by four pillars, with the king and various gods. On the *Left Walls* is the sun's journey through the 4th division of the underworld (Chapter IV of the 'Book of the Portals'; p. 263). In the bottom row are representatives of the four chief races of men known to the Egyptians (p. 272). On the *Right Walls* is the journey through the 5th division of the underworld, from the fifth chapter of the 'Book of the Portals'. — **Room VII.** *Right Wall:* the king led by Thout and the hawk-headed Har-Khentkheti. *Left Wall:* the king presenting Osiris with an image of truth. *Rear Wall:* the king in presence of Osiris. On the remaining spaces are scenes from the 'Book of the Underworld'. — The other rooms are much damaged and need detain the traveller but a short time. — **Room X.** This large chamber, supported by eight pillars, contained the sarcophagus of the king, now in the Louvre. The lid, which was wanting, is now in Cambridge. The mummy of the king (now at Gizeh, p. 80) was found hidden at Dêr el-bahri.

No. 12. Cave without inscriptions.

No. 13. Very low, and largely filled up, was not a king's tomb, but seems to have belonged to *Baï*, chief minister of King Si-Ptah (19th Dyn.).

No. 14, originally the *Tomb of Queen Tewosret*, wife of Si-Ptah, was afterwards appropriated and enlarged by *Setnakht*, who caused the names and figures of the queen to be covered with stucco.

No. 15. *Tomb of Sethos II.*

No. 16. **Tomb of Ramses I.**, lately excavated by Loret. A wide flight of steps leads to the entrance, which is closed by an iron door. Beyond this are a sloping corridor and a second flight of steps (with niches right and left), which lead to the **SARCOPHAGUS CHAMBER**. In the middle stands the open coffin of the king, in red granite, with pictures and inscriptions in yellow paint. The walls of the room are covered with coloured scenes and inscriptions on a grey ground.

Entrance Wall. To the left, Maat and Ramses I. before Ptah, behind whom stands the post of Osiris (p. cxxvi). To the right, Maat and the king offering wine to Nefertem; behind the god is the symbolic knot of Isis. — *Left Wall.* To the left of the door, in a small side-room: Ramses I. led by the jackal-headed Anubis and the hawk-headed Harsiesis. To the right of the door and above it, chap. iii of the 'Book of the Portals'; above, the bark of the sun, which is being towed to the chapel of the nine mummies; below, the goddesses ascending the mountain (p. 265). — In the *Rear Wall* opens a small chamber, on the back-wall of which is represented Osiris between a ram-headed deity and a sacred snake. Above the door are dæmons with the heads of jackals and hawks

(the souls of Pē and Nekhen). On the rear-wall, farther to the right, Ramses I. dedicates four parcels to the beetle-headed Atum-Rē-Kheprē; Harsiesis, Atum, and Neith leading the king to the throne of Osiris. — The *Right Wall* is pierced by the entrance to another small chamber. The representations are from Chap. ii of the 'Book of the Portals'. At the top are eight men towing the bark of the sun by a rope passing through a beam on which are seated seven small deities and two white bulls. To the left the train is received by four gods of the dead, in white garments. Below, to the left, are Atum and the Apophis serpent; to the right, Atum and nine other deities.

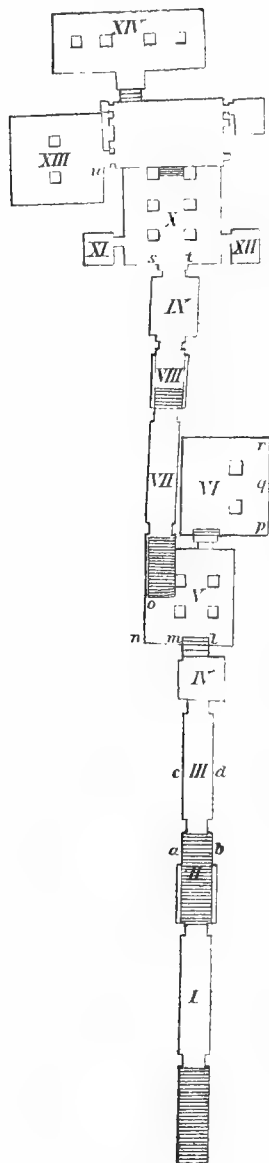
****No. 17. Tomb of Sethos I.**, usually known as *Belzoni's Tomb* from its discoverer in Oct., 1817. In beauty of execution it far surpasses all the other tombs of Bibān el-Mulūk, and the sculptures on its walls appear to have been executed by the same artists whose works we had the opportunity of admiring at Abydos (p. 218). In size it resembles Nos. 11 and 14; its length is 330 ft. A steep flight of steps descends to the entrance.

CORRIDOR I. On the *Left Wall* is the king before the hawk-headed Harmachis. Then follows the title of the 'Praising of Rē', with the sun-disk bearing a scarabæus and the ram-headed sun-god, between a serpent, a crocodile, and two cows' heads. The adjoining text is taken from the 'Praising of Rē' (p. 263), which is continued on the *Right Wall*. The *Ceiling* is decorated with flying vultures. — **CORRIDOR II** (with staircase). On the upper part of the recess in the *Left Wall* are represented 37 forms of the sun-god, from the 'Praising of Rē' (p. 263), above a text from the 'Book of that which is in the Underworld'. This is repeated on the *Right Wall*. At Pl. *a* is Isis, at Pl. *b*, Nephthys, both kneeling upon the hieroglyph for 'gold' and placing their hands upon a seal-ring; above is the god Anubis as a jackal. — **CORRIDOR III.** On the *Left Wall* (Pl. *c*) is the journey of the sun during the 5th hour of night, from the 5th chapter of the 'Book of that which is in the Underworld'.

In the *Middle Row* the boat of the sun (destroyed) is being drawn through the territory of the god of the dead, Sokaris of Memphis, by seven gods and seven goddesses; before it march four gods and the goddess 'Isis of the West'. In the *Lower Row* are demons: four flaming heads; between two serpents is the dwelling of Sokaris, resting upon two sphinxes, within which is the hawk-headed Sokaris standing upon a winged serpent with three heads; above is a mountain crowned with a human head (destroyed). On the ground are seated four spirits with the crowns of Upper and Lower Egypt, a ram's head, and a double feather upon their knees. In the *Top Row* are various spirits, etc.

On the *Right Wall*, at Pl. *d*, appears the journey of the sun during the 4th hour of night, from the 4th chapter of the 'Book of that which is in the Underworld'.

The boat of the sun is being drawn through the territory of Sokaris, which is depicted in the *Top* and *Bottom Rows*. This is peopled by demons of various kinds, serpents, and serpent-like monsters, including a four-legged snake with a human head (destroyed), a three-headed snake with wings and human legs, etc. The last serpent in the bottom row has three heads, and above its back are 14 human heads with suns and stars, which perhaps represent the patron-deities of the 14 days in the lunar half-month. In the *Middle Row* the boat is preceded by Horus and Thout carrying an eye, etc.



ANTECHAMBER IV. On the *Left Entrance Wall* is Anubis as a jackal; on the *Right Entrance Wall*, the king between Hathor of Thebes and Horus (partly destroyed). On the *Left Wall*: the king between Harsis̄sis and Isis; the king offering a libation of wine before Hathor; the king before Osiris. These subjects are repeated on the *Right Wall*. *Rear Wall*: to the left, Hathor (?), to the right, Osiris, Isis, and Harsis̄sis. — Room V, with pillars. On the *Left Walls* is the journey of the sun through the 4th region of the underworld, from the 4th chapter of the 'Book of the Portals'.

At the beginning is the 4th gateway, guarded by the serpent Teke-hor. In the *Middle Row* appears the boat of the sun towed by 4 men, preceded by spirits with a coiled snake, three ibis-headed gods, and nine other gods ('the spirits of men who are in the underworld'). To the right a god with a sceptre meets the boat. In the *Top Row* various men greet the god, while others hold a twisted cord. In the *Bottom Row*, to the left, is Horus, before whom are representatives of the four chief races of men known to the Egyptians, viz. four 'human beings' (i.e. Egyptians), four Asiatics, with pointed beards and coloured aprons, four negroes, and four Libyans, identified by the feathers on their heads and their tattooed bodies. Farther on are genii, with a snake, on which stand the hieroglyphs for 'time', etc.

On the *Right Walls* is the sun's journey through the 5th region of the underworld, from the 5th chapter of the 'Book of the Portals'.

Middle Row: The boat of the sun towed by four men, preceded by dæmons. *Top Row*: Twelve gods with forked sticks, twelve gods with a serpent from which human heads project, and twelve gods with a twisted cord attached to a mummy. *Bottom Row*: A god leaning upon a staff; twelve mummies upon a bier formed of a serpent, etc.

In the centre of the *Rear Wall* is Osiris enthroned, with Hathor behind him, while the hawk-headed Horus leads the king into his presence. On

the *Pillars* the king is shown before various deities. — A narrow flight of steps leads hence to Room VI, the decorations of which have only been sketched out. On the *Pillars* the king stands in front of various deities. On the *Left Walls* is the journey of the sun during the 9th hour of night, from the 9th chapter of the 'Book of that which is in the Underworld'.

Middle Row: The boat of the sun, preceded by twelve star-gods with oars; three sacred animals (cow; ram; bird with a human head); a mummy standing upright, the guardian-deity of the sacrifices. *Top Row*: Twelve genii crouching upon curious stands, and twelve women. *Bottom Row* (partly destroyed): Twelve fiery serpents; twelve men with sticks; a mummy.

On the *Rear Wall* is the journey of the sun during the 10th hour of night (from the 10th chapter of the above-mentioned book), continued on part of the right wall.

Middle Row: The boat of the sun, preceded by various deities, including a hawk upon a two-headed serpent with four legs; four spirits, having sun-disks in place of heads, carrying arrows; four spirits with lances, and four with bows. *Top Row*: A god with a sceptre; scarabæus rolling the hieroglyph for 'land' before it with its fore-legs; the patron-goddesses of Upper and Lower Egypt seated beside two erect serpents, bearing the sun-disk; two goddesses beside the hieroglyph for 'god', upon which rests the sun-disk; goddesses with lions' heads and human heads, etc. *Bottom Row* (partly destroyed): Horus leaning upon his staff watches twelve condemned souls swimming in various attitudes in the waters of the underworld; four goddesses with serpents; head of Set upon a sceptre.

On the *Right Walls* is the journey of the sun during the 11th hour of night, from the 11th chapter of the above-mentioned book.

Middle Row: Boat of the sun, preceded by twelve men with a serpent; two serpents bearing on their backs the two Egyptian crowns, from which heads project; four goddesses. *Top Row*: Two-headed god; serpent (the god Atum), with four legs and two wings, holding a god (the soul of Atum) standing behind; the constellation of the 'tortoise', in the shape of a serpent on which a god sits; two-headed god; four goddesses, each seated upon two serpents, etc. *Lower Row*. The condemned. The enemies of the sun-god are being burned in curious furnaces, under the inspection of the hawk-headed Horus (on the right); adjacent stand goddesses with swords, breathing flames; in the last furnaces, four corpses standing on their heads; various deities.

We return to Room V, whence a flight of 18 steps, to the left, descends to CORRIDOR VII. To the left the king (figure destroyed) is seated at the banquet-table, with a hawk hovering over him and a priest with side-lock and panther-skin in front of him. The rest of this corridor, which is 36 ft. in length, and CORRIDOR VIII, to which a few steps descend, are decorated with texts and illustrations of the ceremonies performed before the statue of the deceased, from the 'Book of the Opening of the Mouth' (p. 263). — ANTECHAMBER IX. The king before Osiris, Isis, Harsiësis, Hathor, Anubis, and other gods of the dead. — HALL X, whence an incline with steps at the side leads to the mummy-shaft, consists of two portions — a front portion with pillars, and a rear portion with a vaulted ceiling. We first examine the scenes in the former. On the *Left Entrance Wall* is the journey of the sun in the 1st region of the underworld (1st

chapter of the 'Book of Portals', p. 263). The illustrations are continued on the *Left Wall*, at the end of which appear the 4th gate of the underworld and the beginning of the journey in the 4th region. On the *Right Entrance Wall* and the *Right Wall* is the journey through the 2nd region of the Underworld (2nd chapter of the 'Book of the Portals'). On the *Left Wall* of the rear portion the king is shown (lower row) offering a libation of wine to Harmachis. The alabaster sarcophagus of the king, now in the Soane Museum in London, stood in this part of the hall; the mummy, which was hidden at Dêr el-bahri, is now in the Gizeh Museum (p. 80). Farther on is the journey of the sun during the 1st hour of night (1st chapter of the 'Book of that which is in the Underworld').

In the two *Middle Rows* we see (above) the boat of the sun, adorned in front with a rug, and bearing the ram-headed sun-god, seven other gods, and the 'mistress of the boat'. It is preceded by two goddesses of truth, Osiris, the lion-headed Sekhmet, and other deities. Below in his boat is the sun-god, in the form of a scarabæus, worshipped by two figures of Osiris; in front are three serpents and several deities. In the *Top* and *Bottom Rows* (representing the banks of the river) are small square panels, containing representations of spirits in human and animal shapes (*e.g.* baboons, fiery serpents), which greet the god on his entrance into the lower world or drive away his foes.

In a *Recess* at the end of the left wall is the jackal-headed Anubis, performing the ceremony of the 'Opening of the Mouth' before Osiris. — On the *Rear Wall* is the journey of the sun in the 2nd hour of night (2nd chapter of the 'Book of that which is in the Underworld').

Middle Row. In the boat of the sun the sun-god is accompanied by Isis and Nephthys, in the form of Uræus-serpents. In front of it are four smaller boats, in one of which are three deities without arms, in the second a crocodile with a human head upon its back, in the third (which is decorated with two gods' heads) a sistrum, two goddesses, and a scarabæus, and in the fourth (similarly adorned) a god holding a large ostrich feather, the symbol of justice, and the moon upon a head-rest. *Top* and *Bottom Rows.* Various spirits and dæmons to protect the sun-god.

On the *Right Wall* is the sun's journey during the 3rd hour of night (3rd chapter of the 'Book of that which is in the Underworld').

In the *Middle Row* is the boat of the sun, preceded by three smaller boats. Four gods, with arms interlaced, approach to meet them. In the *Top* and *Bottom Rows* spirits of various forms (a ram with a sword, five dæmons with birds' heads, etc.) greet the procession.

On the vaulted *Ceiling* are some interesting astronomical figures, lists of the so-called decani-stars, constellations, etc.

Adjoining Room X are four side-chambers (Pl. XI, XII, XIII, and one without a number). SIDE ROOM XI. The gate of the underworld and the sun's journey through the 3rd region (3rd chapter of the 'Book of the Portals', p. 263). — SIDE ROOM XII. The interesting text in this room contains a very ancient myth of a rebellion of mankind against the sun-god, their punishment, and the final rescue of the survivors. The scene on the rear-wall is an illustration from this myth: the heavenly cow, supported by the god Show and other spirits, with two boats of the sun floating on its back — SIDE

Room XIII. One of the two pillars in this room has fallen. On the other appear the king, Ptah, and Osiris. Round the three main walls runs a bench, decorated with a hollow cornice; the small pillars which originally supported it have been destroyed. The representations on the back-wall are almost entirely obliterated. On the *Left Entrance Wall* and the *Left Wall* appears the sun's journey during the 7th hour of night (7th chapter of the 'Book of that which is in the Underworld').

Middle Row. The sun-god once more is shown in his boat, on the prow of which stands Isis, to drive away evil spirits with her spells. In front of the boat a large serpent, which had threatened the sun-god, has been overcome by the goddess Selket and a god. Farther on are four goddesses with swords, and four small mounds of sand, representing the graves of the gods Atum, Kheperē, Rē, and Osiris. Above these is a square enclosure upon which are the heads of enemies or slaughtered slaves, as charms to ward off evil spirits. *Top Row.* Spirits and dæmons; human-headed serpent; a god ('Flesh of Osiris') seated upon a throne beneath a serpent; three foes of Osiris, beheaded by a lion-headed god; the god Yenku, holding a cord binding three foes lying on the ground; three human-headed birds wearing crowns, etc. *Bottom Row.* Horus, before whom are the twelve star-gods who conduct the sun at night; twelve star-goddesses approaching the grave of Osiris, upon which a crocodile rests. The god's head projects from the grave-mound.

On the *Rear Wall* is the sun's journey during the 8th hour of night (8th chapter of the 'Book of that which is in the Underworld').

Middle Row. The boat of the sun towed by eight men, preceded by nine followers of Rē, who are represented by the hieroglyph for 'follow', with a head attached to it in front. Four rams (forms of the god Tatenen) head the procession. *Top and Bottom Rows.* Dwellings of deceased gods and spirits, the doors of which open as the sun-god approaches, showing the occupants restored to life. In each house in the top row are three gods (first the nine gods of Heliopolis), with serpents and spirits below them.

On the *Right Entrance Wall* and *Right Wall* is the journey during the 6th hour of night (6th chapter of the above-mentioned book).

Middle Row. The boat of the sun is here preceded by Thout, with the head of an ape (his sacred animal), holding in his hand an ibis (also sacred to him), and by a goddess carrying the pupils of the eyes of Horus. The remainder of the row is taken up by a house, in which stand twelve spirits together with the recumbent figure of the god Kheprē, surrounded by a serpent with five heads. Four of the twelve spirits represent the kings of Upper Egypt, four the kings of Lower Egypt, and four other beings. In the *Top and Bottom Rows* are other spirits. In the latter are serpents, with the heads of the four genii of the dead upon their backs, also nine fiery serpents with swords, all intended to annihilate the foes of the sun-god.

The remaining side-chamber has no decorations. — Room XIV was unfinished and has no decorations. It is filled with rubbish.

No. 18. *Tomb of Ramses XI., Kheper-ma-rē.*

No. 19. *Tomb of Ment-her-khopshef*, a prince of the close of the 20th Dynasty. The inner part is filled up.

No. 20, a series of corridors, 80 yds. long, has neither inscriptions nor reliefs.

No. 21 has no decorations.

Nos. 22-25 lie in the West Valley of the Tombs of the Kings (p. 278).

Nos. 26-31 are insignificant.

No. 32, probably a royal tomb of the 18th Dyn., has not yet been fully explored.

No. 33, a small tomb with two empty rooms, reached by a flight of steps, was discovered by Loret.

*No. 34. The **Tomb of Thutmosis III.**, discovered by Loret in 1899, lies in an abrupt and narrow rocky ravine, about 275 yds. to the S. of the Tomb of Ramses III. The entrance, reached by a steep flight of steps, is closed by an iron door. A sloping corridor descends hence to a staircase, with broad niches to the right and left, beyond which another corridor leads to a rectangular shaft, about 20 ft. deep, probably intended as a protection against grave-robbers but now crossed by a hand-bridge. The ceiling is adorned with white stars on a blue ground.

Farther on we enter a room borne by two unadorned pillars. The ceiling is decorated with stars, and the walls bear the names of 741 different gods and dæmons. — In the left corner of the rear-wall is a staircase leading to the **TOMB CHAMBER**, with has the form of an oval king's ring. Two square pillars bear the ceiling, with its yellow stars on a blue background. The walls are covered with excellently preserved scenes and citations from the 'Book of the Underworld'. The representations on the pillars are of special interest. On one face of the first pillar stands a long religious inscription; on the second face are Thutmosis III. and the Queen-Mother Isis in a boat (at the top), the king suckled by Isis in the form of a tree (below), and the king followed by his wives Meryt-Rē, Ah-sat, Nebtkhrow, and the Princess Nofret-erē; on the third face are dæmons. The second pillar has dæmons and another long inscription. The **SARCOPHAGUS** is of red sandstone, and its scenes and inscriptions are in red paint; it was empty when the tomb was opened, and the mummy of the king was found at Dêr el-bahri (p. 283). The objects found in the four small adjoining rooms are now in Gizeh Museum (p. 103).

*No. 35. **Tomb of Amenophis II.**, discovered by Loret in 1898, about 200 yds. to the W. of the Tomb of Ramses III. Part of its contents has been left on the spot (comp. p. 104). From the entrance steep flights of steps and sloping corridors descend to a shaft (now bridged), in the depth of which is the opening to a small chamber, and on to a room, the walls and pillars of which are quite unadorned. Here lies the mummy of a woman, on a boat bearing the name of Amenophis II. From the left rear-corner of this apartment a staircase descends to a sloping corridor and to a room borne by six pillars. At the back of this is a kind of crypt. On the pillars Amenophis II. is represented before the gods of death. The blue ceiling is dotted with yellow stars. The walls, painted yellow (probably in

imitation of a papyrus), bear citations and scenes from the 'Book of that which is in the Underworld'. In the crypt stands the sandstone sarcophagus of the king, containing a mummy-shaped coffin with the body of Amenophis II., wrapped in its shroud and still adorned with garlands. On each side of the crypt are two small chambers. In the first to the right lie three mummies. The second to the right, also found walled up when the tomb was opened, contained nine royal mummies, probably placed here for concealment by grave-robbers. Among them were the mummies of Thutmosis IV., Amenophis III. (18th Dyn.), Si-Ptah, and Sethos II. (19th Dyn.), all now in Gizeh Museum.

No. 36. *Tomb of Mai-her-pri*, a private citizen, opened by Loret in 1898 (comp. p. 104).

No. 37, a small tomb without inscriptions, probably also belonged to a private person.

No. 38. **Tomb of Thutmosis I.**, the earliest royal tomb in the Valley of the Kings, discovered by Loret in 1899, lies in the abrupt side of the valley, between Tombs 14 and 15. It is accessible only by special permission from the Inspector General at Medînet-Habu.

A steep flight of steps descends to a square room, whence another flight leads to the roughly hewn **TOMB CHAMBER**, the ceiling of which was supported by a column (now broken). The walls were covered with painted stucco, but this has disappeared from the fact that the grave was sometimes under water. The handsome red sandstone sarcophagus is adorned with representations of Isis (foot), Nephthys (head), the gods of the dead (sides), and Newt, the goddess of Heaven (inside). — To the left is another small room.

No. 39, discovered by Arabs, is not easy to reach.

No. 40 is uninteresting.

No. 41, an open shaft, has not yet been examined.

The W. valley of the *Bibân el-Mulûk* (comp. p. 264), usually named by the Arabs after Tomb 23 (see below), is seldom visited. The keys of the tombs are kept by the Inspector General at Medînet Habu (p. 297).

The first tomb here (No. 22) is that of **Amenophis III.**, found by the French Expedition. We enter from the W.; the tomb soon bends towards the N., but finally resumes its original direction.

The three first passages penetrated the rock at an angle. The way to the fourth crosses a deep shaft, which is not easily crossed without a ladder. It contains several representations of the reception of the king by the gods. Some of the pictures have been only sketched in, and the field divided into squares. The sarcophagus has been broken. The *Astronomical Ceiling Paintings* in the chamber with the sarcophagus are noteworthy. The chambers beyond this room have no inscriptions.

The second tomb (No. 23), called by the Arabs *Turbet el-Kurûd* (Tomb of the Apes), is in a very retired spot. It belongs to **King Eyê**.

A staircase and a corridor descend to an apartment containing the magnificent sarcophagus. On the walls are representations of the king in presence of various deities. On the end-wall to the right are twelve sacred apes.

Tombs No. 24 and No. 25 are inaccessible.

5. From Bibân el-Mulûk to Dêr el-bahri and El-Asasif.

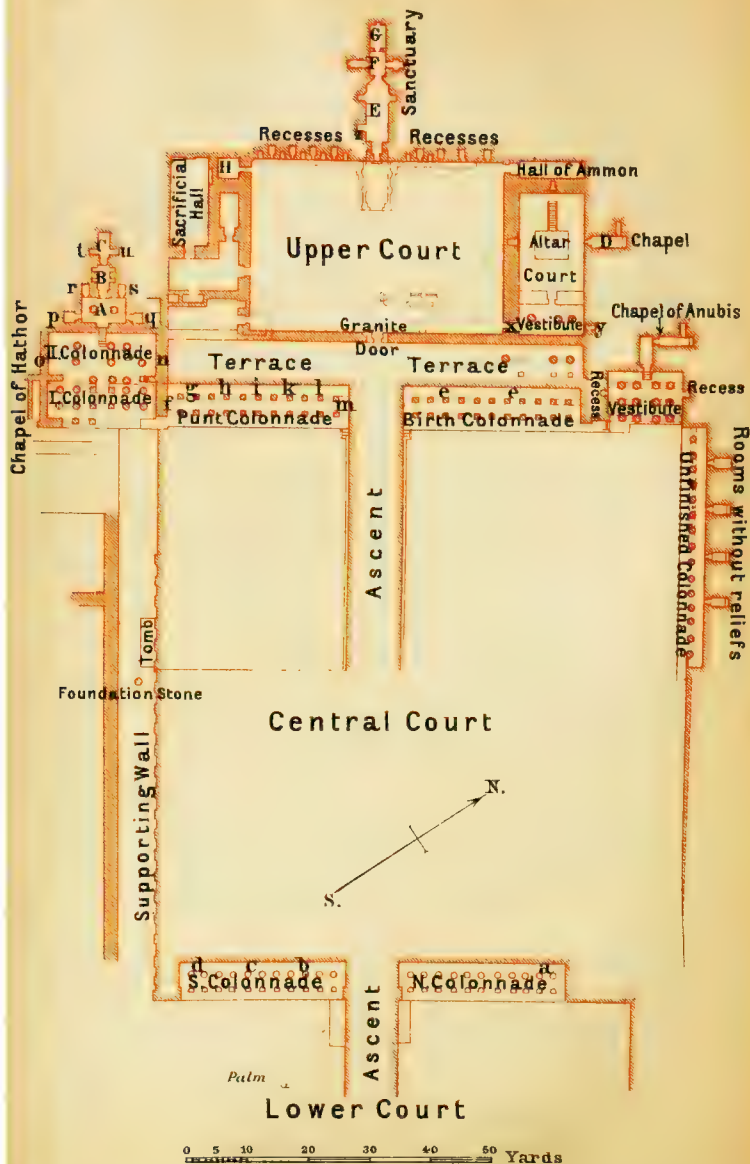
To return from Bibân el-Mulûk to the plain we should take the mountain-path via Dêr el-bahri. It is possible to ride to the top of the hill, but better to go on foot all the way. Riding down the hill is by no means to be recommended. The donkey-boys usually lead the animals by a narrow path over the ridge, and await the travellers at the foot. The afternoon is the best time to visit the temple of Dêr el-bahri, for during the hotter hours of the day the oppressive rays of the sun are reflected from the rocks here with peculiar intensity.

The path begins at Tomb 16, ascends the hill separating Bibân el-Mulûk from Dêr el-bahri and El-Asasif, and descends in zigzags. It is fatiguing but safe, and is easily accomplished in $\frac{3}{4}$ hr. The **View* is most remarkable: first into the desolate valley of the Tombs of the Kings, then from the summit and as we descend into the peculiar ravine of Dêr el-bahri; we see the steep projecting mountain-side with its tombs, and buildings old and new, with the rich green of the fertile plain below spread out on both sides of the Nile, and here and there its groups of palms and gigantic temples, as far as Karnak and Luxor on the E. bank. The situation of the temple of Dêr el-bahri is remarkably fine; on the W. and N. it is framed by precipitous rocks of a light-brown and golden colour, against which the dazzling white walls of the temple stand out in magnificent relief. — Below the temple lies the house of the *Egypt Exploration Fund*, where the keeper of the ruins lives. Opposite is the *Chalet Hatasu*, a luncheon-room open only to Cook's patrons.

The ***Temple of Dêr el-bahri**, named by the Egyptians '*Zoser-sosru*', or '*Most splendid of all*', was built and adorned with reliefs and inscriptions, at the beginning of the New Empire, by Queen Makerê Hatshepsowet, the sister, wife, and co-regent of Thutmosis III. The construction of the temple shared the chequered fortunes of its foundress (p. lxxxii). When Makerê was expelled from the throne by her brother and husband after a brief reign, the building operations came to a halt, and Thutmosis caused the names and figure of his sister to be obliterated in all the finished sculptures and inscriptions at Dêr el-bahri as well as elsewhere throughout the country. Thutmosis II., who succeeded his brother, continued the work of destruction by inserting his own name in place of that of Makerê. When Thutmosis II. died, however, Makerê once more regained the throne, and the building was resumed. Operations were not carried on with any remarkable activity, for when the queen's long reign came to an end, the temple was still unfinished. Thutmosis III., once more on the throne, so far from supplying what was still wanting, resumed his former tactics, destroying all allusions to his sister and sometimes inserting his own name and figure in place of hers.

The splendid temple was thus never finished. Amenophis IV. carefully destroyed all reference to Ammon, and the inscriptions

TEMPLE OF DĒR EL-BAHRI.



and reliefs were left thus mutilated until the reign of Ramses II., who restored them, though with inferior workmanship. For centuries afterwards the temple remained unaltered; but under Euergetes II. a few slight restorations were undertaken and some unimportant additions were made, without, however, affecting the original plan. On the introduction of Christianity a community of monks established themselves in the temple, and founded a convent, known to the Arabs as *Dêr el-bahri*, or the 'Northern Convent', which they built with bricks brought from an edifice of the 26th Dyn. at Asasif (p. 283). The chambers of the temple were converted into chapels and the 'heathen' representations on the walls were barbarously defaced. Mariette made a few excavations here, but finally in 1894-96 the entire temple was exhumed at the cost of the Egypt Exploration Fund under the skilful directions of M. Eduard Naville, while Mr. Somers Clarke, the architect, has roofed in the colonnades to protect the reliefs and made other acceptable restorations.

It should be noted that Makersâ in her capacity as ruler of Egypt is uniformly represented with the traditional attributes of kingship, *viz.* the short apron and elaborate beard, though these, of course, are properly appropriate to men only.

The temple was dedicated to Ammon; but the goddess Hathor and Anubis, god of the dead, also had chapels here, and several chambers were devoted to the worship of the queen (who was probably buried in close proximity) and of her parents.

The plan of this temple is remarkable, and is quite different from all others in Egypt. It occupies three courts or terraces, rising one above the other from the level ground; these are connected with each other by inclined planes, which divide the whole into a N. half, to the right, and a S. half, to the left. At the W. side of each court is a raised platform, supporting a covered colonnade. The stages were cut out of the E. slope of the mountain, and support was given to the outer and inner walls by means of blocks of the finest sandstone.

An *Avenue of Sphinxes* led from the plain to the temple, ending at the gateway forming the entrance to the temple-precincts. In front of the gate, in square enclosures of masonry, stood two Persea trees (*Mimusops Schimperi*), the stumps of which are still extant.

We first enter the **Lower Court**. This is in a very dilapidated condition, but its two *Colonnades* have lately been restored. Each colonnade consisted of 22 columns arranged in a double row. The columns in the back row were sixteen-sided, while the others were square in front and seven-sided behind. Little now remains of the reliefs and inscriptions that once adorned the walls.

On the rear-wall of the *N. Colonnade*, at Pl. *a*, are traces of the representation of a pond, on which water-fowl are being caught with nets. — On the rear-wall of the *S. Colonnade* (from right to left). Pl. *b*. The queen (figure scratched out) sacrificing to the ithyphallic Ammon. Pl. *c*. Inscriptions and representations referring to the erection and dedication

of the temple-obelisks; ships and soldiers hastening to a festival. Pl. *d*. Two ships bringing the obelisks from the quarries of Assuân to Thebes.

Within the S. colonnade, at intervals of about 10 ft., are holes hewn in the rock, which were formerly filled with Nile mud and used for plants. Remains of palms, vines, and the like are still extant.

We now ascend the approach to the **Central Court**, on the S. side of which we can best observe the careful workmanship of the retaining walls, intended to obviate any movement of the soil. They consist of finely polished blocks of limestone, with simple but effective ornamentation. Broad pilasters, only 3 inches in depth, and placed at wide intervals, project from the wall. Above each are a gigantic hawk and a serpent. The W. side of the court is bounded by a terrace bearing two colonnades, that to the right named the Birth Colonnade, that to the left the Punt Colonnade.

The **BIRTH COLONNADE** contains 11 pairs of square pillars supporting the roof. On all four sides of the pillars is the same scene: Ammon (a later addition) laying his hand in blessing upon the shoulder of Makerē (figure defaced throughout) or Thutmosis III. The inscriptions and representations on the walls of the colonnade refer to the procreation and birth of the queen (Pl. *e*). Among these are two fine figures of the queen-mother Ahmes, once in presence of the ram-headed Khnum and the frog-headed Heket, and once in presence of the ibis-headed Thout. — Two steps at the N. end of this colonnade descend to a *Vestibule* with 12 sixteen-sided columns in three rows. On the walls are fine reliefs.

In the *S. Wall* is a small *Recess* with representations of the queen (effaced) before various deities; above appears the queen (again scratched out) before Osiris. To the left of the recess is Anubis with the queen standing behind him; to the right are Nekhbet and Harmachis, between whom were the names of the queen. — In the *N. Wall* is a similar *Recess*. Above it is Thutmosis III. making a wine-offering to the hawk-headed Sokaris, god of the dead; to the right, Anubis and the queen (scratched out); to the left, the queen (scratched out) standing in a chapel before the fetish of Eme-wet. — On the *W. (rear) Wall*, the queen (scratched out) sacrificing to Ammon (to the left) and to Anubis (to the right), with the sacrificial gifts heaped up before each god.

Three steps at the back of the antechamber lead to a **CHAPEL OF ANUBIS**, which has three chambers with pointed vaulting. The colouring of the mural decorations is admirably preserved, though the figure of the queen is invariably scratched out. They represent Makerē (Thutmosis occurs once on the E. wall of the second chamber) before various deities, especially Anubis.

On the N. side of this court is another **COLONNADE**, the roof of which is supported by 15 sixteen-sided columns. It is unfinished and the walls were never decorated. Behind it are four chambers (now walled up), the walls of which were also left undecorated.

We now turn to the **COLONNADE OF PUNT**, on the S. side of the W. terrace, exactly corresponding with the Birth Colonnade. The *Scenes on the walls, unfortunately much damaged, commemorate an Expedition to Punt (p. 232), undertaken during the queen's reign. On the *S. Wall* we see a village in Punt (Pl. *f*). The houses are

built over the water amongst palms and incense-trees; and ladders lead up to the entrances. In the lower row, to the right, is the reception of the Egyptian envoy and his suite by the Prince of Punt; above, the envoy in front of his tent, looking at the gifts that have been heaped upon him. — On the *W. Wall* we see the Egyptian fleet setting sail (Pl. *g*) and (above) its arrival at Punt, where it is laden with precious merchandize. Farther on (Pl. *h*) the queen (effaced), followed by her guardian-spirit, dedicates to Ammon the spoils of the expedition, consisting of panther-skins, ebony, sacks of cosmetic, and electrum; cattle feed beneath the trees; at Pl. *i* gold and electrum are being weighed in presence of Sefkhet-ebui, who records the results, Horus presides at the scales, and behind him is the Nubian god Tetwen. Below we see the incense being measured, while Thout notes down the results; close by are seven incense trees in tubs, imported from Punt. At Pl. *k* Thutmosis III. offers incense to the boat of Ammon, which is borne by priests; at Pl. *l* is Makerē before Ammon (a long inscription between them has been erased). — On the *N. Wall*, at Pl. *m*, the queen (scratched out) is seated beneath a canopy, with her guardian-spirit behind her.

At the left (*S.*) end of the Punt Colonnade is a curious little **SHRINE OF HATHOR**, goddess of the dead (p. cxxvi), which was also reached from below by a flight of steps. The innermost chambers, which are hewn in the rock, are preceded by two covered *Colonnades* (now in ruins). The first of these had sixteen-sided columns and square pillars with Hathor-capitals; the second, which lay at a slightly higher level, had four columns with round shafts (three still standing) and also sixteen-sided columns (six partly remaining).

There are still a few *Wall Decorations* in the second colonnade. On the *N. Wall* (Pl. *n*): Thutmosis III. with an oar, in presence of a goddess; to the right is a procession, consisting of three rows with two ships in each and (below) soldiers with standards and axes (to the right two soldiers dancing to castanets). — On the *S. Wall* (Pl. *o*): Sacrificial scene, and a boat containing a Hathor-cow, with Queen Makerē drinking from the udder. — On the *W. Wall* (to the right): Thutmosis II. (replacing Makerē), with an oar and a builder's square, before Hathor (whose figure was defaced by Amenophis IV.); the king, whose hand is licked by the Hathor-cow. These are repeated to the left.

We ascend two steps to the *Shrine* proper, which comprised three chambers (Pl. *A, B, C*), each of which has several recesses. The ceiling of *Room A*, which is decorated with stars on a blue ground, is supported by two sixteen-sided columns. The reliefs, which those who have leisure may examine, show Makerē or Thutmes III. with several deities. — *Room B* contains *Wall Reliefs of unusual beauty. They represent Makerē (scratched out) presenting offerings of all kinds to the Hathor-cow, which stands in a boat beneath a canopy. The little nude boy, holding a sistrum, in front of the queen, is *Ehi*, son of Horus. — *Room C* has a pointed roof. On each of the side-walls is an admirable relief of Makerē drinking from the udder of the Hathor-cow, before which stands Ammon

(on a smaller scale). Rear Wall: Makerē between Hathor and Ammon, who holds the hieroglyph for 'life' before her face. Above the entrances to the recesses (Pl. *t*, *u*), Makerē and Thutmosis offer milk and wine to Hathor.

We return hence to the Central Court and ascend the inclined approach which brings us first to a much ruined TERRACE, the roof of which was borne by a double row of pillars and sixteen-sided columns. A granite doorway here gives access to the —

Upper Court. The reliefs of a festive procession which adorned this hall have suffered severely at the hands of the Coptic monks. Turning sharp to the right (N.), we reach a door (Pl. *x*) admitting to a VESTIBULE, which had three sixteen-sided columns. Opposite the door is a small Recess (Pl. *y*), with representations of Queen Makerē in good preservation.

Rear Wall of the recess: Makerē (erased) before Ammon. Side Walls: Makerē seated at table, with the priest En-metf in front of her. The figure of the queen is uninjured, contrary to the usual practice; but the priest's figure was defaced by Amenophis IV.

To the left of the vestibule we enter an open Court, in which is an *Altar, approached by ten steps, and dedicated by Makerē to the sun-god Rē-Harmachis. It is one of the very few altars that have come down to us from Egyptian antiquity on their original sites. In the W. wall of this court is a small recess, 5-6 ft. in height, with sacrificial scenes on the walls. The figure of Makerē receiving the offerings has been scratched out.

A door in the N. wall of this court admits to a Chapel, comprising two chambers, the ceilings of which, decorated with yellow stars on a blue ground, are vaulted in the pointed style. With a few unimportant exceptions the reliefs on the walls have been carefully chiselled away by Thutmosis III. and Amenophis IV. On the side-walls of the 1st Chamber (Pl. *D*) Makerē offers sacrifices to various deities, mainly deities of the dead, such as Anubis, Sokaris, Osiris, Eme-wet, and also to Ammon. Above a bench against the end-wall is a representation of Makerē and Thutmosis I. before the fetish of Eme-wet. 2nd Chamber. On the right wall: Thutmosis I. (originally Makerē) and his mother Senyseneb (with figures uninjured), sacrificing to Ammon. On the left wall: Makerē and her mother Ahmes sacrificing to Ammon. On the end-wall: Makerē and Anubis.

On the S. side of the upper court are several chambers now in ruins, and a well-preserved SACRIFICIAL HALL, with a vaulted roof, which was used for the cult of the manes of Makerē and is adorned with reliefs.

To the right and left of the entrance: slaughter and cutting up of the sacrificial beasts. On the side-walls are shown three rows of priests and officials bringing sacrificial gifts to Makerē, and above are three rows of sacrificial objects of various kinds. Makerē herself (effaced) is seated to the right (left on the other wall), with a list of the offerings before her,

while priests offer incense or perform other rites. On the end-wall is represented the door that led into the kingdom of the dead.

In the W. wall of the Upper Court is a series of RECESSES, alternately large and small, containing representations of Thutmosis III. and Makerē in presence of the gods. In the middle is the entrance to the Sanctuary. In the left corner opens the small Room H, in the right the so-called *Hall of Ammon*, both of which may be omitted by hurried visitors.

ROOM H. The ceiling is well preserved. On the right wall appears Ammon-Rē in front of an altar, which replaces the effaced figure of Makerē. Behind the altar is the queen's guardian spirit. On the rear-wall are Thutmosis III. and Thutmosis I. (substituted for Makerē) offering clothes to Ammon. On the left Thutmosis II. (substituted for Makerē) offers sacred oil to the ithyphallic Ammon.

HALL OF AMMON. Part of the ceiling, decorated with stars on a blue ground, still remains. On the left side-wall we observe Makerē pacing out the temple-precincts, before Ammon, before the ithyphallic Ammon-Min, and before the enthroned Ammon. On the right wall is Thutmosis III. before these same gods. On the end-wall is Thutmosis II. (originally Makerē) before Ammon. The figures of the gods here were defaced by Amenophis IV. and were not replaced at the restoration under Ramses II.

A granite *Portal*, reached by an approach dating from the Ptolemaic period, with balustrades, forms the entrance to the SANCTUARY. The three chambers (Pl. E, F, G) are unfortunately much damaged. The first two have vaulted ceilings and are adjoined by recesses. The representations in the *1st Chamber* (Pl. E) show Makerē (sometimes Thutmosis III.) sacrificing to various deities, among whom figures the deceased Thutmosis II.

On the upper part of the right wall is a noteworthy scene: Makerē, Thutmosis III., and the princess Ranofru sacrifice to the boat of Ammon, behind which stood Thutmosis I. with his consort Ahmes, and their little daughter Bitnofru. A similar scene was represented above the recess (Pl. z) on the left wall; the kneeling Thutmosis III. and Princess Ranofru may still be distinguished.

The *3rd Room* (Pl. G) was restored under Euergetes II. The reliefs and inscriptions of this late period compare very unfavourably with the masterly sculptures of Makerē.

In the rocks to the N. of the central court is the tomb of *Nofru*, a queen of the Middle Empire. The passage, only about 3 ft. high, leads into a sepulchral chamber, covered with inscriptions. This tomb (explored by Ebers) was probably covered up during the building of the temple. — Near the keeper's house (p. 278) is a large shaft-tomb (perhaps of the Middle Kingdom), excavated by Carter in 1900.

A few yards to the N. of the Lower Court is the square well-shaft, forming the entrance to the common *Tomb of the Theban Priests*, which was discovered in 1891 by Grébaut, and which yielded a rich antiquarian booty now in the Museum of Gizeh (p. 100).

The *Shaft* in which the famous discovery of Kings' Mummies was made in 1881 (p. 101) is now filled up. It lies less than 1/2 M. to the S. of the temple of Dér el-bahri.

A short distance to the E. of the temple of Dér el-bahri, in the direction of the temple of Kurna, we reach a valley between the hill of Shékh 'Abd el-Kurna on the S. and the cliffs of the Dér el-bahri valley on the N. and E. Here lies the necropolis known by the Arabs

as **El-Asasif**, the rock-tombs in which date mostly from the beginning of the Saïte period (25th and 26th Dyn.). Various brick-buildings and a large arched doorway of unburned bricks are also noticed. The latter, built by the Theban prince Men-tem-hêt (26th Dyn.), belonged to a large building, the bricks of which were used to build the Coptic convent at Dêr el-bahri (p. 279). The tombs usually consist of an open court, reached by a flight of steps, whence a door admits to a large hall, beyond which are the inner passages and chambers.

The **Tomb of Peteamenopë** (inaccessible at present), a high official under the 26th Dyn., is larger than any of the kings' tombs at Bibân-el-Mulûk, being 862 ft. in length and 2660 sq. yds. in area. All the walls are ornamented with carefully executed inscriptions and reliefs, now unfortunately much injured and blackened. These, almost without exception, refer to the fate of the soul after death.

Off the same court as the above opens also the tomb of *Wah-eb-rê*. Among the other tombs of the same epoch may be mentioned that of *Ebê*, a little to the N. *Ebê* was an official in the reign of Nitocris, daughter of Psammetikh I. and Shep-en-wepet. Farther to the N. is the fine but much injured tomb of *Prince Harwa*, an official of Queen Amen-ertais, sister of the Ethiopian King Shabako.

6. The Ramesseum.

This temple may be reached from the landing-place on the W. bank in about 1½ hr.; from the Colossi of Memnon in ¼ hr.; and from Médinet Habu or Dêr el-bahri in about 20 minutes.

The ***Ramesseum**, the large temple built by Ramses II. on the W. bank and dedicated to Ammon, is unfortunately only half preserved. We may in all probability identify it with the '*Tomb of Osymandyas*' described by the Augustan historian Diodorus, although his description does not tally in all points with the extant remains. Strabo seems to have referred to it briefly as the *Memnonium*, or building of Memnon.

Osymandyas is a corrupt form of *User-ma-rê*, the prænomén of Ramses II.

We begin our inspection at the great **Pylon**, which formed the E. entrance to the temple. This was originally 220 ft. broad, but its ruined exterior is now more like a quarry than a building. Many representations on the broad surface of its *W. Side*, next the first court, are in fair preservation and easily recognizable with an opera-glass (especially by afternoon-light). They refer to the Syrian campaigns of Ramses II., especially to the war with the Hittites in the 5th year of his reign, which is also commemorated on the pylon at Luxor (p. 240).

On the *N. Wing*, to the extreme left, we observe the Asiatic fortresses, taken by Ramses in the 8th year of his reign. Thirteen of the original eighteen are still recognizable, each with an inscription containing its name. The captives are led by Egyptian princes. In the *Middle*, below, is the Egyptian army on the march, the infantry and charioteers in two rows, with traces of an inscription at the foot; above appears the Egyptian camp, within a rampart of shields, presenting an animated scene. The chariots are drawn up in long lines, while the unharnessed horses are being foddered; close by are the heavy baggage-waggons with their teams, unperturbed by the great lion of the king, which reclines before him. The asses employed in the commissariat service of the army are conspicuous

True North

1 : 1200
150 Ft
100
50
0

Destroyed Chambers

I. Small
HypostyleI. Small
Hypostyle

Gr. Hypostyle Hall

Central Aisle

Storming of Zaphir

Terrace

Ramses II.

Second Court

Passage with Osiris Pillars

Battle of Kadesh

A Festival of Min

Colossus
of Ramses II.

Ruined

First Court

(destroyed)

Building

Battle
of Kadesh b a Egypt Camp

S. Tower

Pylon

N. Tower

Pylon

RAMESSEUM.

in the camp; now released from their burdens, they testify satisfaction by means of movements and attitudes which the artist seems never tired of drawing. The soldiers are conversing with each other, and one drinks from a wine-skin. Disputes and quarrels are not wanting, and the camp-followers ply their staves actively on each other. Above, to the right, the tranquillity of the camp is rudely disturbed by an attack of the Hittites. To the *Right* the king, seated upon his throne, takes counsel with his princes who stand before him; close by is the royal chariot. Beneath captured spies are being beaten, in order to extract information. — The representations on the *S. Wing* of the pylon are even more realistic. The left half is occupied by the picture of the battle of Kadesh, which we have already seen on the pylon at Luxor (p. 240). Ramses in his chariot dashes against the foes, who are either slain by his arrows or flee in wild confusion and fall into the Orontes. Behind the king are his war-chariots. To the right, at a distance from the scene of action, is the Hittite prince. Above is a second, now scarcely distinguishable, representation of the Hittites fleeing to their fortress. The reliefs on the right half show the usual presentment of the king, grasping enemies by the hair and smiting them; farther to the right is the king holding a long staff, and accompanied by fan-bearers.

On the interior walls of the *Portal* of this pylon are the usual reliefs of Ramses sacrificing to various gods. At the top of the *Jambs* (Pl. a, b) Ramses appears pacing out the precincts of the temple (a rite performed at the foundation of a temple); at the bottom, various deities.

The **First Court** is now utterly ruined, and scarcely a trace remains of the colonnades that bounded it on two sides. Fragments, however, of the lofty wall on the W. side are still standing. In front of the ancient W. gate lie the remains of the ***Colossus of Ramses II.**, the hugest statue in Egypt. The name of Ramses II. appears in well-preserved hieroglyphics on the upper arm and on the seat of the statue. The face is unfortunately completely destroyed. The remains (breast, upper arm, one foot, etc.) still testify to the care with which this gigantic monument was chiselled and polished.

The savants of the French Expedition carefully measured the various parts, as follows: length of ear $3\frac{1}{2}$ ft., surface of face from ear to ear $6\frac{3}{4}$ ft., surface of breast from shoulder to shoulder $23\frac{1}{3}$ ft., from one shoulder to the other in a straight line $21\frac{1}{2}$ ft., circumference of the arm at the elbow $17\frac{1}{2}$ ft., diameter of the arm between the elbow and shoulder $4\frac{3}{4}$ ft., length of the index finger $3\frac{1}{5}$ ft., length of the nail on the middle finger $7\frac{1}{2}$ inches, breadth of ditto 6 inches, breadth of the foot across the toes, $4\frac{1}{2}$ ft. The total height seems to have been $57\frac{1}{2}$ ft., and its total weight over two million pounds.

The colossal head of another *Statue of Ramses II.* was found on the S. side of the temple farther back, and was conveyed to the Nile by Belzoni in 1816, and thence to Alexandria. It is now one of the chief treasures in the Egyptian Gallery of the British Museum. Other fragments have been brought to light more recently.

The **Second Court** is entered through a gap in the wall to the right of the colossus. It is in much better preservation than the first court, and is mentioned with its caryatides in Diodorus's description of the tomb of Osymandyas. On all four sides were colonnades, those to the right and left (N. and S.; almost wholly destroyed) having two rows of papyrus-bud columns and those on the front (E.) and back (W.) square pillars with statues of Osiris and papyrus-bud columns. The W. colonnade is raised on a kind of terrace.

On the shafts of the columns and the sides of the pillars are representations of Ramses II. sacrificing to the gods. The figures of Osiris, most of which are headless, represent Ramses II.

The S. wing of the wall between the first and second courts is now level with the ground, but the N. wing is still partly standing, and its surface, especially that facing the second court, is in good preservation. Upon it are two rows of interesting representations. Those in the *Lower Row* once more refer to the Hittite war and commemorate Ramses II.'s great exploits at the *Battle of Kadesh*. The king, much larger than the other warriors, dashes along in his chariot. The Hittites, pierced by arrows or trodden down by the horses, fall in confused heaps; crowds of them are hurled into the Orontes, where numbers perish. Farther to the right appears the battlemented fortress of Kadesh, round which the river flows. Beside it, on the other side of the river, are Hittite troops that have had no share in the battle; some of them hold out helping hands to their drowning comrades. The *Upper Row* (well seen with an opera-glass) contains scenes from the *Festival of Min* (the harvest-god), which was celebrated when the king ascended the throne (p. 300). To the left stands the king, awaiting the procession which is headed by priests carrying the images of the royal ancestors. Two tall poles erected in front of the king bear the god's headdress. Adjacent are priests letting fly four birds, for the purpose of carrying tidings to the four quarters of the globe that the Pharaoh has attained the crown. Farther to the right the king appears cutting a sheaf with a sickle for presentation to the god, thus discharging the second ceremony usual at the festival. — This second court also contained colossal statues of the king. Fragments of one of these (in black granite) lie upon the ground; the head is of great beauty (nose broken). On the throne are the names of Ramses II., beside which that of Belzoni the explorer (p. 116) has been placed.

The TERRACE bounding the second court on the W. was reached by three flights of steps, of which that to the N. is in excellent preservation. Ascending these we turn to the S. part of the *Rear Wall* (Pl. *a*), on which are three rows of representations. In the bottom row are eleven sons of the king; in the middle row, to the left, is the king conducted by Atum and the hawk-headed Mont, who holds the hieroglyph for 'life' before the king's face; to the right is the king kneeling before the Theban triad, while Thout, behind him, writes the king's name on a palm-leaf; in the top row the king is shown sacrificing to Ptah, to the left, and offering incense to the ithyphallic Min and a goddess, to the right.

Beyond this terrace is the **Great Hypostyle Hall**, which had three entrances, corresponding to the above-mentioned flights of steps. This hall, like the great hall at Karnak (p. 249), had three aisles, of which that in the centre was higher than the others. The central aisle has six couples of columns with calyx-capitals and six couples

with bud-capitals. The latter (11 of which still stand) were lower than the former, but upon them rose a wall, with window-openings, to the height of the others. Each of the side-aisles had six couples of columns with bud-capitals; six columns to the left are still erect. Part of the roof of the central aisle still remains. On the smooth shafts of the columns appears Ramses II. sacrificing to the gods.

On the *S. Half of the E. Wall* (Pl. *a*) the storming of the Hittite fortress of Zapur is shown in the lower row. To the left is the Pharaoh dashing in his chariot against the enemy, some of whom are slain, while the rest, horse, foot, and chariots, betake themselves to flight. To the right is the fortress, defended by the Hittites, while the Egyptians are attacking it on scaling-ladders, or push up to the walls under the protection of storming-sheds and shields. The sons of the Pharaoh, the names of whom are given, distinguish themselves in the battle. In the upper row are several representations of the king sacrificing to the gods. — On the *W. Wall*, in the lower row (Pl. *b*, *c*), appear the sons of the Pharaoh, in the upper row, above Pl. *b*, is the king before Ammon and Khons, with the lion-headed Sekhmet Wert-hekew behind him, and above Pl. *c*, the king followed by a goddess, in presence of Ammon and Mut.

The **First Small Hypostyle Hall**, with four couples of papyrus-bud columns, has a well-preserved roof decorated with astronomical representations and scenes of the king before the gods.

The RELIEFS on the walls are not uninteresting. On the *E. Wall* (Pl. *d*, *e*) are priests bearing the sacred boats of Ammon, Mut, and Khons, each decorated with the head of its god. On the *N. W. Wall* (Pl. *f*) the king is seated beneath the sacred tree of Heliopolis, on the leaves of which his names are being written by Atum (seated on a throne to the left), the goddess Sefkhet-ebui, and Thout (to the right).

Of the following **Second Small Hypostyle Hall** only the N. half, with four columns, remains. The sacrificial representations here are of little interest; at Pl. *g* the king is shown burning incense to Ptah and the lion-headed Sekhmet. — The other rooms, adjoining this to the W. and at the sides, are completely ruined.

Behind the Ramesseum, especially towards the N.W., are the remains of a number of extensive *Brick Buildings*, some of which were erected in the time of Ramses II., as we learn from the stamps on the bricks. Among the rest are some well-constructed vaults, originally covered by a platform. From the fragments of wine-jars and the stoppers found here we may reasonably conclude that these were storerooms in connection with the temple. Adjacent is an altar, resembling that of Dêr el-bahri (p. 282).

About 500 paces to the N. of the Ramesseum we observe the remains of an extensive wall built of Nile bricks. The name of *Thutmosis III.* found here on many tiles renders it probable that a temple built by this king or dedicated to him stood on this site. Between the Ramesseum and this temple of Thutmosis lay the *Mortuary Temples of Amenophis II.* (18th Dyn.) and *Si-Ptah* (19th Dyn.), the scanty remains of which were discovered by Flinders Petrie in 1896. — Farther to the N.E. the remains of the *Mortuary Temple of Amenophis I.* were discovered by Spiegelberg in 1896. — To the S. of the Ramesseum were similar temples of *Prince Wazmes* (18th Dyn.), *Thutmosis IV.*, *Queen Tewosret* (wife of Si-Ptah; p. 270), and *King Merenptah* (p. 267), all of which were explored by Flinders Petrie in 1896.

7. The Tombs of Shêkh 'Abd el-Kurna.

The ROCK TOMBS OF SHÊKH 'ABD EL-KURNA belong almost exclusively to high dignitaries of the period of the 18th Dynasty. The majority consist of two parts: a wide *Vestibule*, accessible from without by a door,

with a roof frequently borne by pillars or columns, and a *Corridor*, beginning opposite the entrance-door and ending in a recess, in which the statues of the deceased and his favourite relatives were erected. Not unfrequently there is a small chamber on each side of the corridor. Opposite the entrance-door was a kind of fore-court, where offerings were made to the dead. The representations in the hall depict the deceased in his earthly circumstances and duties, and thus shed a flood of light upon Egyptian life at the beginning of the New Empire. The end-walls (to the right and left) of the vestibules are shaped like huge gravestones; that to the right usually bears prayers for the dead, while on the other is recorded the biography of the deceased. The representations on the walls of the corridors illustrate the various funeral rites. As the limestone of the hill of Shêkh 'Abd el-Kurna is of poor quality, ill-adapted for sculpture, the walls of most of the tombs were covered with clay, then whitewashed, and adorned with paintings.

The more important tombs were recently explored by Newberry and provided with doors. The keys may be obtained from the Inspector General at Medinet-Habu. Many of the tombs are inhabited by fellâhîn, while the fore-courts serve for their livestock. In front of most of these cave-dwellings stand covered cylinders like gigantic mushrooms, of Nile mud and straw kneaded together. These are the primitive granaries of the inhabitants of 'Abd el-Kurna, several of whom are well-to-do, with houses of Nile bricks, conspicuous from a distance. — The tombs are marked in black figures (1-27), which are shown in the adjoining small plan. If time is limited, it will be sufficient to visit the tombs of Ramosê, Nakht, Rekhmerê, Amenemheb, Sen-nofer, and Ennê.

From the Ramesseum we proceed to the E., in the direction of the mountains, and soon reach the important tombs of Ramosê and Nakht, both situated on the hillside.

No. 118 is the **Tomb of Ramosê**, a vizier, who flourished in the reign of the heretical king, Amenophis IV. (p. lxxxii). When Amenophis transferred his residence from Thebes to Tell el-'Amarna (p. 203), he was followed by Ramosê, who left his Theban tomb unfinished. As one of the few monuments dating from the beginning of the reign of Amenophis IV., the period at which the transition from the ancient religion to pure sun-worship was accomplished, this tomb is of great historical importance and a visit to it is especially recommended to travellers who have not seen Tell el-'Amarna. The tomb, which was discovered by Villiers Stuart, comprises two chambers. On the left wall of the **FIRST CHAMBER** (largely filled with rubbish) the deceased and his sister Merit-Ptah appear before a defaced god (Osiris); to the left are a sacrifice to Hathor and funeral rites. On the left half of the rear-wall is Amenophis IV., still represented in the old conventional manner, seated below a canopy with Maat, goddess of truth, while Ramosê is represented twice; on the right half the king and his consort are shown on a balcony of the palace, watching Ramosê being adorned with the golden chains they have thrown down to him. The unattractive features of the king are here reproduced with great fidelity to nature; the figure of Ramosê is merely sketched in. Above are the sun and its beams; behind, the royal body-guard. Farther to the right is Ramosê leaving the palace with his decorations and receiving the congratulations of the populace. In the *Doorway* to the next chamber

The Tombs of



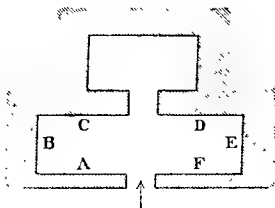
Ramosē appears standing (left) and praying (right). The second chamber, which ends in a recess, was left unfinished.

To the left is the **Tomb of Kha-em-hêt** (No. 120; now filled up), superintendent of the royal granaries under Amenophis IV. It contains admirable low reliefs. On the left of the entrance is Kha-em-hêt offering a prayer to Rē with uplifted hands. In the niche to the left in the first wide Chamber are two statues of Kha-em-hêt and his relative, *Imhotep*, the treasurer (comp. Tomb 121). On the right of the entrance is the deceased offering two dishes with two geese in each. On the left are four rows; in the two upper, fowling-scenes; below, the king driving a four-horse chariot; and in the lowest, harvest-scenes, with a flute-player encouraging the reapers. On the rear-wall to the left Kha-em-hêt presents a report on the harvest to King Amenophis III. sitting beneath a canopy. The nine captive tribes at the foot of the canopy should be noticed. On the right is a similar scene. Behind Kha-em-hêt are two rows of his officials in humble attitudes. The chess-board decoration of the ceiling is peculiar. — The texts and scenes in the Corridor relate to the life beyond the tomb. The Side Chambers and the Recess at the end of the corridor contain large seated statues, very highly polished. Adjoining the recess opens a small unadorned chamber.

The adjoining *Tomb No. 121*, now filled up, belonged to *IMHOTEP*, a royal scribe (see above). — *Tomb No. 125*, belonging to a contemporary of Thutmosis I. named *AMENEMHÊT*, contains reliefs of hunting scenes.

To the right of the tomb of Ramosē is the ****Tomb of Nakht** (No. 125), dating from the beginning of the 18th Dynasty. This tomb, which is in better preservation than most of the others, contains two chambers, of which, however, only the first is decorated. The paintings on the walls are wonderfully brilliant. Under Amenophis IV. the name of Ammon has been obliterated wherever it occurred.

Wall A. In the lower row is the deceased superintending his labourers, who are ploughing, digging, and sowing; two men are breaking the clods with hammers; to the left a labourer drinks from a wineskin hanging from a tree; a tree is being felled. In the upper row, to the right, the deceased inspects harvest-operations represented in three rows: 1. three men reaping with sickles, behind them a woman gleanings, two men packing the ears of corn in a basket, two women plucking durra; 2. the threshed corn being measured; 3. winnowing the grain. To the left, the deceased and his wife sacrificing. — *Wall B.* Blind door painted to imitate granite. Over the true door are the deceased and his wife, and beside and beneath it are attendants with grapes and other offerings. — *Wall C* (in poorest preservation). In the lower row the deceased and his wife are seated at table, upon a bench, below which is a cat eating fish; their son brings flowers and geese to them, while three women make music, and other relatives sit in two rows to the left. Only the left half of the upper row remains: below are a harper and women seated on the ground conversing; above, women at table (mutilated). — *Wall D.* In the lower row, the deceased and his wife seated in an arbour, while servants bring them flowers, grapes, poultry, fish, etc.; to the right birds are being caught in nets and plucked; above, vintage and wine-pressing. In the upper row, to the left, are the deceased and his wife; to the right, the deceased spearing fish and fowling. — *Wall E* (unfinished). Nakht and his wife seated at table, while their relatives bring offerings. — *Wall F.* The deceased and his wife, followed by three rows of servants, offer a sacrifice (as on Wall A).



We then climb the somewhat steep hill, pass the richly decorated tomb (No. 119) of *Amenwoser*, who lived under Thutmosis III., and, come to No. 35, the **Tomb of Rekhmerē**, a vizier under Thutmosis III. and Amenophis III. The

Arabs name it *el-Bâb Khamsewetelâtin*. It consists of a vestibule and a large chamber, from the centre of which an unusually long passage of remarkable and gradually increasing height runs into the rock.

The WALL DECORATIONS are much faded and injured; among the best are the following. *Large Room* (Pl. A). On the left entrance-wall (Pl. a), Rekhmerē receiving petitioners; people with tribute. On the rear-wall (Pl. b), Rekhmerē receives tribute and gifts from foreign peoples, who are arranged in 5 rows: 1. People of Punt (E. Africa); 2. Princes of Keft (perhaps Crete) and the Islands of the Sea, bringing costly vases recalling the Mycenaean vases in shape; 3. Nubians, with panthers, apes, giraffes, gold, skins, etc.; 4. Syrians, with chariots, pearls, an elephant and a bear, and costly vases; 5. People of the South, men, women, and children.

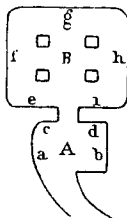
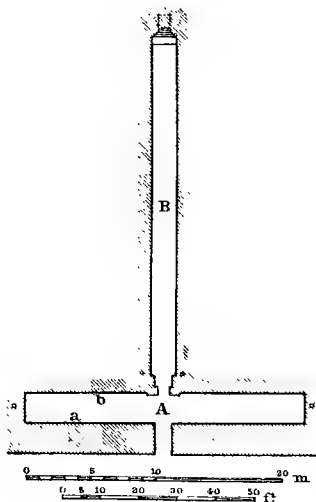
— *Corridor* (Pl. B). On the left wall (from left to right): 1. Rekhmerē superintends the delivery of tribute (corn, wine, cloth, etc.) at the royal

storehouses. 2. Rekhmerē inspects the workmen placed under him (carpenters, leather-workers, goldsmiths, potters); below are the building of a pylon, and the polishing of a statue. 3. Funeral rites. On the right wall (from left to right): 1. Rekhmerē at table. 2 (above). Offerings before the statues of the deceased; below is the statue of Rekhmerē in a boat, towed by men on the bank of the pond; 3. Banquet, musicians, and singers; 4. Ships.

Mounting to the left of the tomb of Rekhmerē we reach (to the left of No. 48) the ***Tomb of Sen-nofer**, a prince of the southern capital (*i.e.* Thebes) and overseer of the gardens of Ammon, under

Amenophis II. (No. 48 is the tomb of another Sen-nofer, who was a garden-official under Amenophis I.). The tomb, which has only of late been explored, is distinguished by the beauty and freshness of its paintings, all of which are of religious import. A steep flight of steps descends to a vestibule and to a room with four pillars.

VESTIBULE (Pl. A). The ceiling is adorned with grapes and vine-tendrils. On the left wall (*a*) sits Sen-nofer, to whom his daughter and ten priests bring offerings. On the right wall (*b*) servants bring the cerements, while his daughter stands behind; to the right is the deceased entering and quitting the tomb. On the rear-wall, to the right and left of the door (*c* and *d*), the deceased and his sister-lover worshipping Osiris, who is represented above the door. — **ROOM B**. The ceiling is adorned with



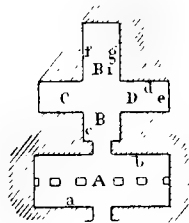
network patterns and vine-tendrils; the latter also occur in the wall-frieze. Above the door lie two jackals (Anubis); below and on the door-posts are the usual prayers for the dead. On the left entrance-wall (*e*) the deceased and his sister Meryt appear emerging from the tomb and seated on a bench. On the left side-wall (*f*) are depicted the funeral ceremonies, with the deceased himself (left) looking on. On the rear-wall (*g*) the deceased and his sister sit at a banquet, while priests offer the sacrifices for the dead; farther to the right are the ships that take the corpse to Abydos (p. 218) and bring it back to the grave. On the right side-wall (*h*) the deceased and Meryt are seen in an arbour, praying to Osiris and Anubis; in the middle, Anubis by the bier of Osiris; other religious scenes and texts; priest pouring the water of purification over Sen-nofer and Meryt. On the right entrance-wall (*i*) the same couple are seen at a banquet, with a priest sacrificing. The pillars also bear the same two figures.

To the right, above the tomb of Rekhmerê, is No. 51, the Tomb of Emunzê, superintendent of the granaries under Thutmosis III. and Amenophis II. (now filled up).

The representations in the vestibule are worth noticing. On the left are the African tribes bringing in their tribute, consisting of gold, ivory, apes, panther-skins, and the like. On the right is the tribute of the Asiatics, jars, a carriage, a white and a brown horse, and various weapons. At both ends of the vestibule were steles, of which only that on the right has been preserved, containing a prayer to Rê in the name of the deceased. On the right-hand side of the long passage into the hill is a scene illustrating the chase of waterfowl.

To the right, close by, is *No. 36, the Tomb of Amenemheb, consisting of a hall with pillars, a corridor, and side-chambers.

Room A. The historical *Inscription* on the right rear-wall (*b*), painted in blue on white stucco, and discovered by Prof. Ebers, is of special interest. In it Amenemheb describes the part which he took in the Asiatic campaigns of Thutmosis III., and gives exact information of the length of that Pharaoh's reign, and the accession of his successor Amenophis II. He does not forget to record the honours which the favour of his prince had heaped upon him. Below this inscription are seen Syrians, in their peculiar white garments with coloured borders, bringing tribute. On the wall to the left of the entrance (*a*): levying troops. On the pillars, portraits of Amenemheb and his wife Baki. Over the two central pillars, fowling-scenes. The tasteful designs on the ceiling should be observed.



CORRIDOR (Pl. B). On the left wall (*c*) is Amenemheb, receiving vases, caskets, sandals, shields, and other gifts. — LEFT SIDE CHAMBER (Pl. C). Funeral rites. — RIGHT SIDE CHAMBER (Pl. D). On the left wall (*d*) is a curious representation of an Egyptian party. There is an abundant provision of food and drink. The servants in attendance carry flowers on their arms. The guests, two of them on easy chairs and three on stools, are offered refreshments. Below, in the second row, the ladies are seated. An attendant holds in each hand a staff wreathed and crowned with flowers, and all the lady-guests have blossoms in their hair and round their necks, and hold lotus-flowers in their hands. In the lowest row is a band of music in full activity. It consists of two harpers, a man sitting and a woman standing, a flute-player and a lute-player, both of them women standing. On the rear-wall (*e*) are fowling-scenes. — On the left wall (*f*) in the continuation of the CORRIDOR are representations of funeral rites and sacrificial scenes. On the right wall (*g*) is Amenemheb's garden, in the centre of which, surrounded by plants, is a pond with fish swimming in it. Flowers are being presented to the deceased and his wife.

Ascending to the right (N.), we reach *No. 26, the **Tomb of Ennē**, prince and overseer of the granaries of Ammon, who died after a long life in the reign of Amenophis III. (18th Dyn.).

The façade of the *Vestibule* is formed by pillars. On the first Pillar (to the left) are fishing-scenes; 2nd Pillar: Tillage and harvest (a woman glean; three men mowing). 3rd Pillar: Tillage. 5th Pillar. Ennē at table. 6th Pillar: Ennē's garden, with his house and storehouse below, surrounded by a wall. 7th Pillar: Hunting-scene; a hyæna, struck by an arrow in the mouth, rears on its hind-legs while a dog dashes at it; hares, mountain-goats, gazelles. Back Wall: to the left of the door, peasants bringing tribute; adjoining, Ennē hunting and spearing fish. To the right of the door, Ennē receiving tribute (in the upper row are dark-brown Nubians, including two women carrying their children in baskets on their backs); Ennē receiving the contributions of the peasants (observe the lines to guide the artist's hand); Ennē receiving tribute (only two rows remain, in one of which are necklaces, in the other the metal is being weighed). — *Corridor.* On the left wall is the funeral, with female mourners; to the right, Ennē and his wife seated at a table. On the right wall, sacrificial scenes. — In the *Recess* are the fine statue of the deceased and three others. The shaft in front of it has been filled up.

Most of the other graves, all on the mountain-slope, have been filled up and are comparatively uninteresting. The *VIEW from the top includes the Ramesseum and the statues of Memnon and extends across the Nile to the buildings of Luxor and Karnak; to the left are the mountains, with the temple of Dêr el-bahri at their feet.

We ascend again to the right to No. 16, the **Tomb of Haremheb**, who administered the entire royal revenue under Thutmosis IV. — *First Room.* To the right and left of the entrance is a banquet-scene. On the left rear-wall, Haremheb presents to the king the contributions of the peasants; above are scribes, registering the peasants, who are arranged in companies and headed by standard-bearers. On the right rear-wall the tribute from the Syrians and negroes is brought to the king. On the left wall of the *Corridor* the funeral rites are shown.

Close to it is No. 17, the **Tomb of Zenen**, a fan-bearer on the king's right hand, and adjoining this, but turned towards the N., the **Tomb of Amenhotep** (No. 102), second prophet of Ammon, and of his wife *Roi*. The paintings in this include a scale in which gold rings are being weighed, various workmen, one of whom is making a sphinx, clerks with tables writing out the crops, and a statue with a ram's head; on the right, music and dancing.

A little higher to the right is the **Tomb of Zenen** (No. 104), chief scribe of the soldiers under Thutmosis IV. — *First Room.* On the rear-wall, to the right, the king receives through Zenen the tribute of the Syrians; adjacent is the deceased inspecting tribute brought to him (in the lower row are horses). To the left are the king on his throne (obliterated) and Zenen inspecting the marching of the troops under his command.

To the N. of this tomb lies No. 110, belonging to **Senmut**, chief architect of Queen Makerē, but in a very ruinous state. Adjacent is the recently found tomb of another of Makerē's architects.

We now descend past No. 26 (see p. 291) to the **Tomb of Men-kheper-seneb** (No. 34), who was chief priest of Ammon in the reign of Thutmosis III., with Asiatics bringing tribute, handicraftsmen, etc. This tomb is entered by a very narrow gap. — A little to the right is the tomb (No. 54) of **Amenemhêt**, the scribe of the harvest, with musicians in the first room and burial-scenes in the corridor. — Still farther to the right is No. 60, the **Tomb of Entef-oker**, with some quaint stucco-reliefs in the corridor (to the right, fishing, hunting, handicraftsmen; to the left, funeral rites). — To the S. of Tomb No. 60, near *Wilkinson's House* (Pl. c), lie the tombs of **Ahmosê**, a vizier contemporary with Hatshep-sowet, and **Ken**, high-priest of Mut, with uninteresting stucco-reliefs.

We next descend to *No. 88*, the **Tomb of Ime-etwê**, an official of the temple of Ammon in the reign of Ramses IX. (20th Dyn.). This tomb was originally constructed under the 18th Dyn., but Ime-etwê coated the old reliefs with a layer of stucco, on which he placed his own paintings. The festal barges with the name of the king should be noticed, as well as the golden utensils and (on the left wall) King Ramses IX. sacrificing to the boat of Ammon and to the statues of his ancestors. — A little to the W. is the **Tomb of Nespeferhor**, a scribe under Herihor, with pretty ceiling-patterns. — Lower down is the **Tomb of Hepu-nofer**, high-priest of Ammon under Hatshepsowet.

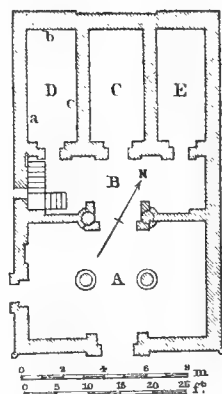
We finally descend to the plain, where there are a few more tombs to be seen in the direction of el-Âsâsif, including that of **Neferhotep**, a priest who lived under King Haremheb, with fine ceiling-decorations and incised designs. To the right a funeral song is inscribed: 'Let us then sing and strike the harp in thy presence. Leave all cares behind and think of the joys, until the day of the voyage comes when man casts anchor on the land which delights in silence'. — Near this are the tombs of another **Neferhotep**, overseer of the cattle of Ammon (now used as a magazine by the keeper of the antiquities), of **Kheriuf**, of the time of Amenophis III., of **Moi**, an official in charge of the embankments, and of **Kenr**, scribe of the silver-house in the temple of Ammon. The last has gaily painted domestic scenes and the plan of a house.

8. *Dêr el-Medîneh*.

Kurnet Murraî. Tombs of the Queens.

No one should miss seeing the beautiful small Ptolemaic temple of *Dêr el-Medîneh*. The *Tomb of Huyê at Kurnet Murraî* (p. 295) has of late been inaccessible. The *Tombs of the Queens* (p. 296), for which at least 1¼ hr. must be allowed, lie somewhat out of the way relatively to what they have to offer. We may, however, go on to visit them from *Medînet Habu* and take *Dêr el-Medîneh* in returning.

About ½ M. to the W. of Shêkh 'Abd el-Kurna, on the way either to *Medînet Habu* (p. 297) or to the *Tombs of the Queens* (p. 296), is the graceful ***Temple of Dêr el-Medîneh**, founded by Ptolemy IV. Philopator and completed by Philometor and Euergetes II., which was principally dedicated to Hathor, goddess of the dead, and to Maat. It lies in a barren hollow, in which several fragments of buildings are to be seen, and is surrounded by a lofty wall of dried bricks which are fitted together in waving lines. Through this a *Doorway* of stone (on the S.E.) leads into the temple-precincts, at the back of which (N.) are steep rocks. The traveller on passing through the doorway in the outer wall sees before him the temple of free-stone, on the smooth façade of which, crowned with a hollow cornice, many Greeks and Copts have written their names. In Christian times it was used by the monks as a dwelling-place, and to this is due



the mutilation of many of the inscriptions and also its present name (Dêr = monastery).

Adjoining the temple on the left is an archway of bricks.

We first enter a large *Vestibule* (Pl. A), the roof of which (now mostly fallen in) was supported by two palm-columns. Light was admitted through openings in the end-walls. Separated from it by two columns with rich floral capitals and two pillars adorned with heads of Hathor is the *Pronaos* (Pl. B). Screen-walls rose between the pillars and columns, and between the columns, which bear figures of the deified sage Amenhotep and the god Imhotep, is a doorway, open at the top. Only the left screen is now left. The walls of this hall are embellished with incised reliefs, representing the king sacrificing to various deities. Towards the top of the left wall is a tasteful window, which originally lighted a staircase. From the pronaos three doors open into as many *Chapels*. Above the hollow cornice over the doorway to the *Central Chapel* (Pl. C) are seven heads of Hathor. On the interior walls appears Philopator, sometimes accompanied by his sister Arsinoë; and on the jambs of the entrance-door are four gods with bulls' heads. On the left wall of the *Left Chapel* (Pl. D) is a remarkable representation of the Judgment of the Dead (Pl. a). To the right is enthroned Osiris, god of the underworld, and in front of him are the 'fetish' of Eme-wet (p. cxxvi), the four genii of the dead upon a lotus-flower, the 'Devourer of the Underworld' in the form of a hippopotamus, and Harpocrates, resting upon a crooked staff. The ibis-headed Thout inscribes the verdict. To the left Anubis and Horus weigh the heart of the deceased; two goddesses of truth, with feathers on their head, conduct the deceased into the judgment hall. Above is the deceased praying to the 42 judges of the dead. On the rear-wall (Pl. b) of this chapel Philopator offers incense before Osiris and Isis. On the right wall (Pl. c) appears, to the left, the sacred boat of Osiris-Sokaris, with standards, etc., beside it. To the right the king offers incense to Anubis, who holds a disk, and to the ithyphallic Min. On the lintel of the door is a four-headed ram (the god of the four winds), above which is a flying vulture, worshipped by four goddesses. — On the door-jambs, the king with three hawk-headed and three jackal-headed genii. — The reliefs in the *Right (S.) Chapel* (Pl. E) are of little interest.

The valley of Dêr el-Medîneh is rich in **Tombs** of various periods, particularly of the 20th Dyn., with the colours of the paintings marvellously preserved. They are not shown without the permission of the Inspector General (p. 297).

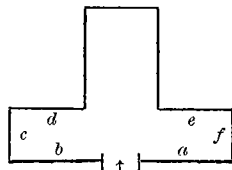
The following are interesting: *No. 20. Tomb of Sennutem*, an official of the Necropolis (p. 260), with a vaulted chamber and well-preserved mural scenes of religious import. — *No. 12. Tomb of Peskhetu*, another Necropolis official. The vaulted chamber contained a sarcophagus made of blocks of limestone. The walls are covered with religious texts and scenes. To the right of the door is the deceased, lying on the ground below a palm-tree and praying; to the left, his father (with white hair) and other relatives.

Proceeding farther into the valley, we reach a tomb with a wide entrance from which there is a fine view of *Dêr el-Medineh* and of the fertile plains to the E., traversed by the Nile and bounded by the distant Arabian mountains. In the foreground are seen *Medinet Habu*, the *Colossi of Memnon*, and the *Ramesseum*, and on the other side of the river the gigantic ruins of *Karnak*.

The hill of **Ḳurnet Murrai**, $\frac{1}{2}$ M. to the S.E. of *Dêr el-Medineh*, is occupied by a number of fellâh huts. Scattered among these are several tombs of the 18th Dyn., most of which are of little interest. The only one that need be mentioned is the —

Tomb of Huyē, who was governor of Ethiopia under Tut-enkh-Amon. The key is kept by the Inspector General at *Medinet Habu* (to the S.E.).

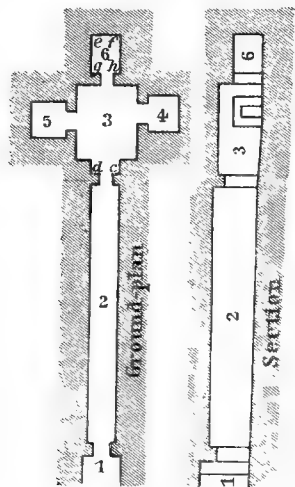
ENTRANCE WALL. To the right (Pl. *a*) appears the ceremonial investiture of Huyē as governor of the *Sudân*, in presence of the king; his friends congratulate Huyē. To the left (Pl. *b*) stands the deceased, with his male and female relatives behind him, and two Nile boats before him; below is another row of people; farther to the right is the governor of Ethiopia, with rows of people bringing tribute. — On the left end-wall (Pl. *c*) appears the deceased, sacrificing to the jackal-headed Anubis on his left and to Osiris on his right. — On the rear-wall to the left (Pl. *d*) is Huyē, bearing the fan and crooked staff, the symbols of his dignity, and presenting to the king the tribute from Nubia, brought by Nubian chiefs. Behind him are large specimens, including a Nubian landscape standing upon a table covered with panther-skins and cloths: in the centre is a conical hut, with dūm-palms, giraffes, and negroes at the sides. Higher up are red and blue gems in cups, rings of gold, sacks of gold-dust, shields covered with golden plates and gay skins, footstools, chairs, benches, and head-rests of ebony, a chariot, etc. Three rows of Nubian chiefs, dressed (with a few exceptions) in the Egyptian style, are received by Huyē and Amenhotep in the king's name. In the top row, behind the chiefs, their princess, shaded by an umbrella, approaches in a chariot drawn by oxen, and is followed by chiefs wearing ostrich-feathers in their hair, which is plaited into a kind of hood (as is the custom to this day among these tribes). The procession is closed by a brown and a black Ethiopian woman, with pendent breasts. The former carries a child in a basket on her back, and each woman leads a nude boy behind her. In the second and third rows are Nubians bringing the produce of their country, including gold, panther-skins, a giraffe, and oxen. Each ox has a brown and a black human hand most singularly fixed on its horns. More to the left are five rows of ships (the lower rows much damaged). Five Ethiopian princes kneel upon the deck of the second boat. Cattle and other goods are being brought to Egypt in the smaller vessels below. — On the rear-wall to the right (*e*) appears the king, with Huyē before him presenting the Syrian tribute. Amenhotep, brother of Huyē, is bringing pieces of lapislazuli on a dish. By his right hand hangs a breastplate, set with precious stones. The representations of the Syrian grantees approaching the king, with their gifts, on the right, are unfortunately obliterated. — The sepulchral inscription, which should have occupied the right end-wall (Pl. *f*), was never executed. On each side of the vacant space are offerings to Huyē. The rest is destroyed.



The **Tombs of the Queens**, called by the Arabs *Bibân el-Harim* or *Bibân es-Sultânât*, and sometimes *Bibân el-Haggi Hammed*, do not demand a visit except from travellers who have abundant leisure.

On the way from *Dêr el-Medîneh* to the ($\frac{1}{4}$ hr.) Tombs of the Queens we pass a number of historically important steles of the 18th, 19th, and 20th Dyn., placed against the ridge. One of these shows Ramses III. before Ammon; Mer-segret, goddess of the West, offers him her breast; behind is Harmachis. The inscription refers to the campaigns of the king. On another Ramses III. appears before Horus, and his father Set-nakht before Ammon. — The road from Medinet Habu (p. 297) to the ($\frac{1}{2}$ hr.) Tombs of the Queens crosses the desert to the W., and passes through a mountain-valley with bare and lofty sides of limestone, picturesquely formed and carved with inscriptions to the gods of the regions of the dead.

The tombs belong mainly to the 19th and 20th Dynasties, but a few are of the 18th Dynasty. Altogether upwards of 20 have been discovered, many unfinished and entirely without decoration, and in their rough and blackened condition, resembling mere caves in the rocks. It is rare to find either inscriptions or representations carved in the stone; even in the finest tombs the limestone walls were more often covered with plaster which could be adorned with paintings without much difficulty.



The most interesting tomb lies on the S. side of the valley. This is the **Tomb of Queen Titi**. It consists of the usual antechamber (Pl. 1) open to the N., a long passage (Pl. 2), and a large chapel (Pl. 3) with a small chamber on each of its three sides. In this as in most of the better preserved tombs of the Queens the freshness of the colour is extraordinary.

On each side of the entrance to the passage kneels Maat, the goddess of truth, protecting those who enter with her wings. On the left wall (Pl. a) of the *Passage 2* we see the queen before Ptah, Harmachis, the genii of the dead Amset and Twemetf, and Isis; on the right (Pl. b) Titi stands before Thout, Atum, Kebhsnewf, and Nephthys. Ptah is placed opposite to Thout, Harmachis, i.e. the morning sun, to Atum, i.e. the evening sun, the two genii of the dead Amset and Twemetf to the two others Hapi and Kebhsnewf, and lastly Isis to her sister Nephthys. — At the entrance to *Room 3* are at Pl. c the Goddess Selket (with the scorpion on her head), and at Pl. d Neith, 'the great lady of Sais'. In *Room 3* are figures of gods and dæmons. — On the rear-wall of *Side Chamber 4* Hathor, the goddess of death, appears (in the form of a cow) in a moun-

West

MEDINET HABU.

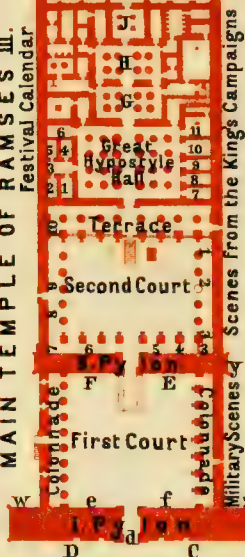
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English Feet

True North

South

MAIN TEMPLE OF RAMSES III.
Festival Calendar



Scenes From the King's Campaigns
Military Scenes

Temple of
Amenertais

Outer Court

Pavilion (Ramses III.)

Temple
of Makere

Court
II Pylon
Chapel of
Nektanebos

Outer Wall

Porter's
Lodges

I Pylon
Vestibule

Outer Wall

I. Court

tainous landscape; in front stands a sycamore, from which Hathor (this time in human form) pours out Nile water to revive the queen. — In *Side Chamber 5* is the mummy-shaft (caution necessary). — In the innermost *Chamber 6* Osiris sits enthroned on the rear-wall; before him stand Neith and Selket and behind him Nephthys and Isis and also Thout. On the walls *e* and *f* are the genii of the dead and other gods seated at banquet-tables, while the queen (*g*, *h*) prays to them.

Adjoining this grave on the left is the very similar tomb of QUEEN ESET, mother of Ramses VI. It is difficult of access and scarcely repays a visit.

On the opposite (N.) side of the valley are the tombs of the daughters of Ramses II.: *Merit-Amon*, *Nebt-tewē*, and *Bent-Anat*. — In a smaller side-valley, running parallel to the one just mentioned and a few yards to the S., are the tombs of *Sat-rē*, wife of Sethos I., and of an *Unknown Queen*, with representations of beds, chairs, boxes, and other furniture of the dead.

9. Medinet Habu.

Visitors to Medinet Habu should consult the '*Notice explicative des ruines de Médinet Habou*', by Georges Daressy (Cairo, 1897), a detailed description issued by the Archæological Administration. — The *Inspector General of the Antiquities* lives close by the temple.

About 1 M. from Dér el-Medīneh and $\frac{1}{2}$ M. from the Memnon colossi (p. 305), in a conspicuous situation, lies the southernmost temple-group of the Theban Necropolis. This bears the name of **Medinet Habu**, a Christian village which arose around and even within the ancient sanctuary as early as the 5th cent., and of which considerable traces still remain.

The entire edifice may be divided into two easily distinguished portions. One of these is the small temple of the 18th Dynasty (p. 303), afterwards enlarged. The other is the main temple of Ramses III. (p. 299), which was enclosed by a crenelated wall, 23 ft. high. We pass in front of the pylon and other buildings in front of the small temple, and visit first the structure of Ramses.

We pass through the outer wall, by means of a *Gate* (Pl. A), about 3 ft. wide, which is flanked by two small *Porter's Lodges*. Beyond these we are confronted by the remarkable edifice, resembling a castle and known as the **Pavilion of Ramses III.**, which forms the entrance to the precincts of the temple instead of the usual massive pylon and portals of stone. This structure reproduces the shape of the Syrian fortresses which occur so often in reliefs (e.g. on the first pylon of the Ramesseum, p. 284). Two tall towers (Pl. b, c), with almost imperceptibly sloping walls and with their E. sides resting upon a battering foundation-wall, enclose a narrow court, gradually contracting towards the back, where a door (Pl. a) has been formed in the central erection joining the towers. This edifice, which is built of hewn stone, is only the inner kernel of the ancient building; it was originally adjoined on each side by brick structures of the full breadth of the present façade. These, however, were destroyed

at an early period. The pavilion had two upper stories, containing several small apartments, formerly reached by staircases, and probably used as temporary quarters for the king and his suite.

The *Façade of the Right Wing* (Pl. *b*) shows the king smiting his foes in presence of Harmachis; below are six fettered princes, representing the peoples overcome by Ramses III. (Kheta, Emor, Thakari, Shardana or Sardinians, Shakalasha or Sicilians, Tuirsha or Tyrrhenians, and Pulasta or Philistines; comp. p. 240). On the *Façade of the Left Wing* (Pl. *c*) is a corresponding picture of Ramses smiting his foes before Ammon-Rê; below are Nubians (negroes) and Libyans.

In the *Court* between the towers are seated figures of the lion-headed goddess Sekhmet, in black granite. On the walls, between the first and second stories, are a number of curious consoles or brackets, which are adorned with the busts of four captive enemies, and formerly bore statues of the king. The reliefs on the walls are mostly sacrificial in character.

Right (N.) Wall of the Court. The representations from right to left are: 1. Ramses sacrificing to Set (defaced) and to Newt; below is the king presenting two rows of captives to Ammon. 2. The king offering wine to Atum and a goddess; below, the same offering flowers to Enhor and to a goddess. 3. Mont (defaced) and Atum present the king to Ammon. — *Left (S.) Wall of the Court.* 4. The king presents an image of Ammon to Harmachis and Maat; below, he leads two rows of captives before Ammon (the Libyans in the lower row, drawn full-face, should be noticed). 5. The king offers incense to the Moon-god and to Sefkhet-ebui; below, he presents an image of Maat to Ptah and Sefkhet. In the second story is a window with attractive ceiling-decorations. 6. The king before Ammon, with Mut and Thout behind him.

In the *Gateway* (Pl. *a*) leading to the fore-court the king appears leading two rows of fettered captives before Ammon (on the left), and smiting a band of enemies (on the right).

A staircase in the S. tower ascends to the two APARTMENTS in the upper story of the middle structure, the floor separating which has disappeared. The wall-reliefs of the lower room have vanished, but those of the upper room (harem scenes) are still quite distinct. The window commands a fine view of the temples and ruined village on the W. and of the plain to the E. Similar reliefs adorn the walls of the other (inaccessible) rooms.

Some of these RELIEFS may be seen from below. One, on the W. wall of a room in the upper story of the *N. Wing*, is visible from the entrance; it represents the king seated with four maidens before him and another behind him. — Several others are visible on passing through the gateway *a* and turning to the right towards the open N. side of the *N. Wing*. To the left in the upper story are two windows. To the left of one of these are two maidens; to the right of the other, the king on a chair, with a maiden behind him and two in front of him. More to the right, near a hole in the wall, the king with a maiden standing in front of him, and a kneeling and a standing woman to the left (partly destroyed). Below is a narrow window, with vases of flowers above, and to the right the king listening to girl-musicians. — In this part of the N. wing we may observe the holes in which the ends of the rafters supporting the floors of the upper stories were inserted.

The inner side of the central edifice, through which we pass by the Gateway *a*, bears reliefs showing the king in various positions as the conqueror of his enemies.

We now enter the *Outer Court*, 85 yds. long, between the pavilion and the main temple. In the middle stands a small Gateway (Pl. *B*), erected by Nektanebos. To the right lies the Temple of the 18th Dyn. (see p. 303). To the left is a small TEMPLE OF AMENERTAÏS, the mother-in-law of Psammetikh I. (comp. p. lxxxv).

Through a large *Portal* we enter a *Fore-Court* and thence pass to the vaulted *Sanctuary*, which was completely surrounded by a corridor. On the *Left Wing* of the portal we see Amenertaïs sacrificing to Ammon (above), and standing holding two sistra before Ammon and Mut (below). On the *Right Wing* Amenertaïs sacrifices to Ammon (above), and to Ammon and a goddess (below). The temple is adjoined on the right by three chapels, dedicated to Shepenwepet, Nitocris (daughter and granddaughter of Amenertaïs), and Meht-wesekheth (wife of Psammetikh I.).

The ***Main Temple of Ramses III.** was built on exactly the same plan as the Ramesseum and was dedicated like it to Ammon.

The large **First Pylon** is covered with representations and inscriptions. On the *Right Tower* (Pl. *C*), to the right, the king is shown before Ammon-Rē-Harmachis, grasping a band of enemies by the hair and smiting them with his club. The hawk-headed god hands him the curved sword and leads to him by a cord the captured lands, which are represented in the accustomed manner (p. 251) by circular walls enclosing their names and surmounted by bound enemies. Beneath are two other rows of representations of conquered lands. Farther to the left, between the grooves for the flag-staffs, is a similar but much smaller scene, representing the king smiting two foes in presence of Ammon; and beneath is a long inscription, describing in poetic but exceedingly exaggerated language the victory won by Ramses III. over the Libyans in the 11th year of his reign. At the foot Ammon is seated to the left, with Ptah standing behind, inscribing the king's name on a palm-leaf. The king kneels before Ammon, under the sacred tree, and receives from the god the hieroglyphs for 'jubilee of the reign', suspended on a palm-branch, as a symbol of long life. Thout writes the king's name on the leaves of the tree, and beside him stands the goddess Sefkhet-ebui. To the right of the portal, below, is a stele of the 12th year of the king (imitated from a stele of the 35th year of Ramses II. at Abu-Simbel, p. 372), containing a dialogue between Ptah and the king. The *Left Tower* (Pl. *D*) repeats these scenes and inscriptions.

Through the *Central Portal* (Pl. *d*), embellished within and without by representations of the king worshipping the gods, we enter the **First Court**, forming an approximate square of 115 ft. The inner side of the first pylon is adorned with scenes from the Libyan campaign of Ramses (see above). To the S. (Pl. *e*) is a battle, in which the Egyptians are aided by mercenaries from among the Shardana (p. 298), who are distinguished by their round helmets

ornamented with horns. To the N. (Pl. *f*) the captured Libyans are marshalled before the king. Above is a lengthy inscription describing the victory. — The court is flanked on the right and left by covered *Colonnades*. The ceiling of that to the right is borne by seven square pillars, against which stand colossal statues of the king as Osiris. The left (S.) colonnade has eight papyrus columns with calyx-capitals. These last belonged to the façade of a royal palace, which formerly stood to the S. of the temple and communicated with the first court by three doors and the large window mentioned below. The scenes on the colonnade-walls represent the wars, victories, and captives of the king. At the end the king is seen on his way to the feast of Ammon, attended by his fan-bearers.

The inscriptions and sculptures on the **Second Pylon**, bounding the rear of the court, are still more interesting. On the *Right Tower* (Pl. *E*) is a long inscription recording the triumph won by the king in the 8th year of his reign over a league of peoples from Asia Minor, who menaced Egypt by sea and by land from Syria. On the *Left Tower* (Pl. *F*) the king leads before Ammon and Mut three rows of prisoners, representing the conquered in this campaign. These have beardless faces and wear curious caps adorned with feathers; their pointed aprons, decorated with tassels, differ from those of the Egyptians. The inscription describes them as belonging to the tribes of the Danauna and Pulasta (perhaps Philistines?).

The granite gateway of the second pylon, which is approached by an inclined plane, admits us to the **Second Court**, which is 125 ft. long and 138 ft. broad. In the Christian period it was converted into a church, the last remains of which were finally cleared away in 1895. This court is almost an exact reproduction of the second court of the Ramesseum, even to part of the relief-embellishments; but it is in much better preservation. On all four sides are colonnades. On the N. and S. the colonnades are supported by columns with bud-capitals; on the E. are square pillars with Osiris-statues, and on the W. is a terrace with eight Osiris-pillars in front and eight columns behind. On the columns and pillars the king is shown sacrificing to the gods. The reliefs on the back-walls of the colonnades illustrate events in the life of Ramses, some showing great festivals in which he took part, others the warlike deeds of himself or his army. — *N. and N.E. Colonnades*. In the upper row are **Scenes from the Great Festival of the God Min*, which was also celebrated as a coronation-festival, as we have seen in the Ramesseum (p. 286). First (Pl. 1) appears the Pharaoh, borne from his palace on a richly-decorated litter with a canopy. He is followed by his sons (names wanting) and numerous courtiers, while he is preceded by priests carrying censers, a priest who recites, and a troop of soldiers, each of whom wears two feathers on his head. The trumpeter and drummer at the head of the line in the upper row,

and the castanet-players in the lower row, should be noticed. In the next scene (2) the king is shown sacrificing and offering incense before the ithyphallic image of Min. The following scene (3), continued on the N.E. wall, exhibits the sacred procession. The image of Min is borne on a litter by priests, while fan-bearers walk by the side and priests carrying the sacred caskets follow. In front marches the king, who in turn is preceded by a white bull (the sacred animal of Min), priests, the queen, and a long procession of priests in two rows, carrying standards, temple utensils, and images of the king and his ancestors. To the right is the king awaiting the procession, with two emblems in front of him. Priests allow four birds to escape (comp. p. 286). Farther to the right (4) the Pharaoh cuts with his sickle the sheaf of corn handed to him by a priest (as in the Ramesseum, p. 286). Behind him stands the reciting priest, who intones a hymn to Min, while another priest presents the sheaf to the god. The queen (above) is also present at this ceremony. The white bull again appears in front of the king, and beneath is a series of images of the royal ancestors. Finally (5) the king is shown offering incense to the god Min standing under a canopy.

The lower series of representations on the N. and N.E. walls are less interesting. To the left (under No. 1, above) are the sacred boats of Khons, Mut, and Ammon, to which the king sacrifices, to the right (under No. 2, above) priests bear the boats out of the temple, while the king, before whom is a fourth boat, approaches to meet them.

S. and S.E. Colonnades. In the upper rows in these a *Festival of Ptah-Sokaris* is displayed. It begins to the left of the door (Pl. 6) with a train of priests of various forms, bearing sacred boats, images of the gods, standards, and temple utensils. Next appear the king and his dignitaries, succeeded (Pl. 7) by a colossal symbol of the god Nefertem, son of Ptah, borne by eighteen priests. After the king (8) come sixteen exalted personages, including the king's sons, holding a cord which reaches to the hands of the king. Two priests offer incense before the king. Then follow sixteen priests (9) bearing the boat of Sokaris, followed by the king. The king (10) sacrifices before the sacred boat; and finally the king before the ram-headed Khnum and two other gods, and before the hawk-headed Sokaris-Osiris, to whom he offers a platter with bread.

More interesting than these festal representations are the *Warlike Reliefs*, in the lower division on the S. and S.E. walls. The *1st Scene* (Pl. 6) on the S.E. wall depicts the king attacking the Libyans with his charioteers and shooting with his bow. The infantry fight in wild confusion. The Egyptians are assisted by the Shardana mercenaries (in the lower row; p. 299). The *2nd Scene* shows the return of the king from the battle. He drives in his chariot, with three rows of fettered Libyans in front of him, and two fan-bearers behind him. *3rd Scene.* The king leads the Libyan captives before Ammon and Mut. On the S. wall is a relief (7) showing the king turning round in his chariot to receive the Libyan captives (light-red in

hue), who are conducted to him in four rows by his sons and other notabilities. The hands, etc., cut off from the slain are being counted. The greater part of this wall is occupied by a 75-line inscription, recording the conquests of the king.

The *Rear Wall of the Terrace* at the W. side of this second court has three rows of representations. In the two upper rows, Ramses III. is shown worshipping various deities. In the lowest row (as in the Ramesseum, p. 286) are royal princes and princesses. The names beside many of these were added under Ramses VI.

The following chambers are all very dilapidated, and only the lower parts of the walls and columns remain.

We first enter the **Great Hypostyle Hall**. The roof was formerly supported by 24 columns in 4 rows of six, of which the central row was considerably thicker than the others. On the walls are representations of the king in presence of various deities. An interesting relief on the S. wall shows the magnificent gold vases presented by Ramses III. to Ammon, Mut, and Khons.

Three *Smaller Chambers* (Pl. G, H, J) follow, two with four couples of columns, and one with four pillars. In Room H are two groups of red granite, one (left) representing Ammon and Maat, the other (right) the king and the ibis-headed Thout. — The other rooms at the back were dedicated to different deities. From Room G a staircase ascended to those on the upper floor.

The great hypostyle hall is adjoined also at the sides (N. and S.) by two series of rooms (Pl. 1-11), of which those to the left formed the *Treasury* of the temple.

The *Representations* on the walls of these treasure-chambers refer to the costly objects stored within them. *Room 1* (which was also accessible from the W. terrace of the second court): The king presents Ammon with papyrus-holders in the form of lions with the king's head or kneeling figures of the king. *Room 2*: The king presents to Ammon costly vessels, with lids in the shape of the heads of rams, hawks, or kings, and table-equipages shaped like recumbent rams or sphinxes. *Room 3*: The king presents Ammon with sacks of precious stones. *Room 4*: The king offers costly table-services, ornaments, golden harps, silver, lead, etc. *Room 5*: The king offers heaps of gold and other precious metals. — In *Rooms 6-11* we see the king sacrificing to various deities. In Room 7 the princes and princesses present gifts to the king and queen. In Room 10 stands a colossal alabaster statue of Ptah (headless).

We now quit the temple and proceed to examine the interesting *Historical Reliefs* on the outside of the temple-walls, which commemorate the wars of Ramses III.

On the W. WALL are scenes from a war with a negro race.

S. Half of the Wall: 1. The king in battle; 2. Triumphant procession, with captive negroes; 3. Captives brought before Ammon. — N. Half: 4. The king, behind whom stands Thout, in front of Ammon and Khons; 5. The king, the hawk-headed Mont, and four priests with idols on the ends of poles; 6. The king in his war-chariot, with his guards.

On the W. part of the N. WALL (Pl. x, y) are ten scenes from the wars against the Libyans and a naval victory over a northern people; in the E. part are the Syrian wars.

W. Half: *1st Scene*. The Egyptian army on the march. A lion walks beside the chariot of Ramses. In another chariot before that of the king is the standard of Ammon-Ré with the ram's head. — *2nd Scene*. Battle with the Libyans. — *3rd Scene*. The king harangues five rows of soldiers, who bring captive Libyans. The severed hands, etc., are counted, amounting to 12,535. — *4th Scene*. The king in his balcony inspects the levying of troops for the war against the peoples of the N. Standards are brought out and weapons distributed to the soldiers. — *5th Scene*. The king starts for Syria; before him march soldiers with lances and bows. Below are the Shardana mercenaries (p. 299). — *6th Scene*. Battle with the N. tribes of Palestine (p. 300). The king, standing in his chariot, shoots arrows against the enemies, who are identified as Thakari from the curious striped caps, not unlike an Indian headdress. In the middle are ox-waggons with children in them. — *7th Scene*. The king at a lion-hunt. One of the lions, concealed in a thicket, has been pierced by the king's spear and arrows; another lies dying beneath the horse's feet. Beneath is a procession of the Egyptian army and mercenaries. — *8th Scene* (not very distinct except when the light falls on it obliquely). "Naval battle with the peoples of the N., who were met and conquered by the Egyptian fleet at the mouth of the Nile. The representation is exceedingly animated. The king, having alighted from his chariot, shoots against the hostile fleet. One of the hostile ships has capsized. The Egyptian vessels are denoted by the lion's head on the prow. The ship below to the right is steered by two men with large oars, while the rest of the crew are rowers seated upon benches. In the interior of the ship are a number of bound Thakari, and others appear in the lower row. The king himself is treading upon a captive foe. In front of him are some archers, and above him, in the form of a vulture, hovers the goddess of Lower Egypt. — *9th Scene*. The king, having alighted from his chariot, receives in a balcony the grandees who conduct the prisoners. In the lower row the severed hands are being counted and the number noted. To the left is the royal chariot. Above is the 'Ramses Castle', perhaps the palace of Medinet Habu. — *10th Scene*. The king presents two rows of captives, described as Thakari (above) and Libyans (below), to Ammon, Mut, and Khons, the Theban triad.

E. Half of N. Wall. First Court. *Upper Row* (from left to right): 1. Ramses storms a Syrian fortress; 2. The king alights from his chariot and stabs a foe; 3, 4. The king receives the prisoners and presents them to Ammon and Khons. — *Lower Row* (from left to right): 1. Ramses in his chariot attacking a Libyan castle; 2. Libyan prisoners; 3. Three rows of captives brought to the king; 4. Return with the captives, greeting by Egyptian grandees; 5. Captive Libyans presented to Ammon and Mut.

On the rear (W. side) of the first pylon (Pl. 2) are three scenes: at the foot, Battle with the Libyans; in the middle, the king has alighted from his chariot and is binding captured Libyans; above, he storms a fortress defended by Hittites.

The scenes on the outside of the S. WALL are less interesting.

The wall by the first pylon (Pl. 7) shows the king hunting deer, wild asses, and wild bulls (marshy district).

On the W. part of the S. wall is a long *Festival Calendar*, which contains a list of the appointed sacrifices for the period between the 26th Pakhons (the day of Ramses III.'s accession) and the 19th Tybi. Beneath is a procession of priests, carrying food and drink. — To the right and left of the balcony-window, to which a flight of steps ascends, the king appears in the act of slaying his prisoners.

On the N. side of the Outer Court, between the Pavilion of Ramses III. (p. 297) and the main temple, stands the small but elegant **Temple of the 18th Dynasty**, the oldest building at Medinet Habu. This was begun in the reign of Queen Makeré and Thutmosis III., and finished by the latter when sole monarch. The figures and inscriptions of the queen, in the first completed (inner) chambers,

have been chiselled out here also, and replaced by those of others. The figures and names of the gods defaced by Amenophis IV. were restored under Haremheb and Sethos I. The entrance was originally on the E. side, but the later restorations, under Ramses III. and in the Ptolemaic and Roman periods, were so extensive, that little of the ancient ground-plan is distinguishable. The reliefs on the outside date from the reign of Ramses III.

To the E. of the Pavilion of Ramses is a gate leading into the second court. The temple itself, to the left, comprises a *Cella* (Pl. K) surrounded by a *Colonnade* (added by Thutmosis III.), and six *Chambers* behind. The Colonnade is enclosed on the outside by a parapet upon which rise square pillars, which support the roof along with the sixteen-sided columns in the inner row. The representations show Thutmosis III. sacrificing or performing other sacred rites in presence of the gods. In the inner chambers Thutmosis I. and Thutmosis II. also appear in place of the original figures of Makerē. The inscriptions on the pillars on each side of the entrance refer to the restorations by Haremheb, Sethos I., and Pinotem. The cella had a door at each end (restored by Euergetes II.). The last room on the right still contains a 'naos' of red granite. — The structures to the N. and S. of the anterior colonnade were added at a later period. That to the N. was erected with blocks taken from earlier edifices, bearing the names of Ramses II., Pinotem, and Hakoris. The small grated windows should be noticed.

We now return to the *Second Court*, which dates from the Saitic period. The granite gateway to the E. was built by Peteamenopē, a noble living under the 26th Dyn. (comp. p. 284). On the E. the court is bounded by the *Second Pylon*, 50 ft. wide, which was erected by Shabako (p. lxxxiv), the Ethiopian, and restored under Soter II. On the back of the Pylon appears Taharka (p. lxxxiv), grasping a band of enemies by the hair and smiting them. — The adjoining *Court of Nektanebos*, 31½ ft. long and 26 ft. wide, was supported on each side by four columns with bud-capitals (only two now complete), connected with each by screen-walls. On the E. side was a portal. — About 13 ft. to the E. of the last rises the large *First Pylon*, which was built in the later Ptolemaic epoch, with blocks taken from earlier edifices (especially from the Ramesseum). Ptolemy X. Soter II. and Ptolemy XIII. appear on the central portal, worshipping the gods.

On the E. side of the pylon, facing the *First Court*, which was 128 ft. long and 82 ft. broad, was a *Colonnade*, which had columns with rich floral capitals, connected with each other by high screen-walls (unfinished). Only the two central columns are now left. In front of one of the screen-walls is placed a red granite stele of Thutmosis III., discovered in the course of the excavations. The *Gateways* in the wall surrounding the court are now built up; that on the S. (Pl. g) is adorned with inscriptions by Antoninus Pius.

In the N.E. angle of the great girdle-wall, near the small temple, lies the *Sacred Lake*, a basin about 60 ft. square, with two flights of steps. — About 45 yds. to the N.W. of it is a *Nilometer*. A doorway, bearing the name of Nektanebos, admits to a chamber beyond which is a corridor, whence the staircase of the Nilometer descends to a depth of 65 ft.

About 200 paces to the S. of the pavilion of Ramses III. (p. 297) is a small unfinished **Ptolemaic Temple**, now known as *Kašr el-'Agūz*, erected by Euergetes II. to the god Thout. It consists of a wide vestibule and three rooms, one behind another. On the left entrance-wall of the second room we see the king sacrificing to Thout, Imhotep, and the deified sage Amenhotep; the lower row of reliefs alone is finished, the others are merely sketched out. — Still farther to the S. stood a small **Temple of the Roman Period**, dedicated to Isis. It was erected by Hadrian and Antoninus Pius, while the ruined pylon bears the names of Vespasian, Domitian, and Otho, the last of exceedingly rare occurrence owing to the emperor's short reign (69 A.D.). The temple consists of a cella surrounded by apartments. A staircase leads to the roof from a room to the extreme left of the entrance.

Between these two small temples traces of a town may be made out. These include remains of a *Palace of Amenophis III.*, which in structure and embellishments resembled that of Amenophis IV. at Tell el-'Amarna (p. 204). The site, completely ruined and plundered, is known as *Malkata*.

10. The Colossi of Memnon.

The ***Colossi of Memnon**, about $\frac{1}{2}$ M. to the N.E. of Medinet Habu and about the same distance to the S.W. of the Ramesseum, are visible from a great distance on all sides. These two colossal statues have suffered severely from the hand of time and have lost their artistic value, but they still exert all their old attraction in virtue of the innumerable associations that cling to them. They are surpassed in size and in beauty of material only by the shattered colossus in the Ramesseum. The two immense figures and the cubical thrones on which they are seated are carved out of a pebbly and quartzose sandstone-conglomerate, of a yellowish-brown colour and very difficult to work. Both represent Amenophis III. and they originally stood in front of a temple erected by that monarch, of which only the scantiest relics are now left. In the Roman imperial epoch they were taken for statues of Memnon, son of Eos and Tithonus, who slew Antiochus, the brave son of Nestor, during the Trojan war, for which he was himself slain by Achilles.

The *S. Colossus* is in better preservation than the N. one, but there is little difference between them in point of size. The dimensions of the former, in which the original form is more easily seen, are as follows: height of the figure, 52 ft., height of the pedestal on which the feet rest, 13 ft., height of the entire monument, 65 ft. But when the figure was adorned with the long-since vanished crown, the original height may have reached 69 ft. The legs from the sole to the knee measure $19\frac{1}{2}$ ft., and each foot is $10\frac{1}{2}$ ft. long. The breadth of the shoulders is $19\frac{3}{4}$ ft.; the middle finger on one hand is $4\frac{1}{2}$ ft. long; and the arm from the tip of the finger to the elbow measures $15\frac{1}{2}$ ft.

The *Northern Colossus* is the famous vocal statue of Memnon. To the left of the king stands his mother Metemwa, to the right his wife Teyē; a third figure, between the legs, is destroyed. On each side of the seat two Nile-gods were represented in sunk relief, winding the representative plants of Egypt (papyrus and lily) round the hieroglyph for 'to unite', a symbol of the union of Upper and Lower Egypt.

Attention began to be directed to the *Musical Phenomenon* connected with the colossus, about the beginning of the Roman empire, after it had been broken. When it became known that the N. colossus emitted a musical note at sunrise, a new myth was invented to explain the fact. Memnon who had fallen at Troy appeared as a stone image at Thebes and greeted his mother Eos with a sweet and plaintive note when she appeared at dawn. The goddess heard the sound and the morning-dews are the tears she shed upon her beloved child. Strabo, who is the first author to mention the phenomenon, expresses doubt as to its genuineness; but Pausanias and Juvenal (p. 328) accept it as a fact. By later observers the sound is compared to that of a stroke upon metal, or even of a trumpet-blast and of human voices singing. The sound was heard only at or soon after sunrise, though by no means invariably then, in which case the god was supposed to be angry. The phenomenon ceased altogether after the time of Septimius Severus, who caused the restoration of the upper portions, perhaps with a view to propitiate the angry god. The restoration was not very skilfully managed, with five courses of sandstone blocks. Letronne has proved that the resonance of the stone is on no account to be explained as a mere priestly trick, and in the opinion of eminent physicists it is perfectly possible that a hard resonant stone, heated by the warm sunlight suddenly following upon the cold nights in Egypt, might emit a sound, caused by the splitting off of minute particles from the surface. A similar phenomenon has been observed elsewhere.

The numerous Greek and Latin *Inscriptions*, in prose and verse, inscribed upon the legs of the figure by travellers under the Roman empire, are peculiarly interesting. These are more numerous on the left than on the right leg, and none are beyond the reach of a man standing at the foot of the statue. The earliest were carved in the reign of Nero, the latest in those of Septimius Severus and Caracalla, and the most numerous (27) in that of Hadrian. Only one Egyptian (who is responsible for a short demotic inscription) is found among these scribblers. The inscriptions were for the most part the work of men of some eminence, including 8 governors of Egypt, 3 epistrateges of the Thebaid, 2 procurators, etc. Many, though not all, are dated. Nearly all of them afford proof that only the N. colossus emitted the famous sound. The oldest inscription dates from the 11th year of Nero's reign. — Many of the great officials who visited the marvels of Thebes were accompanied by their wives. The colossus was frequently dumb, in which case the visitor usually waited until a more favourable occasion. Many were so struck with the phenomenon that they were not content till they had heard it three or four times. Hadrian, who journeyed through Egypt in 130 A.D., spent several days here along with his wife Sabina and a large retinue. In his reign a perfect

flood of verses spread over the legs of the colossus, most of them by the vain court-poetess *Balbilla*. One of her effusions (on the left leg) relates in 16 hexameters, that Memnon greeted Hadrian, as well as he could (ὡς δυνατόν) when he perceived the emperor before sunrise, but that a clearer note, like that caused by a blow on an instrument of copper, was emitted at the second hour, and that even a third sound was heard. Hadrian greeted Memnon as often, and all the world could see how dear the emperor was to the gods.

'Balbilla, by an inward impulse stirred'

'Has written all she saw and all she heard'.

By far the best verses are those on the front of the pedestal by *Asklepiodotus*, who calls himself imperial procurator and poet. They may be translated as follows:—

'Sea-born Thetis, learn that Memnon never suffered pangs of dying'.

'Still, where Libyan mountains rise, sounds the voice of his loud crying'—

'(Mountains which the Nile-stream, laving, parts from Thebes, the hundred-gated)'—

'When he glows, through rays maternal with warm light illuminated'.

'But thy son who, never-sated, dreadful battle still was seeking',

'Dumb in Troy and Thessaly, rests now, never speaking'.

The ruins in the neighbourhood of the colossi are unimportant. About 3 min. beyond them is another *Statue* of great size, now, however, almost completely covered by arable land. The ruined temple, in front of which the above-mentioned statues stood, has left an important memorial in the shape of a conspicuous colossal *Sandstone Stele*, erected by Amenophis III. It is now broken in two. The hieroglyphics and the representations refer to the dedication of the temple. In the rounded pediment the Pharaoh appears receiving the symbol of life from Ammon on the right, and from Sokar-Osiris on the left; above are the winged sun-disk and the name of Amenophis III. Behind the Pharaoh in each case is his consort Teyē. — Still farther to the N.W., at the foot of the Libyan mountains, two fragments of an ancient brick-building, known as *Kôm el-Hêtân*, project like huge horns from the ground.

25. From Luxor to Assuân by Railway.

133 M., in 8½-11½ hrs. The railway is a narrow-gauge single line; passengers from Cairo change carriages.

The line sometimes skirts the left bank of the Nile, sometimes the edge of the desert. — 13 M. *Er nent* (*Armant*). The town (p. 303) lies on the left bank of the river, where also the long ridge of *Gebelên* (p. 309), with its shêkh's tomb, is visible. In the background rise the hills of the Libyan Desert. A little farther on, we see on the opposite bank the extensive palm-groves and smoking chimneys of (28½ M.) *Matâneh* (*Asfûn el-Matâna*, p. 309). The railway now skirts the edge of the desert, until just before Esneh, when it returns to the river-bank.

36 M. *Esneh*. The town with its slender minarets lies on the opposite bank of the Nile; the temple (p. 309) is not visible from the railway. Donkeys (without saddles) meet the trains to convey passengers to the ferry.

53 M. **Mahamid** is the station for visitors to the ruins and tombs of *El-Kâb* (p. 311). Close behind the station, to the left, is the isolated hill of tombs, and to the right is the old town-wall of Nekhab (p. 311). — The railway now traverses the desert. In the distance to the right the pylon-towers of Edfu come into sight.

66 M. **Edfu**. The town and temple are situated on the W. bank (p. 314).

The line now hugs the river for some time, passing immediately below the rocks that are crowned by the ruins of the late-Roman fortress of *Es-Serâg* (p. 319). — 84½ M. *Silwa*. — A wider curve through the desert carries us past the river-defile of Silsilêh; and we see no more of the arable land until beyond Kôm Ombo, the hills of which, with their temple-ruins, appear on the right.

107½ M. **Daraw**, a large village with 9000 inhab., is the starting-point for a visit to the temple ruins at Kôm Ombo (p. 323), 5 M. to the N. (donkey from the station and back 2s.). Fans, baskets, and all kinds of Nubian articles may be purchased here very cheaply.

The line passes fine groves of palms as it traverses the granite district of Assuân. — 122 M. *Khetâtara* (*Khattara*). — 130 M. *Gezîreh* (*Guezîreh*) is the station for the N. part of Assuân. On the left bank appears the hill of tombs (p. 331), with the Kubbet el-hawa, the picturesque grave of a shêkh. — At (131 M.) *Jonction* our line is joined by the old line from Assuân to Shellâl. Passing the camp of the Bishârîn Arabs (p. 329), the line threads the narrow lanes of the town to the station at —

133 M. **Assuân** (p. 327).

26. From Luxor to Edfu by the Nile.

Comp. Map, p. 224.

67 M. TOURIST STEAMER, up in 10, down in 7 hrs.

The picturesque forms of the Arabian side of the Nile remain long in view, the colossi of Memnon being the last of the ruins to disappear. On the W. bank is *Meris*, with a sugar-refinery. — In 2 hrs. the steamer reaches —

91½ M. (W. bank) **Erment** (*Armant*; railway-station, p. 307), the ancient *Hermonthis*, with an important sugar-factory belonging to the Khedive, and post and telegraph offices.

This town was called in antiquity *On*, or to distinguish it from other places of the same name, the *Southern On* or *Per-Mont* (House of Mont), whence the Greek *Hermonthis* was formed. Its deity was the hawk-headed Mont, god of war. In the Roman imperial period it was the capital of a province.

The bank is shaded with stately lebbek-trees. From the point where the bazaar reaches the bank of the river, a flight of steps, incorporating several ancient sculptured fragments, descends to the

stream. The large temple-buildings, which lay about $1\frac{1}{2}$ M. to the N.E., have been almost entirely destroyed. — At *Rizakât* (*el-Rezekat*; W. bank), $\frac{1}{2}$ M. to the S.W. of Erment, is a necropolis of the Middle Empire.

On the right bank, facing the curve which the Nile describes at the village of *Senâd* and $1\frac{1}{2}$ M. inland, lies the village of *Tûd*, the ancient *Tuphium*, with the remains of a small temple of the Ptolemies, dedicated to Mont, and a Christian basilica. Steles of the 12th and 13th Dyn. (now at Gîzeh) were found at *Salamîyeh*, 2 M. to the W. of Tûd.

On the W. bank, opposite a large island, rises ($18\frac{1}{2}$ M.) a ridge with two summits, known as *Gebelên*, i.e. the 'two mountains', on the higher of which is the tomb of a *Shêkh Mûsa*, beside the ruins of a temple of the Middle Empire. At the village of *Gebelên*, at the W. base of the hill, lie the ruins of the ancient *Crocodilopolis*.

Extensive excavations carried on at this spot by Maspero yielded sarcophagi of the Middle Empire and also numerous domestic articles, etc., appropriate to persons of comparative poverty. In the vicinity are graves of crocodiles. In the immediate neighbourhood also once stood the ancient *Aphroditopolis*, also called *Pathyris* (House of Hathor) from the Egyptian name of Hathor, the goddess of the town. For some time this town was the capital of a separate nome.

Beside the village of *Dababîyeh* (*Debabieh*), on the E. bank, are quarries with interesting inscriptions.

20 M. (E. bank) *Ma'alla*, near which are tombs of the New Empire. Farther on we pass *Asfûn el-Matâ'na* (W. bank; rail. station), with large sugar-factories, the ancient *Asphynis* (Egypt. *Hesfen*).

The river-banks are picturesquely clad with extensive groves of palms, but the smoking chimneys of the sugar-factories interfere with the beauty of the scenery.

36 M. *Esneh* (W. bank; rail. station, p. 307), with the adjoining town of *Enyt*, was even in antiquity one of the most important places in Upper Egypt. Its Egyptian name was *Te-snēt*, whence came the Coptic *Snē* and the Arabic *Esneh*. The Greeks called it *Lato-polis*, after the *latos*, a kind of fish venerated here. Esneh is now a district capital with 15,000 inhab. (mostly Copts), and has post and telegraph offices, a druggist's shop, and numerous coffee-houses.

The small *Coptic Church* is of no special interest. The old quay on the bank of the Nile, near the *Mudîrîyeh*, also contains some fragmentary inscriptions of the Roman imperial epoch. To the N. of the town lies a small *Palace of the Khedive* (*Ḳaṣr Efendîna*), now used as a government-school. In the vicinity is a government-hospital. — About $\frac{3}{4}$ M. from the steamer-quay, and still to a large extent buried in débris, is the chief object of interest, viz. the —

***TEMPLE OF KHNUM**, the ram-headed local deity, associated with whom were Neith, identified by the Greeks with Athena, and Satet. The extant edifices were probably built in the Ptolemaic period and extended and embellished with inscriptions and reliefs by various

Roman emperors. The façade, 120 ft. wide and 50 ft. high, is turned towards the E. and is crowned by a concave cornice, in which stand the names of Claudius and Vespasian. On the architrave below, on each side of the winged sun-disk, are the votive inscriptions of these emperors. Vespasian is here referred to as lord of 'Rome the capital'. A flight of steps descends into the interior of the vestibule, which belongs almost entirely to the Roman imperial epoch, and is the only portion that has been excavated as far as the pavement. This vestibule corresponds in arrangement to the Pronaos of the temple of Hathor at Dendera (p. 219); it is 108 ft. broad and 54 ft. deep. The roof, which is embellished with astronomical representations, is borne by 24 columns (in 6 rows), with elaborate floral capitals and decorated with reliefs and inscriptions. Each column is 37 ft. high and $17\frac{3}{4}$ ft. in circumference; the first six are connected by balustrades. — The walls are covered with four rows of representations, showing the Roman emperor in the guise of an ancient Pharaoh, before the various gods of Esneh. In the middle of the *Rear Wall* (W.) a portal (now built up), resembling a pylon and crowned with a concave cornice, gave access to the inner parts of the temple. The reliefs and inscriptions on this portal date from the reign of Ptolemy VI. Philometor. On each side is a smaller door (built up); to the left of that on the right appears Decius sacrificing to the ram-headed Khnum. The name of Decius is especially noteworthy as being the last imperial name that occurs in hieroglyphics on any Egyptian monument. — Towards the foot of the *N. Wall* is a relief of Horus, the Emperor Commodus, and Khnum drawing a net full of water-fowl and fishes; to the left stands the ibis-headed Thout, to the right the goddess Sefkhet-ebui. — Adjoining the *E. Wall*, at the first balustrade to the left of the entrance, a small chapel has been added. — Inscriptions and representations were placed also on the *Outer Walls* by the Roman emperors.

In the neighbourhood of Esneh are the remains of several COPTIC CONVENTS AND CHURCHES. About $3\frac{1}{4}$ M. to the S. is the *Convent of SS. Manaoos and Sennios*, which is said to have been founded by the Empress Helena, and contains some ancient frescoes; $5\frac{1}{2}$ M. to the N. is the *Dér Anba Matteos*, or convent of St. Matthew; and $\frac{1}{2}$ M. to the W. is an ancient *Church* in the rocks, with a few frescoes.

The village of *El-Hilleh*, on the E. bank opposite Esneh, stands on the site of the ancient *Contra-Latopolis*. The temple, dating from the later Ptolemies, has left not a trace behind. — At *el-Ken'ân*, 13 M. to the S. of Esneh on the W. bank, there are ancient river-embankments. On the W. bank stretches a broad and fertile plain, on the E. is the finely shaped *Gebel Sheroneh*. At *el-Hawi*, on the E. bank, appears the first sandstone.

On the W. bank, about $\frac{3}{4}$ hr. farther to the S., is the pyramid of *el-Kula*, which now presents the aspect of a step-pyramid, owing to the decay of the filling-in material. The entrance was on the S. side. In spite of its ruinous condition this pyramid is still about 30 ft. high, while its base occupies an area about 55 ft. square.

41 M. **EL-KĀB**, on the E. bank, the ancient *Nekhāb*, once ranked among the chief cities of Egypt. Even under the Ptolemies it was the capital of the third nome of Upper Egypt, which was afterwards named Latopolites. Its princes for a time were also governors of Ethiopia. *Nekhbet*, the goddess of the town, was represented either as a vulture or a woman with the crown of Upper Egypt; she was regarded as a protecting deity of Upper Egypt. She also assisted women in childbirth, and was therefore identified with *Eileithyia* by the Greeks, who named the town *Eileithyiaspolis*. Half-a-day suffices for a visit to the chief antiquities.

The ***RUINS OF THE ANCIENT TOWN OF NEKHAB**, which are surrounded by a massive girdle-wall of sun-dried bricks, lie near the river. The wall, which probably dates from the Middle Empire, is damaged only on the S.W., by the Nile. It is of immense thickness (37 ft.) and encloses a rectangle, 620 yds. long by 590 yds. broad, with gates on the E., N., and S. sides, beside which broad ascents lead to the top of the wall. The N. wall intersects a necropolis of the Ancient Empire, excavated by Quibell in 1897. The city itself, enclosed by another double wall, of which distinct traces are still to be seen, occupied only about one-fourth of the space within the girdle-wall. Very scanty ruins now remain of the temple, built during the 18th Dyn. on the site of an earlier sanctuary and enlarged by Nektanebos and others.

Visitors should not omit to ascend to the top of the N. wall, for the sake of the admirable view: to the E., at the head of a desert valley, appear the isolated rock with the inscriptions, the temple of Amenophis III., and a little nearer, the chapel of Ramses II. (comp. below); to the N. is the hill with the rock-tombs, and a little farther away is a mushroom-shaped rock, with the quarries that yielded the stone for the city temple.

We follow the route leading due E. from the E. gateway in the girdle-wall, and cross the dazzlingly white sand, past a small ruined *Sandstone Temple* (no inscriptions) close to the wall. In rather more than ½ hr. we reach a *Chapel of Ramses II.*, known to the Arabs as *el-Hammām*, i.e. 'the bath'.

This temple was built in the reign of Ramses II. by Setaw, governor of Ethiopia, represented in the entrance-doorway and on the interior walls on each side of the entrance. Other reliefs show Ramses II. sacrificing to Thout, Horus, and other deities. On the upper part of the rear-wall (right) are apes, sacred to Thout; below are praying men.

We keep straight on, leaving the larger temple of the Ptolemies on the left, and soon reach two *Rocks* projecting from the plain, at the point where the road turns N. towards the desert, halfway between el-Hammām and the E. temple of Amenophis III. Both rocks bear numerous inscriptions and figures of animals. Most of these date from the 6th Dyn. and were placed here by worshippers in an adjoining temple.

The charming small temple or ***CHAPEL OF AMENOPHIS III.** lies fully ¼ hr. to the E. It may be reached direct in about an hour from the Nile. The little temple, which is about 50 ft. deep, was

dedicated to Nekhbet, 'mistress of Re-yant' (i.e. of the entrance to the desert-valley). It consists of a ruined *Vestibule* of the Ptolemaic period, with papyrus-columns (the capitals of which strew the ground), and of a *Chamber*, the roof of which was borne by four sixteen-sided columns embellished with heads of Hathor.

The names of the king, Ammon, and Nekhbet, several representations of the gods, and the face of the king were defaced under Amenophis IV. and restored under Sethos I. — On the *Entrance Door* of the chamber are a votive inscription and a representation of Amenophis III. The exterior walls have no reliefs, but inscriptions and paintings (ships) were placed upon them at a later date; to the right of the door is Kha-em-weset, in presence of Ramses II., his father, in commemoration of the king's fifth jubilee, in the 41st year of his reign. Another hieroglyphic inscription here is certainly the latest found in Egypt: 'In the 13th year of his majesty, lord of the world, Napoleon III.' On the pavement outside the chapel representations of foot-prints have been scratched by pilgrims (p. 311).

The representations within the Chamber have retained their colouring in good condition. On each side of the entrance, Amenophis III. and his father Thutmosis IV. seated at banquet-tables. *Left Wall.* Amenophis III. sacrificing to the sacred boat, which is decorated with hawks' heads added at a later period; Amenophis III. presenting incense and water to Nekhbet; Ammon (blue) embracing the king and holding the hieroglyph for 'life' before the king's face. *Rear Wall.* On each side of the recess, Amenophis III. sacrificing to Nekhbet. *Right Wall.* The hawk-headed Horus handing the hieroglyph for 'life' to the king who stands before him; the king presenting two wine-jars to Nekhbet; the king sacrificing to the sacred boat. Adjacent are demotic inscriptions in red, written by visitors to the chapel. The names of Amenophis alternating with heads of Hathor are arranged as a frieze in this hall and as an embellishment on the architrave; at the base of the walls are bulls in a marsh.

At this little temple we turn, direct our steps towards the Nile, and in $\frac{1}{4}$ hr. reach the *Rock Temple*, on the right side of the valley, recognizable from a distance by the *Stair* leading up to it. The latter consists of 41 steps hewn in the rock, with a massive balustrade on each side. The temple was constructed under Ptolemy IX. Euergetes II. (Physkon), and provided with reliefs and inscriptions by him and by Ptolemy X. Soter II.

On reaching the platform at the top of the stair, we pass through a doorway to a *Vestibule*, not quite 33 ft. wide, which was supported by columns with elaborate floral capitals, while the exterior sides were bounded by low walls built between columns. Thence another door, the right half of which is still standing, leads into a smaller *Hall* (only 19 ft. wide), which also was bounded by low walls between columns. The floor is covered with ruins. The door leading to the *Rock Chamber* opened at the back of this hall. This chamber, which was originally a tomb chamber dating from the New Empire, has a vaulted ceiling, with vultures hovering in the centre. At the top of the walls is a frieze made of the name of Ptolemy X. between heads of Hathor. Below are inscriptions and much injured representations of the king and queen before various deities. This sanctuary also was especially dedicated to Nekhbet.

On an isolated hill, about 1 M. from the steamboat landing-place, are a number of **Rock Tombs*, placed side by side on the S. slope. Most of these date from the end of the Middle Empire or from the beginning of the New Empire. There are 31 tombs in all, but only 6 repay a visit.

These tombs, hewn side by side in the rock, are, like all the monuments at el-Kâb, of small dimensions, but their distinct pictures of an-

cient Egyptian domestic life will interest even those travellers who have already seen the tombs of Benihasan (p. 197) and 'Abd el-Kurna (p. 287).

We first enter the tomb of **Paheri**, nomarch of el-Kâb, which is conspicuous by its wide opening. It dates from the reign of Thutmosis III., and is distinguished by a series of representations from the life of the deceased, with well-preserved colouring.

In front of the entrance is a platform in which is the opening of a deep mummy-shaft. We enter the vaulted Tomb by a much damaged door, embellished with inscriptions and representations of the deceased. *Left Entrance Wall*: the deceased with a long staff; above is a sailing ship. — *Left Wall (W.)*. In the upper row is the deceased inspecting harvest operations (ploughing, sowing, reaping with sickles, collecting and binding the sheaves, oxen treading out the corn, winnowing the grain, bringing home the grain in sacks). In the lower row the deceased inspects his herds (cattle, ass-s, etc.); he superintends the weighing of gold made into rings and the shipping of his grain. In the upper row farther on Paheri holds on his lap the young Prince Wezmose, whose tutor he was; Paheri and his wife in a bower receiving flowers, fruit, etc.; above, vintage scenes. In the lower row Paheri superintends his fowls and fishers; the captured birds and fish are being prepared, and the nets repaired. Farther on to the right the burial of Paheri and the accompanying rites are shown in five rows one above the other. — *Right Wall (E.)*. Paheri and his wife at a banquet, with their son officiating as a priest before them. Below their chair is a cynocephalus. Opposite them are their relatives at table, and in the lower row are female harpists and flute players. Farther on to the right are Paheri and his wife, praying and sacrificing. A door was afterwards made through this wall to two other chambers. — *Rear Wall*. In the recess here sit Paheri, his wife, and his mother. On the side-walls of the recess are various persons at a banquet.

Of the tombs to the right of the tomb of Paheri that of **Ahmosē Pen-nekhab** is noteworthy. It consists of a single vaulted chamber, the fine reliefs in which have, however, left few traces.

Ahmosē was a well-known historical personage, who was prominent, especially in war, under the first kings of the New Empire, from Amosis I. to Thutmosis III. His biography is recorded in the doorway.

To the left of the tomb of Paheri is that of **Setaw**, high-priest of Nekhbet. This tomb, dating from the time of Ramses IX. (20th Dyn.), is the latest grave with inscriptions at el-Kâb. Though 400 years later than the others, it is decorated on the same plan.

The *Left Wall* is much damaged; nothing can now be distinguished but four boats apparently bound for a festival of Ramses III. *Right Wall*. To the left are Setaw and his wife at table; below their chair is a cynocephalus. Before them their son-in-law officiates as priest, in a panther skin; and opposite are their relatives at table, seated in rows. The artist has included his own portrait, identified by the palette. Part of this scene is destroyed by a door made at a later period to a side-chamber. Farther to the right are Setaw and his wife sacrificing. — The stele on the *Rear Wall* is much injured.

To the left of this tomb lies that of **Ahmosē, Chief of the Sailors**, which is noted for its long inscription recording the life and deeds of the deceased, more especially his share in the war of liberation against the Hyksos.

The tomb comprises a rectangular chamber with vaulted ceiling, and another room (right), with the mummy-shaft. **MAIN ROOM**. On the *Right Wall* appears the deceased with staff and sceptre, accompanied by the painter Paheri, his grandson, who constructed the tomb. In front is the above-mentioned inscription, continued on the entrance-wall. The designs

on the *Left Wall* are unfinished; the red lines to assist the draughtsmen may still be noticed. The *Rear Wall* is much damaged; to the right we see the deceased and his wife at table, to the left, the relatives in rows.

The tomb of **Renni**, nomarch and high-priest, still farther to the left (W.), contains representations resembling those in the tomb of **Paheri** (p. 313), but not so skilfully executed.

On the *Left Wall* are harvest-scenes; the deceased and his wife at table, with their relatives seated opposite. On the *Right Wall*, the funeral and accompanying ceremonies. In the *Rear Wall* is a recess with a seated statue of the deceased, now quite destroyed.

The last three tombs farther to the left (W.) appear to date from a period before the New Empire.

One of these belongs to a man and his wife **AḤ-NOFRU**, a lady attached to the royal harem. Another (with a vaulted ceiling) belonged to **BBR** and his wife **Sebek-nakht**, who also was a lady of the harem. The third consists of a vaulted chamber with a tastefully adorned ceiling and a room with the shaft. It dates from the reign of **Sebek-hotep II.** (13th Dyn.).

A little to the W. of the hill of tombs stood a small *Temple of Thutmosis III.*, now destroyed.

On the W. bank opposite el-Kâb, about $\frac{1}{2}$ M. from the river, lies the village of **Muissât** (*Mo'isât*), and farther on, about 3 M. from the river, on the edge of the desert, rises the —

Kôm el-Aḥmar ('Red Hill'), with the ruins and tombs of *Hierakonpolis*.

Hierakonpolis (Egypt. *Nekhen*) was one of the most ancient cities in the country and perhaps originally the capital of Upper Egypt. Its god was a **Horus**, to whom the sparrow-hawk was sacred, whence arose the Greek name *Hierakonpolis* ('city of hawks'). A little to the N., beyond a broad desert route, is a second mass of ruins, amongst which is a large *Fort*, with a lower outer wall and a high inner wall of unburnt bricks. On the E. side is a sally-port. In the adjoining cultivated land lay the *Temple* of **Nekhen**, in which **Quibell** discovered in 1897-98 some important sculptures of the earliest period, besides others of later date, including the bronze group of **Pepi I.** and his son (p. 85) and a fine bronze hawk. — To the W. are a few rock-tombs of the Early and Middle Empires, one without inscriptions and two with designs and inscriptions upon stucco. — About $\frac{1}{4}$ hr. farther to the W., also on the hill of *Kôm el-Aḥmar*, are eight rock-tombs, dating from the beginning of the New Empire, of which only the first to the right or N. (*Thouti*, of the time of *Thutmosis I.*) and the first to the left or S. (*Harmosē*, high-priest of *Nekhen*) repay a visit. The structure of these tombs resembles that of the tombs at el-Kâb. At the inner end of each is a recess with a statue of the deceased and his wife. In the tomb of *Harmosē* dancing-girls are painted upon stucco.

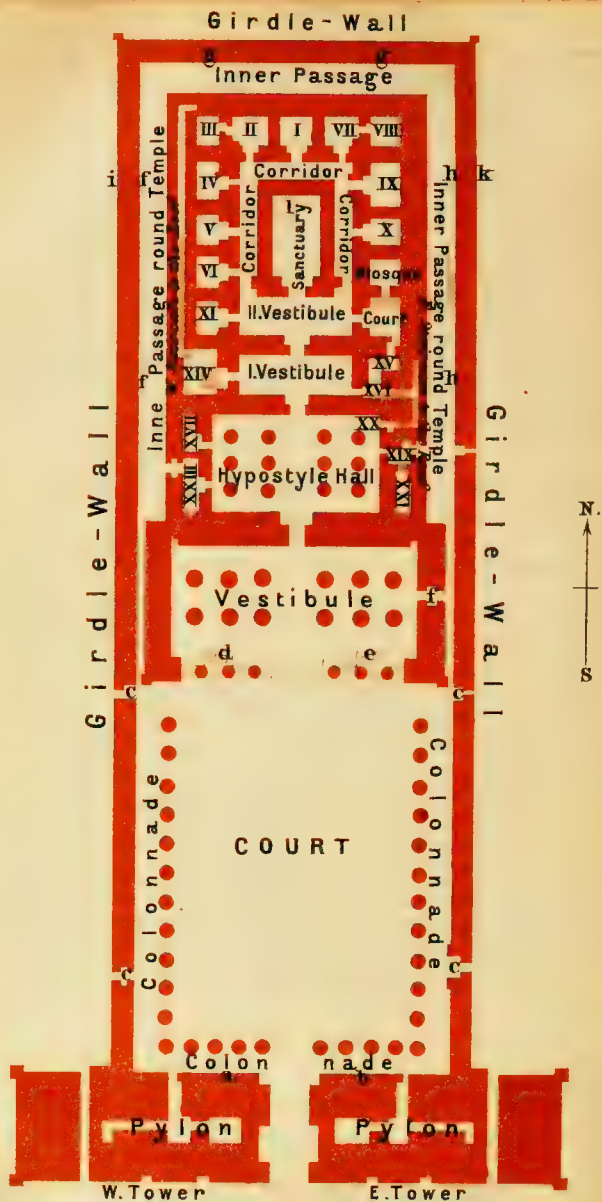
67 M. (13 M. from el-Kâb) *Edfu*, on the W. bank.

27. *Edfu.*

Edfu is a steamboat-station. The *Tourist Steamers* spend a night here on their upward journey. The *Railway Station* (p. 308) is opposite the town, on the E. bank.

Modest quarters are offered by the small 'Hotel' kept by an Arab. — Donkeys are to be had at the landing-place.

Edfu, a district capital with 14,260 inhab. (including the suburbs), and a post and telegraph office, was called in antiquity *Tbôt*, Coptish *Atbô*, whence is derived the modern Arabic name *Edfu*.



TEMPLE OF HORUS AT EDFU.

The Greeks called it *Great Apollonopolis*, after its chief god Horus-Apollo. It was the capital of the second nome of Upper Egypt, the Apollonopolites of Græco-Roman times. *Horus*, who according to the myth here waged one of his great combats with Set (comp. pp. cxx, 215), was surnamed 'he of Tebhet', Tebhet being probably a district of ancient Edfu; he was represented as a flying hawk, as a man with a hawk's head, or as the sun with outspread plumes.

The way to the (20 min.) Temple of Horus leads almost due W. from the landing-place, then, turning to the N. (right), skirts the *Canal of Edfu* and crosses it by a good new bridge. It then proceeds to the W. through several streets and finally turns N. again for a short distance. — Another route leads straight on from the landing-place, bends to the right through fields, and then traverses the streets of the town without crossing the canal.

The **Temple of Horus** was freed by Mariette under the auspices of the Viceroy Sa'îd from the accumulated rubbish that is now piled up high all around it; and the edifice is now seen in wonderful, almost perfect preservation, exceeding that of any other Egyptian temple or even of any antique building in the world, in spite of the 2000 years that have passed over it. Unfortunately the faces of the kings and gods in the reliefs all over the temple were scratched out in the Christian period. The present temple occupies the site of an earlier sanctuary and was dedicated to the sun-god *Horus*, *Hathor of Dendera*, and the youthful *Horus*, 'Uniter of the Two Lands' (*Harssem-tewê*, *Harsomtus*). The history of its construction and a description of the entire structure are detailed in lengthy inscriptions on the exterior of the girdle-wall (at Pl. i and k). The temple proper (i.e. the two hypostyle halls and the smaller apartments beside and behind these) was begun in 237 B.C. by Ptolemy III. Euergetes I., and completed, so far as the masonry was concerned, by his successor Philopator in 212 B.C. The decoration of the walls with reliefs and inscriptions, postponed by the death of Philopator and the disturbed reign of Epiphanes his successor, was resumed in 176 B.C. under Philometor and completed in 147 B.C. (under Euergetes II.), i.e. 95 years after the laying of the foundation-stone. Euergetes II. built the great hypostyle hall (completed 122 B.C.) and embellished it with reliefs, and under Soter II. and Ptolemy XI. Alexander I. the colonnaded court, the girdle-wall, and the pylon were added, though the reliefs on the latter date from Neos Dionysos. The final touch was given in 57 B.C. The building-material is sandstone.

The great **Pylon**, to which a flight of steps descends, is covered on all sides with reliefs and inscriptions. On the front of each of the towers the colossal figure of the King Neos Dionysos is conspicuous, smiting his foes, whom he holds by the hair, in presence of the hawk-headed Horus of Edfu and Hathor of Dendera. In two rows, above, the king appears praying and offering sacrifices before

Horus, before Hathor and Horus, 'Uniter of the two lands', and before other gods of Edfu. On the front of the pylon-towers are four wide incisions, two on each side of the central portal. These were intended to support large flag-staffs, which were farther secured by means of clamps fastened in the holes still to be seen in the masonry directly above. The small rectangular apertures in the towers served to admit light and air to the chambers and staircases within (see below).

A passage, 5-6 ft. in height, leads through each pylon-tower to the outside of the stone girdle-wall, which is embellished with colossal reliefs (Ptolemy XI. before the gods of Edfu) and bears the inscriptions mentioned at p. 315. In front of the W. tower lie two colossal hawks in dark granite. One is quite shattered; the other has the figure of a priest in the costume of the 1st cent. B.C. before it, and bore a crown fastened in the square hole on the head.

The **Court**, between the pylon and the great hypostyle hall, is a spacious enclosure, paved with broad flags, and surrounded on three sides by a covered colonnade of 32 columns. In this court rose the great altar upon which offerings were made to the gods of Edfu in presence of the assembled people. The columns supporting the roof of the colonnade are embellished with rich floral and palm capitals. The incised reliefs on the shafts show the king before Horus and the other gods of Edfu; the name of the king has not been inserted in the inscriptions. On the rear-walls of the colonnades are three rows of large reliefs, showing the Pharaoh (Ptolemy Soter II. or Ptolemy Alexander) in communion with the gods or triumphing over his foes in the guise of the god Horus. The same representations occur over and over again in wearisome repetition throughout the temple.

On the S. wall (Pl. *a*), to the left of the entrance: 1. The king, wearing the crown of Lower Egypt, quits his palace in order to visit the temple; a priest offers incense in front of him. 2. Horus and Thout, at the entrance to the temple, pour the water of consecration upon the king. — These scenes are repeated to the right of the entrance (Pl. *b*), where, however, the king wears the crown of Upper Egypt.

The doors to the right and left of *a* and *b* lead to the staircases in the interior of the pylon (ascent, see p. 318). The E. and W. exits (Pl. *c*) are built up.

The *Back* of this court is formed by the front of the great hypostyle hall, which is crowned by a concave cornice. On each side of the large portal are three balustrades between the columns. Upon these, facing the court, are reliefs representing Euergetes II. with pendent arms or offering sacrifice to Hathor of Dendera (on the two central balustrades) or to the hawk-headed Horus of Edfu (on the others).

The **Vestibule**, or *Pronaos*, has 12 columns with elaborate floral capitals. The ceiling is covered with astronomical representations, now blackened beyond recognition. On the walls are four rows of incised reliefs, showing Euergetes sacrificing to the gods and performing other religious rites, such as the ceremonies at

the foundation of the temple, etc. Above are a row of astronomical representations and a frieze consisting of the names of the king guarded by two hawks. Close to the pavement we see Euergetes and his wife Cleopatra, and a long procession of local deities bringing sacrificial gifts to the three chief gods of Edfu. — To the right and left of the entrance are two small *Chapels*. One (Pl. *d*) is the 'Consecration Chamber', as is indicated by the relief on the rear-wall, representing Horus (right) and Thout (left) pouring the consecrated water upon the king. The chapel to the right (Pl. *e*) was the library; upon its walls is a catalogue of the books preserved here. On the left wall Sefkhet, goddess of literature, appears writing upon a palm-leaf. — A side-door (Pl. *f*) in the E. wall of the hall admits to the inner passage (p. 318) round the temple. — Above the door in the N. wall of the vestibule is a curious representation. The sun appears with the figure of a winged beetle ascending from the horizon in a boat guided by two figures of the hawk-headed Horus. Next the sun, on the left, is Thout, on the right Neith, and also Wep-wat (as a jackal), Maat, and Hathor. In an attitude of worship, at the sides, are *Four Senses*; to the right sight and hearing, to the left taste (symbolized by a tongue) and reason. In front of the last is Ptolemy Philopator. To the right stands an altar of dark granite, indicated by an inscription as the votive gift of a citizen to Horus of Edfu.

Next follows the **Hypostyle Hall**, the roof of which is borne by 12 columns with rich floral capitals, farther embellished by so-called heads of Hathor. Apertures near the top of the walls and square openings in the ceiling admit light to this hall. The representations on the walls resemble those of the preceding great vestibule. Adjoining are five side-chambers, two of which (Pl. xviii and xix) served as Passage Rooms to the inner passage round the temple, one (Pl. xvii) was a Laboratory, while from another (Pl. xx) the great E. staircase led up to the roof of the temple.

On each side of the adjoining VESTIBULE I. is an approach to one of the *Staircases* leading to the temple-roof. The mural reliefs on the staircases resemble the corresponding reliefs at Dendera (p. 219). On that on the E. (Pl. xvi) is a procession of priests ascending, headed by the king; on that on the W. (Pl. xiv) is the same descending. The corridors and chambers on the roof contain nothing of interest. The roof of VESTIBULE II has fallen in. — To the E. of Vestibule II we enter a small open *Court*, in which is an elegant little *Pavilion*, open in front, with two columns with floral capitals supporting the roof. Upon the roof is Newt, goddess of the sky, beneath whom appear various forms of the sun in boats. — To the left of Vestibule II is a *Room* (Pl. xi) dedicated to the god Min.

A door in Vestibule II admits to the **Sanctuary**, originally pitch-dark, though now the daylight streams in through the broken roof. Within stands a granite shrine (Pl. *l*), with a pointed roof, dedicated to Horus by King Nekht-Har-ehbēt. This also stood in the original

pre-Ptolemaic temple (p. 315). The most interesting *Reliefs* are those in the lower row on the right (E.) wall. 1. The king (Philopator) removes the lock from the shrine of Horus. 2. He opens the door of the shrine. 3. He stands in a reverential attitude, with pendent arms, before the god. 4. He offers incense to his deified parents, Euergetes I. and Berenice. 5. He offers incense before the sacred boat of Hathor.

The Sanctuary is surrounded by a CORRIDOR from which ten small SIDE CHAMBERS (Pl. i-x) open. These, used for various religious rites and for storerooms, are adorned with reliefs and are faintly lighted by holes in the roof. In each of the corner-rooms (Pl. III and VIII) is the entrance to a crypt, closed by a stone slab.

We now return to the small hypostyle hall and pass through Room XIX to the **Inner Passage** between the exterior of the temple proper and the interior of the girdle-wall. On the outside of the temple walls are lions' heads as water-spouts and four rows of reliefs and inscriptions. At the foot of the wall appear the king, the queen, and a procession of local deities approaching the three chief gods of Edfu. On the inner side of the E. girdle-wall (Pl. hh) the king appears before the various gods of Edfu; on the N. wall (Pl. gg) are similar scenes and long hymns to the gods of Edfu. On the W. wall (Pl. ff) are more important reliefs and inscriptions representing the contests of the god Horus with his enemies who are depicted as crocodiles and hippopotami.

The chief are the following: *1st Scene* (below, to the right). The king, standing on shore, attempts to transfix a hippopotamus, which bends its head aside. Horus, who is accompanied by his mother Isis, does the same; in his left hand he holds a chain, and in his right a javelin; beside him is his mother Isis, and behind, at the helm, is a small Horus. — *2nd Scene*. The king appears on land, before two ships, in each of which are a Horus and an assistant with a boar's head. Horus holds the hippopotamus with a chain and pierces its head with a javelin. — *5th Scene*. The hippopotamus lies on its back, with a chain fastened to its hind-feet. — *7th Scene* (the finest of all). Horus, in a ship with expanded sail, aims a blow with his right hand at the head of a hippopotamus, the hind-foot of which is caught in a line held in the god's left hand. Isis kneeling in the bow of the boat holds the head of the animal by a cord. The king, standing on the bank with two attendants armed with javelin and knife, seeks to pierce the skull of the hippopotamus. — Farther to the left (opposite the pylon): The king, the ram-headed Khnum, the hawk-headed Horus, and the ibis-headed Thout are dragging a net, in which are not only birds, fishes, and a stag, etc., but also two Asiatics and negroes, the ancestral foes of Egypt.

A subterranean staircase, curving to the E., leads from the E. part of the passage round the temple to an ancient *Nilometer*, outside the temple, also reached from without by a spiral staircase. On the walls of the latter is the scale, with demotic numbers. The subterranean communication with the river has been interrupted.

Finally, an ***ASCENT TO THE TOP OF THE PYLON** is recommended. The doors on the S. side of the Court (to the right and left of Pl. a and b) lead into dark chambers, from each of which an easy staircase of 242 steps in 14 flights ascends to the platforms of the towers. Doors on the landings of the staircase admit to small chambers,

constructed in the solid masonry and lighted, like the staircases, by means of small and rather deep window-openings (see p. 316). The staircases in the two towers are connected with each other by a passage running above the central portal; and in each tower there is a door affording access to the roof of the colonnade in the court. On the roof of the W. colonnade are the workmen's drawings for the concave cornice of the pylon. The *View from the top is unusually attractive, commanding not only the most imposing survey of the temple-buildings, but also ranging over the plain through which the Nile flows, with its verdant crops and its villages fringed with palms and mimosas, framed by the desert-mountains in the distance.

The half-buried **Birth House**, lying to the left of the entrance to the great temple of Horus, is less worthy of a visit. It was built by Ptolemy IX. Euergetes II., while the interior decorations date from Soter II. It was surrounded by a gallery, with pillars bearing figures of Bes (p. cxxvii).

In the interior is a room with one column. On the right wall: Hathor of Dendera nurses Horus, while seven other Hathors play musical instruments. Behind the goddess is her youthful son Ehe-wēr, with a sistrum. On the left wall: Isis-Hathor in a marsh and Khuum with the youthful Horus.

28. From Edfu to Assuân by the Nile.

Comp. the Map, p. 224.

68 M. STEAMBOAT to Gebel Silsileh in 4 hrs.; thence to Kôm Ombo in 3 hrs.; and thence to Assuân in 6 hrs.

On the E. bank, about 5 M. above Edfu, is the village of **Redêsiyeh** (*Rodsieh*), after which a *Temple of Sethos I.*, lying 37 M. to the E., has been named; see p. 347. — Farther along the E. bank (12 M. from Edfu), on the mountain-slopes approaching close to the river near the hill *es-Serâg*, are the picturesque remains of a late-Byzantine fortified town (perhaps the ancient *Thmuïs*), with a church or convent. In the neighbourhood are ancient quarries with inscriptions (one of Thutmosis III.). The nummulite limestone of the hills here gives place to sandstone (comp. p. liii), which has furnished the material for most of the gigantic buildings of Upper Egypt.

18 M. (E. bank) *Selwah* (*Silwa*; railway-station, p. 308).

Near the village of **el-Hôsh** (*el-Hôch*), beside the *Gebel Abu Shega*, on the W. bank, a number of quarries may be observed from the steamer. From masons' marks and Greek inscriptions in these we learn that sandstone blocks were quarried here in the 11th year of Antoninus (149 A.D.) for a temple of Apollo (*i.e.* Horus, perhaps at Edfu).

On the W. bank, $\frac{1}{4}$ hr. above el-Hôsh and about $\frac{3}{4}$ hr. below Silsileh, is a gorge known as **Shaṭṭ er-Regâl** ('Shore of the Men', or *es-sab'a regâl*, 'the seven men'), which was perhaps the starting point for an ancient caravan-route through the desert. On the left side of a cliff here, a few paces from the river-bank, is a most

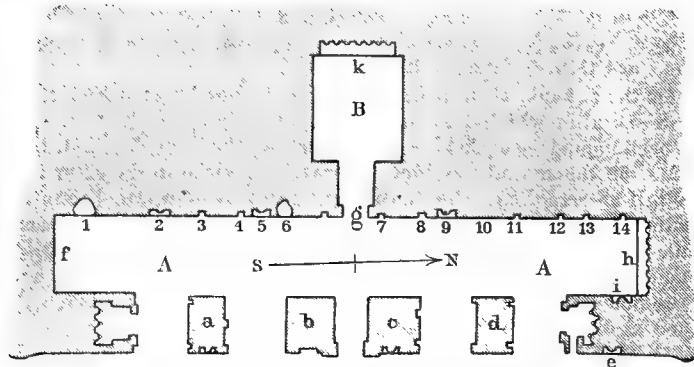
interesting relief representing the *Homage* of an inferior king *Entef* before *King Neb-khru-rē Mentuhotep III.*, and before the king's mother *Yoh.* Behind *Entef* is an official named *Kheti.* On the same cliff-face, farther up in the valley, occur representations and inscriptions from the Middle Empire and the beginning of the New Empire.

On the W. bank to the S. of *Shaff er-Regâl* are other rock-inscriptions and quarries.

26 M. **Gebel Silsileh** (*Mountain of the Chain*; so called from a chain that is said once to have blocked the passage of the river). The hills on the two banks of the river approach so close together here that they have justly been compared to the pillars of a gigantic gateway. In very ancient times there were probably rapids at this point (like those at Assuân), which were either impassable or nearly so. They were thus regarded as the beginning of the Nile, and even in later periods the Nile-god *Hapi* enjoyed special reverence at Silsileh, where great festivals were held in his honour.

We turn first to the N. from the landing-place. The well-beaten track skirts the river, passing a number of small tomb-like recesses and memorial tablets. Beyond the quarries we reach the —

***Rock Chapel** (*Speos*), which was hewn in the rock under *Haremheb*, last king of the 18th Dyn., and in the following centuries was



embellished with inscriptions and reliefs of great artistic as well as historical value in honour of kings and high officials. In front are five doorways, separated from each other by pillars (Pl. *a-d*) at varying distances, and crowned with the astragal and concave cornice. We enter by the middle door, on the lintel of which are chiselled the sun-disk and the name of *Haremheb*. The interior consists of a broad but narrow vaulted chamber (Pl. *A*), at the back of which is an oblong but narrow chamber (Pl. *B*). All the walls are covered with carving and inscriptions.

On the *S. Wall* (Pl. *f*) is a fine relief of a goddess offering the breast to King *Haremheb*, while *Khnum* stands behind her and *Ammon-Rē* behind the king. — On the *Rear Wall*, at Pl. 1, to our left as we enter, is

a. *Relief of King Haremheb returning in triumph from his campaign in Ethiopia. The Pharaoh is seated on his throne, which is borne by 12 soldiers adorned with feathers. Behind and before him are soldiers, warding off the sun's rays with the long-handled flabellum. A priest precedes the litter, offering incense, with a train of captured Ethiopians and three rows of soldiers (among whom is a trumpeter). To the left the king and Ammon stand upon prostrate negroes. Beneath the main scene is a recess, to the left of which are negro prisoners, and to the right Egyptian soldiers marching off captives. Note the free style of the attitudes of the barbarians, which is quite without the usual stiffness of Egyptian drawing. Poetic inscriptions above both reliefs extol the king as the conqueror of the inhabitants of Kush (Ethiopia): 'Hail to thee, King of Egypt! Thy name is extolled in the land of the Ethiopians', etc.

Farther to the right and also in the back-wall is a recess (Pl. 2) with the figure in high-relief (full-face) of Khai, an official under Ramses II. — Pl. 3. Above, inscription with a representation of King Si-Ptah bringing flowers to Ammon, while his official Bai holds the flabellum behind; below, King Haremheb shooting arrows against an enemy. — Pl. 4. Memorial tablet of the 2nd year of Merenptah: the king offering an image of Maat, goddess of truth, to Ammon Rē and Mut; behind the king are Queen Eset-nofret, with a sistrum, and the vizier Panehsi, with a flabellum — Pl. 5 (recess). Figure in high-relief of a man holding his left hand before his breast. — Pl. 6. Tablet placed by Kha-me-wëset, son of Ramses II., in memory of the fourth jubilee of Ramses II. — Pl. 7 (to the right of the door). Similar inscription of Kha-me-wëset. — Pl. 8. Small relief of a man named Moi, in prayer. — Pl. 9 (in a recess), large figure, in high-relief, of Prince Kha-me-wëset (see above). — Pl. 10. Defaced relief of Kha-me-wëset receiving offerings. — Pl. 11. Tablet, erected by the fan-bearer Moi, in memory of the jubilees of Ramses II.; to the left is the kneeling figure of Moi; above is Ramses II. presenting an image of 'integrity' to Ammon, Harmachis, Maat, Ptah, and Sobk, the local deity of Silsileh. — Pl. 12. Relief of a vizier, beneath which is a dainty little representation of a column with a palm-capital. — Pl. 13. Memorial tablet of the 45th year of Ramses II., dedicated by a high official, who appears kneeling below, with a flabellum; above, the king presents an image of integrity to Ammon, the great Mut, Khons, Harmachis, and Sobk (head injured). — Pl. 14 (in the corner) Three men praying. — On the *N. End Wall* (Pl. h) is a recess with six figures in high-relief. On the *E. Wall*, at Pl. i, and on the *Entrance Pillars* are numerous memorial inscriptions. — In the *Doorway* (Pl. g) from the first chamber to the second (B) are representations of King Haremheb sacrificing to Harmachis and the goddess Ews-os (on the left) and to Ammon and Mut (on the right). — On the side-walls of *Room B* are representations of the gods; in the rear-wall is a recess (Pl. k) with a much damaged relief of Ammon seated in the midst of six other gods.

The route goes on to the S. from the Rock Chapel, sometimes skirting the river-bank, sometimes leading through the ancient quarries, probably exhausted during the Roman period. It passes a number of rock-inscriptions and tomb-recesses.

We first reach a rock facing the river, with three *Memorial Inscriptions* upon it: to the left, Ramses III. before Ammon, Mut, and Khons; in the middle, Sheshonk I. (erector of the tablet) conducted by the goddess Mut before Ammon, Harmachis, and Ptah, while behind the king is his son, Yewpet, high-priest of Ammon-Rē and general-in-chief; to the right, Ramses IX., worshipping Ammon, Mut, Khons, and Sobk.

Farther on is a *Recess* with a painted ceiling, on the left door-jamb of which is the praying figure of Thutmosis, scribe of the silver house. Another *Recess*, with a ceiling finely painted with spiral patterns, etc., has the names of Thutmosis III. and of Hatshepsowet (destroyed) on the lintel.

Farther to the S., close to the river, are three *Recesses* side by side. The northernmost of these belonged to Min-nakht, royal scribe and overseer of the granaries of the N. and S.; on the left wall is a fine relief showing

the deceased and a companion at table; on the rear-wall are three seated figures. — More to the S. is the *Tomb of Amenemhēt*, high-priest of Ammon, with fine reliefs and well-preserved colouring; in a recess in the rear-wall appears the deceased, to whom attendants bring food and drink, and on the side-walls are the deceased and his wife Mimi, etc.

After skirting the bushy river-bank for $\frac{1}{4}$ hr. we reach the S. MONUMENTS, offering a picturesque appearance as seen from the Nile. The chief of these are two *Recesses* about 6 ft. deep, which lie close beside each other. The architraves over the entrances are adorned with concave cornices and uræus-serpents and are borne by clustered columns. That to the N. (right) was erected by Merenptah I., in the first year of his reign; it represents the king sacrificing to Harmachis, Ptah, and a Nile-god (on the right), and to Ammon, Mut, and Khons (on the left). Beneath is a long hymn to the Nile and lists of offerings to be made to the river-god. On each of the narrow side-walls are injured reliefs of the king sacrificing to the gods. — The scenes in the S. recess are repetitions of these, except that Merenptah is replaced by Ramses II., who constructed the recess in the first year of his reign. — On the rock between these recesses is a door-shaped *Stele*, on which King Merenptah is shown presenting a figure of Maat to Ammon; the king is followed by a prince and by the vizier Panehsi, who erected this stele to his master. — Farther to the S. is another *Stele*, on which Merenptah sacrifices to Ammon, while behind him is Roï, high-priest of Ammon, who dedicated this monument.

On a curious isolated sandstone rock, to the right, is a *Stele* of the 6th year of Ramses III., showing the king sacrificing to Ammon, Harmachis, and the god of the Nile. On the same rock, to the left, appears a priest revering the names of Sethos I. — A few paces farther to the S., and at a lower level than those steles, is another and much ruined recess, dating from the reign of Sethos I. On the river-bank are traces of an ancient flight of steps descending to the stream.

The largest QUARRIES, worked especially under the New Empire, are found on the E. bank of the Nile. In the reign of Ramses II. no fewer than 3000 workmen were employed here for the Ramesseum alone. An *Inscription of Amenophis III.* records the transport of stones by the Nile for a temple of Ptah. There are two *Posts* of the time of Sethos I., *Demotic Inscriptions* from Roman times and an unfinished colossal *Sphinx* (near the river-bank). — At the N. end of the quarries are found the scanty ruins of the ancient town *Khenu* and its temple (fragmentary inscriptions of Ramses II.). To the E., towards the top of the rock, is a stele of Amenophis IV., recording that Amenophis caused an obelisk for the temple of the sun at Karnak to be quarried here.

The mountains recede from the river immediately above the defile of Gebel Silsileh (p. 320), giving space to the desert, which appears grey on the Arabian side and yellow on the Libyan side.

The narrow cultivable strip is tilled by peasants of a distinctly darker complexion than the fellâhîn of the Thebaïd. Both land and people approach gradually nearer to the Nubian type.

On the E. bank lies *Aklit*. — At the village of *Minîha* (E. bank) we enter the E. branch of the stream, which here forms the island of *Manšûriyeh*, with a village of the same name.

On a hill on the E. bank and conspicuous from a considerable distance appear the ruins of the beautiful temple of Kôm Ombo, especially picturesque by the light of the full moon. The islands opposite the E. bank were, perhaps, in former times united with the mainland, or separated from it only by a narrow channel; but in the course of centuries the Nile has gradually extended its channel farther and farther to the E.; and during the 19th cent. alone about 20 ft. have been washed away from the E. bank, along with a large portion of the building. An embankment has been constructed to prevent farther mischief.

42 M. Kôm Ombo, the 'Hill of Ombos', lies about 50 ft. above the average surface-level of the Nile. The ancient Egyptian city of *Ombos* probably owes its foundation to the strategic importance of its site, upon a hill commanding both the Nile and the routes from Nubia to the Nile valley. Yet the town attained no great prosperity until the Ptolemaic era, when it was converted from an ordinary provincial town into the capital of the separate nome of *Ombites*. It was at this era that the mighty temples were built, which excite our admiration to-day; the earlier sanctuaries have left scarcely a trace. Not content like other towns with one local deity, Ombos possessed two chief gods — the crocodile-headed *Sobk* (*Sukhos*) and the hawk-headed *Haroëris*. With the former were specially associated *Hathor* and the youthful moon-god *Khons-Hor*; with the latter, the 'Good Sister' (*T-sent-no/ret*, a special form of *Hathor*) and the 'Lord of Both Lands' (*P-neb-tewē*). The ruins of the town, now buried in sand, lie in the N.E. corner of the plateau. In 1893 all the temple-buildings in the S. part of the plateau were cleared of rubbish and restored under the directions of De Morgan. A marble tablet on the right door to the great hypostyle hall (p. 325) commemorates the fact. At the W. angle of the plateau is a dismantled British fort.

From the landing-place, to the S. of the hill, a road skirts the river-bank to a modern flight of steps, which ascends direct to the principal entrance. Tickets of admission should not be forgotten.



The temple-precincts were enclosed by a brick girdle-wall. The entrance is formed by a massive *Pylon*, erected by Ptolemy Neos Dionysos. Only the right (E.) half is now standing; the other has sunk in the river. The reliefs show Neos Dionysos presenting various offerings to the gods of Ombos. We now betake ourselves to the —

***Great Temple of Sobk and Haroëris.** This temple was built on a uniform plan in the Ptolemaic period, and embellished with re-

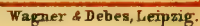
liefs by Philometor, Euergetes II., and Neos Dionysos. The reliefs in the court and on the outer walls, however, were added under the Roman emperors, more especially under Tiberius. The Ptolemaic reliefs are easily distinguished from those of the emperors, as they are in low relief while the latter are 'en creux'. In its general arrangements the temple of Ombos resembles other temples of the same period (at Deudera, Edfu, and Philæ), but it differs from them in being dedicated to two deities instead of to one only. Each of these two deities had his own special worship and festivals, so the entire building is bisected longitudinally by an imaginary line, each half having its own gateways, doorways, and chapels. The S. or right half was dedicated to *Sobk*, the N. or left half to *Haroëris*.

The PYLON, at the entrance to the temple-court, had two doors. The left half has completely vanished; while only the lower part of the central pillar (between the doors) and of the right wing remain.

On the outer side (facing the river) of the right wing are the following representations, from left to right: Pl. *a*. *Sobk*, Hathor, and Khons-Hor, the gods worshipped in the right half of the temple. Pl. *b*. Hieroglyphic text of 52 lines. Pl. *c*. Emp. Domitian, with the crown of Upper Egypt, accompanied by 14 gods and goddesses, offering gifts to the above mentioned deities.

At the corner to the right (above Pl. *c*) the upper row of representations also has been preserved: six spirits (the last three with jackals' heads) carrying a (defaced) shrine, followed by images of the gods bearing the symbols  ('life') and  ('happiness') on long poles; finally a large figure of the king, preceded by a priest offering incense and followed by his guardian spirit (with a king's head upon a sceptre).

The COURT, as at Edfu, was surrounded on three sides by colonnades. Only the lower portions of the 16 columns are now left. The reliefs on these, the colouring of which is in places admirably preserved, represent Tiberius sacrificing to the gods. On the inner side of the right wing of the pylon are two doors, one of which (Pl. *d*) admits to a small apartment, the other (Pl. *e*) leads to a staircase by which the roof of the pylon was gained. The square basement in the centre of the court was probably an altar; let into the ground beside it are two small granite troughs, into which drink-offerings may have been poured. In this, as in all the other rooms of the temple, the ancient pavement is in excellent preservation. The rear of the court is separated from the adjoining great hypostyle hall by screen-walls, in which are two large portals and two smaller doorways. On the screen-wall to the right (Pl. *f*) is a relief of the hawk-headed Horus and the ibis-headed Thout pouring the water of consecration upon King Neos Dionysos, to the left of whom is the crocodile-headed *Sobk*, the lord of the right half of the temple. On the left wall (Pl. *g*) the same scene takes place before the hawk-headed *Haroëris*, to whom the left half of the temple is dedicated. The screen-walls are crowned with serpents, with sun disks on their heads.



The GREAT HYPOSTYLE HALL (*Pronaos*) contains 10 columns with rich floral and palm-capitals, on which the roof rested. On the shafts appears Neos Dionysos sacrificing to the gods. The ceiling of the two main aisles is embellished with flying vultures; while the under side of the architrave supporting this ceiling bears astronomical designs (star-gods in their boats, etc.). We may observe the lines dividing the surface into squares to guide the artist in drawing the figures, and also some older sketches that were not carried to completion. The mural reliefs here are especially beautiful, the finest being that to the right of the N. portal (on screen-wall *h*). We here see the king (Neos Dionysos), in presence of Haroëris (to the right), being blessed by a lion-headed Isis and the hawk-headed Harsîesis, on the right, and by the goddess Newt and the ibis-headed Thout, on the left.

The remaining mural reliefs may be inspected by those who are not pressed for time. On *Screen Wall i*: the guardian-goddesses of Upper and Lower Egypt blessing the king (Neos Dionysos), to the left stand the crocodile-headed Sobk and his companion Hathor. — To the left, above the small *Door k*: Neos Dionysos sacrificing to four fabulous monsters (including a winged lion with four heads); the animals have been scratched out. — Opposite, on *Wall l*, are three rows. Bottom Row: to the right are Euergetes II. and Cleopatra (upper parts wanting) in presence of Sobk and his fellow-gods Hathor and P-neb-tewê; in the middle, the king before the hawk-headed Haroëris and the 'good sister'; to the left Euergetes presents the temple of Ombos to Sobk and Hathor. Middle Row: to the right the king (wanting) sacrifices to Osiris enthroned, Isis (before whom is her youthful son), and Nephthys; in the middle Euergetes presents flowers to the earth-god Geb and the sky-goddess Newt; to the left Euergetes offers two jars of wine to Show and the lion-headed Tefnut. Top Row: to the right, the king (wanting) before Haroëris, the 'good sister', and P-neb-tewê; in the middle he offers an ornament to Sobk and Khons-Hor; to the left Euergetes offers milk to Sobk and Hathor. — On *Wall m*, to the left of the left entrance to the next room, are three rows of similar scenes.

The SMALL HYPOSTYLE HALL is entered by two doors. Its ceiling, which was lower than that of the great hall, was supported by 10 columns with floral capitals. On each shaft Euergetes II. is shown sacrificing to a god; the mural reliefs also show him in communion with the gods. The relief on the left (N.) wall should be noticed: the hawk-headed Haroëris presents the curved sword to Euergetes II., behind whom are his sister Cleopatra and his wife of the same name. The sacred crocodile of Ombos is represented at Pl. *n*, between the doors leading from the great hall.

Between the doors leading hence to the inner rooms of the temple are reliefs showing Philometor, elder brother of Euergetes II., sacrificing to the hawk-headed Haroëris.

The following three smaller VESTIBULES, each of which lies a little higher than the preceding, are also embellished with fine reliefs. Adjoining are a number of side-chambers, which may have been used as storerooms; those to the left (N.) have almost completely disappeared. On the rear-wall of Vestibule III, between the doors, is a fine relief: Philometor, clad in a white mantle and accompanied by Cleopatra, stands before the hawk-headed moon

god Khons, who writes the name of the king upon a palm-leaf, from which hangs the symbol for length of time; behind are Sobk and Haroëris, the chief gods of Ombos.

Two doors lead from Vestibule III to the two SANCTUARIES, of which that to the left (Pl. *H*) was dedicated to *Haroëris*, that to the right (Pl. *S*) to *Sobk*. In each is a pedestal of dark granite on which the sacred boat with the image of the god was placed. Beside and behind these chapels are smaller apartments with crypts.

Two small side-doors lead from the great hall to an INNER PASSAGE round the temple proper, in the innermost part of which are seven doors opening into as many CHAMBERS (Pl. I-VII). In the central Room IV is a staircase to the upper story. In some of the others are unfinished sculptures (reliefs and inscriptions), illustrating various stages in the progress of such works.

On the terrace in front of the great temple lay a small **Birth House**, facing towards the S., and now in a most ruinous condition. It was built or restored by Euergetes II. Among the extant reliefs one (at Pl. *o*) deserves notice. It represents Euergetes II. with two gods sailing in a boat through the marshes, which are bordered with papyrus-plants thronged with birds; to the left is the ithyphallic god Min-Ammon-Rê. — On the S. side is a subterranean staircase (Pl. *p*) leading to the river, on the bank of which is a Nilometer (much damaged), like that at Edfu.

Finally we visit the small unfinished CHAPEL OF HATHOR, built of red sandstone under the Emp. Domitian.

The terrace in front of the temple commands a beautiful *View of the Nile and the Nubian districts on the W. bank.

Near the village of *Shatb* (*El-Chatb*), on the verge of the desert to the E. of the temple of Ombos, are graves of crocodiles and other sacred animals.

Above Kôm Ombo the channel of the river narrows. On the W. bank, near *Rakâbeh*, are the ruins of the ancient *Contra-Ombos*. There is a narrow strip of cultivated land on the E. bank only. Dark-skinned, nude inhabitants here and there work a water-wheel. — *Darâu* (*Daraw*), a railway-station (p. 305) on the E. bank, marks the boundary between the Arabic and Nubian languages.

The scenery becomes tamer beyond the village of *Kubânîyeh*, on the W. bank.

Opposite rises the *Gebel el-Hammâm*, with quarries which yielded stone for the temple at Ombos as early as the reign of Makerê. At *El-Khaṭara*, to the S. of it, granite appears for the first time.

At *El-Wâreṣâb* (W. bank), opposite the island of *Abu 'Arîf*, are quarries (with graffiti).

Near *Gezireh*, a village on the E. bank, about 2 M. to the N. of Assuân, a glistening white cliff comes into sight, marking the site of an ancient quartz-quarry, whence the Egyptians obtained the necessary material for polishing hard stone.

As we approach Assuân (E. bank), the scene presented to us is one of great and peculiar beauty. On the hill to the right is the *Kubbet el-hawa* (p. 334); straight in front of us lies the N. extremity of the island of *Elephantine* (p. 330), with the Savoy Hotel. Sandstone now gives place to masses of granite on the banks and in the channel of the stream.

68 M. *Assuân*.

29. Assuân and its Environs.

The *Tourist Steamers* usually remain here 2 days. — *Railway*, see p. 318; the station lies to the S. of the town.

Hotels. *SAVOY HOTEL, belonging to the *Anglo-American Nile-Steamer & Hotel Co.*, on the island of Elephantine, whither guests are conveyed by special boat; *CATARACT HOTEL, belonging to *Messrs. Cook* (manager, *Herr Steiger*; English housekeeper), situated opposite Elephantine, near the lowest cataract, with lawn-tennis courts; *ASSUÂN HOTEL (belonging to Mr. Pagnon, proprietor of the Luxor Hotel), on the quay. All these are open in winter only (comp. p. xxviii); pens. in Jan. and Feb. 16s., cheaper in Dec. and March by arrangement.

Cafés. *Khédivial Dining Room*; *Assuân Bar*; *Café Khédivial*, on the quay (with unpretending bedrooms).

Post & Telegraph Office on the river-bank, to the N. of the steamboat quay. — *Cook's Office* in the vicinity.

Churches. *English Protestant Church*, beside the Cataract Hotel; *Roman Catholic Church*, to the N. of the town.

British Vice-Consul, *Major W. H. Hunter*. — **Physician**, *Dr. Leigh Canney*.

Nubian Articles are everywhere offered for sale: ostrich feathers and fans, silver rings and armlets, ivory hoops, weapons of the dervishes (mostly, however, manufactured in Assuân), amulets, horns, basket-work, and aprons of leather fringe (the costume of the women of the Sudân, which they oddly call 'Madama Nubia'). Grey and black ostrich feathers are comparatively cheap (8 piastres = 2 fr. each), larger and perfect white feathers cost 10-20 fr. apiece and upward. Travellers, however, will find it more convenient to buy these in Cairo. — The *Bazaar* is distinguished for its excellent local pottery of great beauty of form.

Distribution of Time. 1st Day. *Elephantine* (p. 331) and the *Rock Tombs* on the W. bank (p. 332); in the afternoon, *Assuân* and its *Bazaars*, the *Bishârin Camp* (p. 329), and possibly also the *Granite Quarries* (p. 330). Travellers by the tourist-steamers, which arrive in the afternoon, visit Elephantine on the same day. — 2nd Day. *Island of Philæ*; on the way back a visit may be paid to the works of the new *Nile Dam* (p. 335) or to the *Granite Quarries* (p. 330), if unvisited. — 3rd Day. Excursion to the *Convent of St. Simeon* (p. 331; 1½ day), or second visit to *Philæ* (p. 336).

Assuân, Greek *Syene*, Coptic *Suan*, with about 13,000 inhab., lies on the E. bank, partly on the plain and partly on a hill, in N. lat. 24° 5' 30". The fertile strip here is narrow, but supports numerous date-palms, the fruit of which enjoys a high reputation. Assuân is the capital of *El-Hedûd*, the southernmost province of Upper Egypt, embracing the old province of Esneh and the district between the first two cataracts. It is the seat of the provincial authorities and of a garrison. The once considerable trade in the products of the Sudân and Abyssinia has greatly fallen off since the Mahdist revolt. The Nile here divides into several arms, separated by granite rocks and islands, the largest of which is Elephantine

(p. 330). The horizon on the W. is bounded by the Libyan hills, on the E. by the Arabian mountains.

HISTORY. The district round the modern Assuân, including the island of Elephantine, bore in antiquity the name of *Yēbu*, or 'Elephant Land', probably because the Egyptians here first saw the African elephant. At a later date that name was restricted to the island and town of Elephantine. From antiquity down to the present day Elephantine has marked the limit of Egypt proper in the direction of Nubia. From the erection of the Pyramids to the Roman period the ancient Egyptians found material for their great temples and statues in the quarries of *Yēbu* (Syene), which yielded fine coloured granite, containing a large proportion of translucent quartz and of yellow, brownish, pink, and black mica. Curiously enough, however, the term 'syenite', which was used by Pliny, is now applied by geologists to a different variety of stone, containing a much larger proportion of hornblende. Strategically, *Yēbu* commanded the Nile cataracts and the channels that fostered communication by water between Egypt and Nubia. It was also the starting-point of the great caravan-routes leading to Nubia and the Sudân, along which passed the earliest commercial and military expeditions of the Egyptians, and it thus became an important depôt for the trade with the interior of Africa. The ancient capital of the province was also named *Yēbu* and lay on the S. side of the island (p. 331).

Another town, named *Suēnet*, the *Syene* of the Greeks, was situated on the E. bank of the Nile, but appears not to have attained any great importance until a late period. Large mounds of rubbish near the railway-station still indicate the former size of this town. *Juvenal*, the Latin satiric poet, was appointed prefect of the garrison at Syene, or, in other words, was banished to the most remote frontier of the empire, as a punishment for his biting attacks on the court. A famous curiosity of ancient Syene was a well, into which the sun's rays descended perpendicularly, casting no shadow, at midday during the summer-solstice, thus proving that Syene was situated under the tropic (which, however, has now shifted somewhat to the S.). The report of its existence led the learned Athenian *Eratosthenes* (276-195 B.C.), attached to the Museum at Alexandria, to the discovery of the method of measuring the size of the earth that is still employed. The place suffered greatly at the hands of the Blemmyes (p. 352), but became the seat of a Christian bishop, and appears to have rapidly regained its prosperity under the Khalifs. Arab authors record that no fewer than 20,000 inhabitants died of the plague at one time, a fact that points to a very large total population. After the close of the 12th cent. Assuân suffered severely from the incursions of plundering Arab tribes, finally put a stop to by a Turkish garrison stationed here by the sultan Selim, after the conquest of Egypt in 1517.

The broad and clean street skirting the river presents an almost European appearance, with its whitewashed houses. To the N. of the landing-place a ruined building, for which stones of earlier buildings have been used, projects into the river. This, known to the Arabs as *El-Hammâm* (the bath), probably dates from the Roman period and seems to have been a lock or a tête-de-pont. Near it rises the Assuân Hotel; farther down are the government-buildings, the Café Khédivial, Cook's bureau, and the Post Office; and upstream are the Commissariat Store, the Cataract Hotel, and the palm-shaded railway-station (p. 327). Farther to the S. are the ruins of a building (probably a convent) on a hill and Fort Tagug. On the island of Elephantine the Savoy Hotel is conspicuous. Across the river appears the hill with the rock-tombs and the Kubbet el-hawa (p. 334) on the highest point. The Nile, with its



divided channel, appears small; but it still preserves its venerable aspect, for everywhere, even on the rocks by the stream, are inscriptions and numerous memorials of the grand old times.

Among the ruins of the ancient city to the E. of the railway-station lies a small and not very interesting **PTOLEMAIC TEMPLE**, now buried in rubbish with the exception of the façade. The key is kept by an official of the Administration des Antiquités. Built by Euergetes I. and Philopator, but never quite completed, the temple was dedicated to Isis of Syene.

In the centre of the façade is the **MAIN PORTAL**, crowned with a concave cornice; it is now closed, the present entrance being by a gap in the wall to the left. *Left Jamb*: above, Euergetes presenting an image of Maat to Ammon; below, Euergetes offering milk to a goddess. *Right Jamb*: above, Euergetes before Min-Ammon; below, Euergetes sacrificing to Hathor. *Lintel*: to the right, Euergetes sacrificing to Osiris, Isis, and Harpocrates, and Euergetes before the crocodile-headed Sobk of Syene and Hathor; to the left, Euergetes presenting an image of Maat to the cataract-gods Khnum, Satis, and Anukis, and Euergetes and his wife Berenice before Isis. — The **INTERIOR** consists of a hall with two pillars and three chapels. The two side-chapels are filled up; the reliefs in the central chapel show Euergetes (once accompanied by Berenice) before the various deities of Syene.

Near the temple is a rock-inscription of the reign of Amenophis IV.: to the right is Men, 'superintendent of works', before the figure of Amenophis III.; to the left is Men's son Bek, chief architect at Tell el-'Amarna (p. 203), before the figure (defaced) of Amenophis IV., upon which the sun's rays descend.

To the S. of the railway-station are the bases of several statues of Roman emperors, with Latin votive inscriptions, perhaps on the site of the old *Praetorium*. The new street on which these lie goes on to the Cataract Hotel, passing the *English Church*, which was built in 1899-1900 by Mr. Somers Clarke in the style of a Coptic chapel, with a dome.

A ride (donkey there and back 5 piastres) may be taken to the **CAMP OF THE BISHÂRÎN**, situated within an ancient Arab cemetery, $\frac{3}{4}$ M. to the E. of the town. These Arabs with their families live in wretched tents covered with mats. Beduins of the 'Abâbdeh tribe, differing both in type and dress from the Bishârîn, also have tents here. Both tribes speak a curious language, allied to Egyptian and other E. African dialects. They support themselves by cattle-rearing and by trading, especially with senna-leaves, which they collect in the desert and sell at good prices. The exhibitions and dances ('fantasia') which they perform are simply invented to entertain the tourist and have nothing national or characteristic about them. The handsome Bishârîn children, with thick curly hair, hawk chains and other small articles about the town. — A fine *View is commanded by the *Tomb of Shêkh Harûn*, above the camp, to the right.

We may return viâ the ancient **ARAB CEMETERIES**, which are situated in the desert to the S. of the town. Each grave is marked by a rectangle of unhewn stones and a slab bearing an inscription. The tombs of the richer dead are small domed erections.

On the summit of the hill to the right of the road are some large mosque-like *Cenotaphs* of famous saints, such as the Shêkh Mahmûd, the Shêkh 'Alî, the Lady (Seyidneh) Zenab, etc., whose memory is celebrated by festivals on their birthdays, etc.

The **Granite Quarries** (Arabic *Ma'âdin*), from which the ancient Egyptian builders and sculptors drew their supplies (comp. p. 328), are situated in the hills to the S., and may be reached in $\frac{1}{4}$ hr. either direct from the Bishârin camp or from the town by a route leading viâ the Arab cemeteries (p. 329) and then to the E., passing a grove of tamarisks. Numerous blocks of granite lie where they were left when the works were given up; e.g. the huge block (marked 'obelisk' on the Plan) in the *N. Quarry*, measuring 92 ft. in length and $10\frac{1}{2}$ ft. in breadth at the broadest part. A moderately lofty cliff shows manifold traces of the industry of the ancient stone-cutters. The blocks were detached from the cliffs by boring numerous holes along a prescribed line, driving wedges into these, and then wetting the wedges. By this process tolerably smooth and even fractures were obtained. Frequently the blocks were finished on three sides before being finally detached. Statues, sarcophagi, obelisks, etc., were also roughly worked over by the stone-cutters in the quarries in order to lessen the weight for transport. The hill above the N. quarry commands a wide prospect, including the convent of St. Simeon (p. 334) in a desert-valley, to the W., beyond the Nile.

The *S. Quarry*, $\frac{1}{2}$ hr. farther to the S., contains still more rough-hewn sculptures, ready for removal. The quarry opens to the E., facing the desert. On a rock here may be seen an inscription with the name of Amenophis III., though the name and figure of the stone-cutter who carved it have been obliterated. Beside it two trough-shaped sarcophagi have been begun (in the Ptolemaic or in the Roman period); and in the vicinity are the unfinished colossus of a king (covered, except the feet, with sand), and a large quadrangular block, perhaps intended for the shrine of a god. Farther on, near the railway, and towards the top of the cliff, is a figure of Osiris (called Ramses by the natives), about 20 ft. in height. This point commands a fine view of the desert and in the direction of Philæ.

A massive *Embanked Road*, by which the huge blocks were conveyed to the Nile, runs from the quarries to Assuân and is used to this day. — If we follow the railway-line we reach the railway-station of Shellâl (p. 335) in $\frac{1}{4}$ hr.

The verdant island of **Elephantine**, with its luxuriant palm-trees, attracts all travellers. The Arabs call it merely *Gezîreh*, i.e. 'island', or *Gezîret Assuân*. It is reached by small boat (felûkeh) in a few min. from the landing-place, and the entire visit takes barely an hour. There are two villages on Elephantine, whose inhabitants speak Nubian.

By far the most interesting object on the island is the ***Nilometer**, beside a sâkiyeh on the E. side facing Assuân, known to the Arabs as *Mikyâs*. After more than a thousand years of neglect it was repaired and restored to use in 1870 in the reign of the Khedive Isma'îl, as is recorded by French and Arabic inscriptions. At the top of the staircase is an inscribed block of granite. On the walls of the staircase are damaged Greek inscriptions of the imperial epoch, giving the water-levels. The scales date from the later imperial epoch, and the ells are marked in Greek (and also in Demotic) characters. The new scale is inscribed on marble tablets. — Strabo's accurate description of this nilometer is not yet antiquated: —

'The Nilometer is a well built of regular hewn stones, on the bank of the Nile, in which is recorded the rise of the stream, not only the maximum but also the minimum and average rise, for the water in the well rises and falls with the stream. On the side of the well are marks, measuring the height sufficient for the irrigation and the other water-levels. These are observed and published for general information. . . . This is of importance to the peasants for the management of the water, the embankments, the canals, etc., and to the officials on account of the taxes. For the higher the rise of water, the higher are the taxes'.

Farther to the S., opposite the Cataract Hotel, lies a massive *Ancient Structure*. Many of the blocks used were taken from earlier edifices and are covered with inscriptions of different dates. The rock-inscriptions close to the stream should also be noticed.

The entire S. part of the island is covered with great mounds of rubbish formed by the ruins of the **Ancient Town of Elephantine**. Among some brick walls a few paces to the W. of the quay we may distinguish the foundations of a small temple, constructed with stones brought from earlier edifices, including the drums of columns and blocks with the cartouches of Thutmosis III., Ramses III., and other monarchs. From the solitary stump of a column now standing we learn that Trajan was the builder. Close by is the top of a Greek altar in red granite, with the inscription, 'To the great god Ammon'. About 50 paces to the E. a granite portal, once the entrance to some large temple, dominates all this part of the island. The reliefs upon it show Alexander, the son of Alexander the Great (comp. p. lxxxvii), sacrificing to the ram-headed Khnum and other deities of Elephantine. Inscribed blocks and sculptured fragments lie around in all directions. Various other buildings, seen and described by the savants of the French Expedition, were pulled down about the beginning of the 19th century. Among these were temples built by Amenophis III. and Thutmosis III.

The higher parts of the island, especially a granite promontory on the W. bank, command a fine **View* of the black and brown, rough and smooth rocks of the cataract, among which the Nile flows.

A row round the island is recommended ($\frac{1}{2}$ hr.). — The islet of *Gadinarti* or *Sirdar's Island*, between Elephantine and the W. bank of the Nile, belongs to Lord Kitchener.

On the W. bank, to the N. of Elephantine, rises a hill, crowned with the tomb of a Shêkh, in which are excavated the ***Rock Tombs** of the princes and grandees of Elephantine. These, most of which were opened in 1885-86 by Sir F. Grenfell, date from the close of the Ancient Empire and from the Middle Empire and are therefore contemporary with the tombs at Benihasan, which they resemble both in construction and decoration. The more important tombs are now kept closed. Tickets should not be forgotten.

We cross the river in a small boat (there and back, 5 piastres each person). From the landing-place we ascend a sandy path, which reaches the top at Tomb 31. The ancient staircase, hewn in the rock and consisting of two parallel flights of about 85 steps, with an inclined plane between them up which the sarcophagi were drawn, is now covered by the sand. The view from the tombs is fine.

We begin with Tomb No. 25, belonging to **Mekhu**. This dates from the 6th Dyn.; and both its construction and decoration are somewhat crude. It contains 18 somewhat roughly worked columns in 3 rows. Between two columns opposite the entrance is a stone table with three legs, which was perhaps used as an altar. On the rear-wall, opposite the entrance, is a door-shaped stèle, within a recess approached by steps and closed by a screen-wall. The representations on the walls and columns show the deceased receiving various votive gifts. To the right of the entrance offerings are being made to the deceased; to the left of this are agricultural scenes (ploughing; harvest; asses bringing home the harvest). — Adjoining is Tomb No. 26, belonging to **Sabni**, son of Mekhu. The remarkable entrance is divided by a cross-beam into two parts — the door proper and a window above it. The tomb chamber, with 14 square pillars, is of little interest. A relief on the *Rear Wall* represents the deceased in a boat, accompanied by his daughters, hunting in the marshes: to the left he appears holding the javelin in his right hand and the slain birds in his left; to the right he appears harpooning two fish at a blow; in the middle is a papyrus-thicket with birds hovering about it.

Climbing up to the right (N.) from this tomb, we pass several others (Nos. 27, 29, 30) which are sanded up, and reach —

No. 28, that of **Heka-yebe** (locked). In the small chamber is a representation of the deceased as a negro, with a dark-brown skin. — Farther on is —

*No. 31, the fine tomb of **Si-renpowet**, son of Satet-hotep, and a prince under Amenemhêt II. Beyond a narrow *Passage* follow a *Hall* with 6 square columns (without decoration) and then a *Corridor* (locked) with three recesses on each side. Each of these recesses contains a statue of the deceased in the guise of the Osiris mummy. Before the first on the left side appears the deceased followed by his son. At the end of the corridor is a small *Hall*, with four pillars, on each of which appears the deceased. The lines dividing the

scene into squares for the guidance of the artist's hand may still be seen in several of these designs. At the back of this hall is a *Recess* with good reliefs and delicately executed hieroglyphics. On the back-wall of the recess the deceased is shown at table, with his son before him carrying flowers; on the right wall the mother of the deceased sits at table, with the deceased standing at her right; on the left wall is the deceased with his wife in front of him and his son behind him.

Farther on are the tombs of *Aku* (No. 32), *Khui* (sanded up), and *Khunes*. The first contains a recess with a representation of the deceased and his wife seated at a meal in an arbour, with their son before them. In the tomb of *Khunes* are interesting representations of Egyptian craftsmen: bakers, potters, metal-workers beside a furnace, brewers, glass-blowers, leather-workers, etc. The two last-named tombs were used as dwellings by Coptic monks from the convent on the plateau, who have added various inscriptions and figures of saints. — Then follow the small tomb of *Khenusew* (sanded up) and the **Tomb of Harkhuf**, with inscriptions of great historical importance. These inscriptions appear outside the tomb, on each side of the entrance, above and beside figures of the deceased (to the left, Harkhuf leaning on a long staff with his son holding a censer in front of him). The inscriptions form an extract from the biography of Harkhuf, recording especially four successful trading expeditions to the Sudân, three of which were made in the reign of *Merenrê* (6th Dyn.) and one in that of King *Nefer-er-ke-rê*, the successor of *Merenrê*. Among the goods brought back on the fourth journey was a dwarf.

Adjoining is the small tomb of **Pepi-nakht** (No. 35; sanded up), with important inscriptions on each side of the doorway. These extol the exploits of the deceased in the campaigns led by King *Nefer-er-ke-rê* against Nubia and the Beduins dwelling to the E. of Egypt. Farther on are the grave of *Senmosê* and finally the interesting tomb (No. 36) of **Si-renpowet**, son of *Sat-theni*, and a prince under *Usertesen I.* In the *Court* are six pillars, which supported the roof of a colonnade; on the shafts are inscriptions and figures of the deceased. On the *Back Wall*, to the left of the door, is a large figure of the deceased followed by his sandal-bearer and two dogs; cattle are being brought to him (notice the enraged bulls); he appears in a boat spearing fish. To the right of the door is a large figure of the deceased followed by his bow-bearer, a dog, and his three sons. Above, the deceased is shown seated in a colonnade, with four women with flowers in front of him; below are two women and a man gambling. — Within the tomb is a small *Hall*, with pillars. The representations on the walls are unfortunately much injured; at the foot of the walls river-scenes are shown (ships, boats, fishing). On the pillars are figures of the deceased and highly interesting scenes from the life of his province: granaries, scribes

registering the amount of grain; brewing; weaving (much defaced). A vaulted corridor leads hence to a second *Hall* with pillars, at the back of which is a recess. From this tomb we may descend direct to the river-bank. — Several smaller tombs have been found on a lower platform. — Higher up than the tombs are the remains of a Coptic convent.

The summit of the hill, which, however, is not reached without some difficulty, is crowned by the *Kubbet el-hawa*, the small tomb of a shêkh. It commands a very fine view of the Nile valley, the district of the cataracts, and the desert. — From this point we may reach the convent of St. Simeon in $1\frac{1}{2}$ hr., by a route following the telegraph-poles.

The **Convent of St. Simeon** (*Dêr Anba Suma'ân*) is situated on a hill in the desert on the W. bank of the Nile. Landing opposite the S. end of Elephantine, we follow a desert-valley, passing several rock-tombs, and in 20 min. reach our goal. This is one of the largest and best preserved Coptic convents, though it has been abandoned by the monks since the 13th century. Nothing certain is known as to the date of its origin. It stands surrounded by a wall, over 20 ft. high, the lower part of which is built of hewn stone, the upper part of bricks of Nile-mud. The two-storied **MAIN BUILDING** lies to the N. The lower story contains a large central vaulted corridor, with cells opening off it on each side. On the E. wall of the corridor is a painting (only half preserved) of Christ enthroned, with the Archangel Michael and six Apostles beside him. Each of the small cells contained six or eight beds, some of which still remain. At the N.W. angle is the refectory. The staircase is continued in the S. angle to the next story, which is similarly arranged, and thence to the roof. — Below the main building are several rock-hewn cells and a rock-chapel, with a tastefully painted ceiling and pictures of saints.

To the S.E. of the main building, between it and the girdle wall, is the **CHURCH**, comprising nave and aisles and a choir with sacristies on each side. The roof was vaulted throughout. In the semi-dome of the choir is a fine painting of Christ enthroned, between four angels. At the W. end of the nave, opposite the choir, is a domed recess with a fresco of Christ with two angels bowing before him. There are numerous Coptic inscriptions in the sacristies.

On the rocky plateau to the S. of the convent lie considerable quantities of iron dross.

Excursion to Philæ.

Most travellers to Philæ avail themselves (for the outward journey at least) of the **MILITARY RAILWAY**, which performs the journey from Assuân in 1 hr. (fares 10 piast., 3 piast., 1 piast.). But the **DESERT ROUTE** is preferable (1 hr.; donkey 5 piast., there and back 10 piast., bakshish 2 piast.), whether we follow it throughout or diverge from it to follow the river-bank for part of the way. In the latter case we may, on the return,

either inspect the large new *Nile Dam*, with the permission of one of the engineers-in-chief at Shellâl, or visit the ancient *Granite Quarries* (p. 330). — Provisions and tickets of admission should not be forgotten.

The return by boat down the smaller cataract has now been rendered impossible by the works for the new dam (see below)

The RAILWAY, starting at the Luxor Station, to the S. of Assuân, describes a wide curve round the N. and S. granite quarries (p. 330) and ends at the station of *Shellâl* (p. 336).

The DESERT ROUTE, which crosses the railway-line and leads past the Arabian and European cemeteries (the latter containing the graves of many British soldiers), is the old road described by Strabo, who assigns it a length of 50 stadia. On the heights to the right are small British forts and block-houses. Beside the road lie large blocks of granite, with ancient inscriptions carved by Egyptian officials employed in the quarries. M. de Morgan has numbered these inscriptions with white numbers. Farther on, beyond the point where the route viâ the river-bank diverges (see below), we notice considerable fragments of an ancient *Brick Wall*, incorporating a few granite blocks, which was probably erected as early as the Middle Empire to protect the road against the predatory attacks of the E. desert-tribes. The wall is 6 ft. thick and, at places, 12 ft. high. It first appears to the W. of the road, then crosses it, and remains on the E. side as far as *Shellâl* (p. 336).

The RIVERSIDE ROUTE diverges to the right from the Desert Route about $\frac{1}{2}$ M. beyond the European cemetery, approaches the river, and reaches the village of *Mahatta*, opposite the island of Sehêl.

The island of Sehêl, lying below the cataract and reached from Assuân by boat, was dedicated to Anukis, and contains over 200 rock-inscriptions, besides the ruins of two temples. One of the temples (to the S.) dates from the 18th Dyn., the other, near the village of Sehêl on the W. side of the island, from the Ptolemaic period (Philopator). High up on the S.E. rocks of the island is an important inscription of the Ptolemaic period, recording that in the reign of the primæval King Zoser (p. 134) the Nile failed to rise during a period of seven years and that a famine arose in the land in consequence, until at the prayer of the king the cataract-god Khnum put an end to it by a fresh inundation.

Beyond Sehêl we ride inland across loose rocks, and pass through the long Nubian village of *Korôr*; then, after traversing the desert for a short distance, we return to the river. The view of the stream with its numerous dark-coloured granite rocks, covered with a smooth glaze, like enamel, is very fine, although the foaming rapids of the *Great Cataract* are now things of the past. To the right are the works of the new *Barrage* (Arabic, *el-Khazân*), a gigantic dam which is expected to be finished in 1903. The object of this huge undertaking is to dam up the waters of the Nile to a depth of 65 ft. during the inundation, in order to utilize it gradually for the regular irrigation of the entire country throughout the rest of the year. The dam, which is being constructed of solid granite masonry, is $1\frac{1}{4}$ M. in length and, at the deepest points, it is 100 ft. in height and 88 ft. thick at the bottom. The outflow of the water will be regulated by

means of 180 sluices (140 below, each with an opening of 350 sq. ft., and 40 above, each with an opening of 175 sq. ft.).

The plans for this dam, which will be the largest of the kind in the world, were prepared by Egyptian government officials, under the direction of *Sir William Garstin*, Under-Secretary of State. The construction is entrusted to *Messrs. John Aird & Co.*, of Liverpool; the chief engineer was *Mr Maurice Fitzmaurice*. The foundation-stone was laid on Feb. 2nd, 1899, by the Duke of Connaught, and the total cost in expected to exceed the original estimate of 2,000,000*l.* The reservoir-basin above the dam will have a cubic capacity of 234,000,000 gallons. It has been calculated that the gain to Egypt from this dam, through the irrigation of lands hitherto beyond the reach of cultivation, will amount to 2,600,000*l.* per annum. The works would have been still more extensive and the storage basin still deeper had it not been apparent that in that case the island of Philæ would have been placed under water. — At the W. end of the dam is a navigation canal, with four locks, 260 ft. in length and 32 ft. in breadth. — Permission to inspect the works is usually readily granted on application to one of the chief engineers at Shellâl or at one of the offices of works.

Upwards of 10,000 workmen are engaged on the work; most of these are Arabs, but there are also many Italians and other Europeans. An entire village has sprung up here, with wooden barracks, cantenens, and shops for the workmen and houses for the officials.

We now turn to the E., passing a cemetery for Christian workmen, and regain the desert-route at the tomb of a shékh, near the ancient brick-wall.

The village of **Shellâl** (*Challal*), where both the railway and the desert route end, lies on the E. bank of the Nile, opposite Philæ. The beautiful island, surrounded by clear smooth water and crowned by its imposing temples and graceful kiosque, presents a striking contrast to the rugged and barren rocky landscape that environs it.

The Island of Philæ.

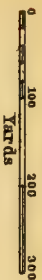
A comfortable ferry-boat plies to Philæ from the E. bank (there and back 5 piastres; more is demanded at first).

Philæ, the pearl of Egypt, is 500 yds. in length and 160 yds. in breadth, and consists of a crystalline granite mixed with hornblende, beneath the alluvial deposits of the Nile. The modern name is borrowed from the Greeks, and is derived from the ancient Egyptian *Pi-lak*, or the 'island of Lak'. The Copts called it *Pilakh*, i.e. 'the corner', and the Arabs used to call it *Bilak*. Now-a-days none of these names are known to the natives, who call the island *Kasr* or *Gezîret Anas el-Wogûd*, after the hero of one of the tales in the Thousand and One Nights, which has its scene transferred to Philæ in the Egyptian version.

The boatmen relate it as follows. 'Once upon a time there was a king, who had a handsome favourite named *Anas el-Wogûd*, and a vizier, whose daughter was named *Zahr el-Ward*, i.e. Flower of the Rose. The two young people saw and fell in love with each other, and found opportunities of meeting secretly, until they were discovered through the imprudence of the maiden's attendant. The vizier was violently enraged and, in order to secure his daughter from the farther pursuit of the young man, despatched her to the island of Philæ, where he caused her to be imprisoned in a strong castle (the temple of Isis) and closely

THE ISLAND OF PHILÆ.

1:3030



S. ————— N.



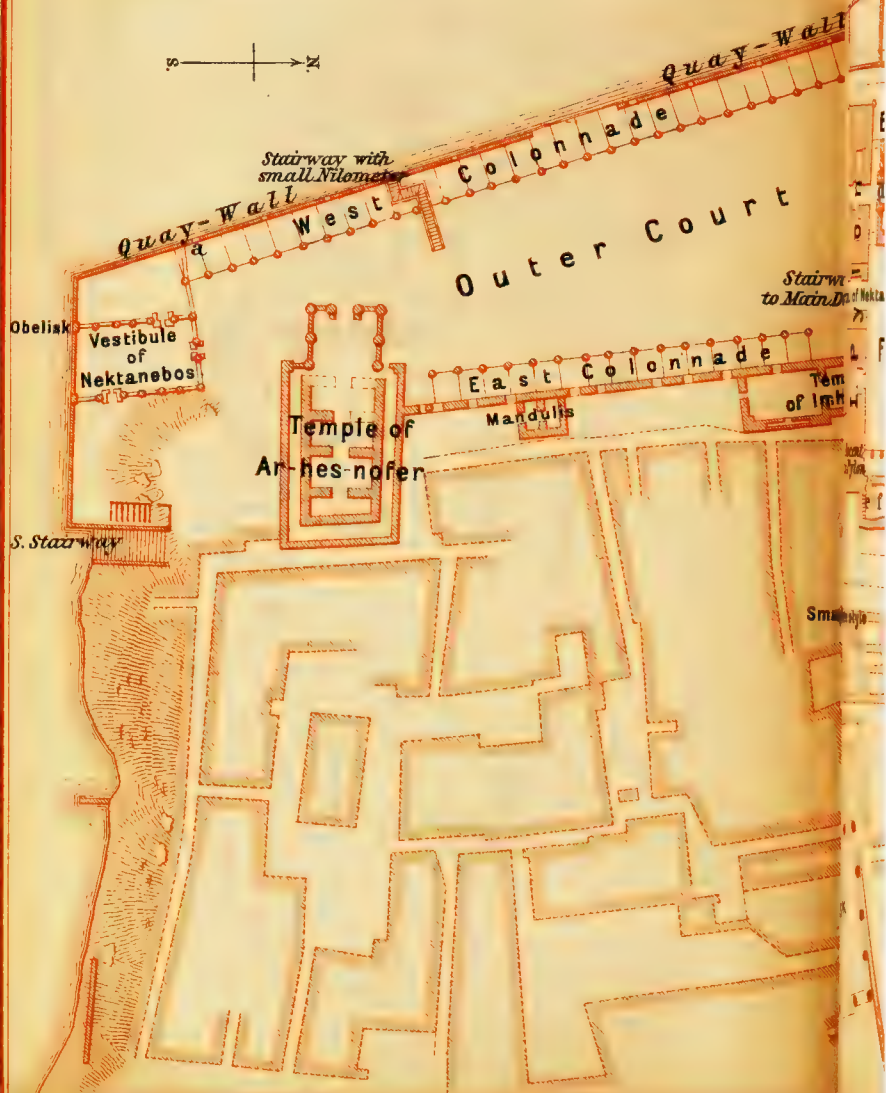
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TEMPLE OF ISIS ON PHILÆ.

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English Feet



THE R N I L E

Gr. Nilometer



guarded. But Anas el-Wogûd could not forget his love. He forsook the court and wandered far and wide in search of her, and in the course of his travels showed kindness to various animals in the desert and elsewhere. At last a hermit told him that he would find Zahr el-Ward on the island of Philæ. He arrived on the bank of the river and beheld the walls of the castle, but was unable to reach the island, for the water all around it was alive with crocodiles. As he stood lamenting his fate one of the dangerous monsters offered to convey him to the island on his back, out of gratitude for the young man's previous kindness to animals. The lover was thus able to reach the prison of his mistress, and the guards suffered him to remain on the island, as he represented himself to be a persecuted merchant from a distant land. Birds belonging to Zahr el-Ward assured him that she was on the island, but he could never obtain sight of her. Meanwhile the lady also became unable longer to endure her fate. Letting herself down from her prison-window by means of a rope made of her clothes, she found a compassionate ship-master, who conveyed her from the island in which the lover she sought then was. Then followed another period of search and finally the meeting of the lovers. A marriage, with the consent of the father, ends the tale. The *Osiris Room* on Philæ (p. 342) is regarded by the Arabs as the bridal-chamber. The tale in the Arabian Nights ends as follows: 'So they lived in the bosom of happiness to the advanced age at which the roses of enjoyment must shed their leaves and tender friendship take the place of passion'.

The island, both by its situation and its population, strictly belonged to Nubia. Its name does not occur in any of the earlier inscriptions, and even Herodotus, who probably visited Elephantine during his journey on the Nile (c. 440 B.C.), makes no mention of this island. The first mention of Philæ dates from the reign of Nektanebos (c. 350 B.C.), to which the oldest temple buildings on the island belong. But there is little doubt that both Philæ and the adjacent island of Bighè were inhabited and adorned with temples at an earlier period than that.

The chief deity of Philæ was the goddess *Isis*; but *Osiris* and *Nephthys*, *Hathor* (p. 343), *Khnun* and *Satet*, the gods of the cataracts, and other deities, were also worshipped here. The imposing buildings, which to-day lend the island its characteristic appearance, were erected by the Ptolemies during the last two centuries B.C. and the Roman emperors during the first three Christian centuries. Numerous inscriptions inform us that Greek and Italian pilgrims flocked in crowds to the shrine of the mysterious, benign, and healing goddess Isis. We know also that the goddess of Philæ was worshipped by the predatory Nubians and by the Blemmyes, and that, even after their battles with the Emperor Marcian (451 A.D.), the priests of these tribes were permitted to offer sacrifices to Isis along with the Egyptian priests, and also obtained the right of removing the miraculous image of the mighty goddess from the island at certain solemn festivals and of retaining it for some time. Even after all Egypt had long been christianized, the ancient Isis-worship still held sway in Nubia. In spite of the Edicts of Theodosius, the temples of Philæ were not closed until the reign of Justinian (527-565), when some of their chambers were used for Christian services. After the conquest of Egypt by the Arabs, Philæ embraced Islâm, but in the meantime a Coptic town had been established on the island. Capt. H. G. Lyons of the Engineers (p. 78) and Dr. L. Borchardt, a distinguished German architect, who excavated the ruins of this town in 1895-96, found some of the streets in good preservation. Several churches were also discovered. The houses are built of sandstone and sun-dried bricks, though in a few cases kiln-dried bricks were used.

The traveller should visit the various points in the following order, without lingering too long over any of them, if his time be limited. It is

better to obtain a good general impression from the whole, than to examine the details minutely. Luncheon, which the traveller must bring with him, is usually taken near the Kiosk (p. 343).

From the landing-place we proceed to the S.W. end of the island to visit the extensive **Outer Temple Court**, which is bounded on the N. by the first pylon of the Temple of Isis, on the S. by the Vestibule of Nektanebos, and on the E. and W. by colonnades. This court dates from the late-Ptolemaic period or from the reign of Augustus. Attention should be paid to the strong *Quay Wall* that perhaps was carried round the greater part of the island, with flights of stone steps at various points. The remains of one such flight may be seen on the S. bank, to the E. of the building of Nektanebos.

THE VESTIBULE OF NEKTANEBOS was built by Nektanebos as the vestibule for a temple, dedicated to 'his mother Isis, revered at Abaton, mistress of Philæ, and to the Hathor of Senmet' (p. 344). The temple was swept away by the floods of the Nile very shortly after its completion; but Ptolemy Philadelphus caused the vestibule to be thoroughly restored. The elegant little structure was supported by 14 columns with varying floral capitals, above each of which was a second capital bearing a head of Hathor. Unfortunately only six of the columns are now standing, and the roof has disappeared. Between the columns were screen-walls, over 6 ft. in height, crowned with concave cornices and rows of Uraeus-serpents, and interrupted on the E., W., and N. by exit-doors. These screens-walls bore reliefs showing King Nektanebos offering gifts to the gods. Before the river-front of the temple two *Obelisks* upon chest-shaped bases were erected in the Ptolemaic period. These were made of sandstone instead of the usual granite. The W. obelisk, bearing a Greek and several Arabic inscriptions, is still standing, though it has lost its apex; the E. obelisk is represented by its base only.

THE WEST COLONNADE, which follows the line of the shore of the island, is 100 yds. in length and has a row of 31 (formerly 32) plant columns, each 16 ft. high, no two capitals of which are alike. Most of the columns have two series of reliefs, showing Tiberius offering gifts to the gods. The ceiling, which is partly destroyed, is decorated with stars and flying vultures. The rear-wall, the windows in which command a beautiful view of the stream and of the island of Bigeh (p. 344), is embellished with two horizontal rows of alto-reliefs, representing the Pharaoh (usually Augustus or Tiberius) offering various gifts to the gods. The relief over the window opposite the first two columns (Pl. a) is specially noteworthy for its excellently preserved colouring and the delicacy of its execution; it represents Nero offering two eyes to Horus, Isis 'the good sister', and the 'lord of both lands'. — A subterranean stairway leads outside this colonnade to a small *Nilometer*.

THE EAST COLONNADE is unfinished; only six of its 16 columns are completed, the remainder were left merely rough-hewn. The

unfinished capitals should be noticed. In the back-wall are five doors, which led to various chapels.

This colonnade is adjoined at its S. end by the now very ruinous TEMPLE OF ARHESNOFER (*Arsnuphis*), a Nubian deity, erected by Philopator and Ergamenes, his Nubian contemporary, and extended by Epiphanes. Upon the existing walls, some of which have been rebuilt, are representations in raised and incised reliefs of the customary scenes, in which Philopator, Ergamenes, Epiphanes, and Tiberius figure as the Pharaoh. — Behind the central part of the colonnade lay the small CHAPEL OF MANDULIS, another Nubian deity, now in a very fragmentary condition; and at the N. end of the colonnade is a small TEMPLE OF IMHOTEP (*Æsculapius*), built by Philadelphus.

The ***Temple of Isis**, dedicated to Isis and her son Harpocrates, was the principal sanctuary on the island and probably occupies the site of an earlier shrine. Its erection, begun by Ptolemy Philadelphus, was completed in its essential details by Euergetes I., but its embellishment with inscriptions and reliefs was a very gradual process, and at not a few points was never finished.

The FIRST PYLON, 150 ft. broad and 60 ft. high, consists of two towers and a central portal, decorated by Nektanebos with the customary reliefs. On the front of the right tower appears a huge figure of the Pharaoh (Ptolemy Neos Dionysos) in the usual attitude, grasping a band of enemies by the hair, and raising his club for the fatal stroke. To the left stand Isis, the hawk-headed Horus of Edfu, and Hathor. Above are two reliefs: to the right, the king (Neos Dionysos) presents the crown of Upper and Lower Egypt to Horus and Nephthys; to the left, he offers incense to Isis and Harpocrates. On the left tower are similar representations, and at the foot are numerous demotic and Greek inscriptions. A doorway, embellished with reliefs by Philometor, leads through the left tower direct to the entrance of the Birth House (p. 340). In front of the pylon formerly stood two obelisks, erected by Euergetes II., and two lions, all of granite. One of the obelisks (which bears an important Greek inscription) and portions of the other are now in England; while one of the lions has been placed on the base of the left obelisk, and the other lies on the ground. — The terrace is modern, dating from 1896.

Adjoining the E. pylon-tower, to the right, is an elegant *Gateway*, which was built by Ptolemy Philadelphus and originally stood in a brick-wall. It is embellished with reliefs of Ptolemy (on the lintel) and Tiberius (on the jambs).

The *ASCENT OF THE PYLON is recommended. The winding staircase begins in the S.E. angle of the fore-court (see below). Several unadorned and feebly lighted chambers are found within the towers. The view from the top commands the whole island and its surroundings.

We now pass through the central gateway, within which, to the right, is a French inscription ('an 7 de la république') commemorating Napoleon's Egyptian campaign and the pursuit of the Mamelukes by General Desaix in 1799.

The FORE COURT, which we next enter, is bounded on the S. by

Pylon I and on the N. by Pylon II. On the E. and W. are edifices, each with a colonnade on the side next the court. On the W. (left) is the *BIRTH HOUSE*, dedicated to Hathor-Isis and to the memory of the birth of her son Horus. It is also reached by a doorway in the W. tower of Pylon I (see p. 339); on the back of the pylon is a relief of four priests carrying the boat of Isis, preceded by the king offering incense.

The Birth House is surrounded on all four sides by colonnades, the columns of which have floral capitals surmounted by Hathor-capitals. The columns on the W. side are unfinished. The walls, the columns, and the screen-walls between the columns are adorned with the conventional reliefs and inscriptions, mostly dating from Euergetes II., Neos Dionysos, Augustus, and Tiberius. Specially noteworthy is the relief (Pl. b), in the central row, to the left: Buto, goddess of the North, playing the harp before the youthful Horus (nude, wearing the double crown) and his mother Isis, who sits behind him; behind Buto is Augustus bearing a shallow vase. The cow among marsh-plants, depicted above the vase, is to be taken as representing the ornamentation within it. To the left of this scene appears the Pharaoh opening the chapel, in which is seated Isis suckling Horus. In the upper row, at Pl. c, are two scientifically important *Inscriptions of Epiphanes*, unfortunately injured by reliefs afterwards carved over them by Neos Dionysos. These inscriptions are in hieroglyphics and the demotic character. One of them is a duplicate (wanting the Greek text) of the inscription on the Rosetta Stone (p. 20).

The INTERIOR of the temple is of little interest. On passing through the *Main Entrance* (Pl. d), behind the great pylon, we enter a columned *Vestibule*, the mural reliefs in which show Tiberius offering gifts to the gods. A door, above which is a window between four heads of Hathor (one now wanting), leads hence to three rooms lying one behind the other (Pl. A, B, C). *Room A*, on the wall of which are demotic inscriptions, has no reliefs. *Room C* has three rows of reliefs. At the foot of the rear-wall: Isis giving birth to Horus in the marshes; Ammon and Thout accompany her; behind Ammon are the goddess of the North and the god 'Wisdom', behind Thout the goddess of the South and the god 'Reason'. On the left wall: a goddess offering her breast to the child Horus, who stands; Euergetes II. handing two mirrors to Hathor, who places her hands in blessing on the head of the child Horus.

The EAST BUILDING, opposite the Birth House, was occupied by the priests, partly for scientific purposes. The colonnade of ten plant-columns is very elegant. The reliefs and inscriptions date from Neos Dionysos, the votive inscription on the architrave from Euergetes II.

The *First Room* (Pl. e) is noteworthy, as from it a staircase ascends to a larger apartment in the upper story and thence to the roof of the colonnade. — In the *Third Room* (Pl. g) are rude reliefs of men (on the left wall), with the related inscriptions in Ethiopian cursive characters (p. cix). — The *Fifth Room* (Pl. i) was the library. The comparatively high reliefs exhibit Tiberius before different gods. On the left wall as we enter: Thout, god of wisdom, between Maat, goddess of truth (with a palette), and the lion-headed Tefnut, behind whom stands Sefkhetebui, goddess of writing. To the left is a recess (for books), with a seated ibis above it. — The *Sixth Room* (Pl. k) shows Tiberius before the Egyptian gods, on the walls to the right and left. A door in the exterior brick-wall here opens on the main street of the ruined Coptic town (p. 343). There is another door on the right.

At the N. end of the colonnade is a *Door* (Pl. l), approached by several steps, opening upon the inner passage round the temple. The reliefs upon this show Neos Dionysos before the gods.

The SECOND PYLON is smaller (105 ft. broad, 40 ft. high) and less well-preserved than the first pylon. The *Portal* between the towers, approached by a shallow flight of steps, was built by Euergetes II. and embellished with reliefs of the usual type.

The large relief on the *Right Tower* represents the Pharaoh Neos Dionysos placing the slaughtered sacrificial animals before Horus and Hathor. Above are two small reliefs: to the right, Neos Dionysos presenting a wreath to Horus and Nephthys; to the left, Neos Dionysos offering incense and pouring water upon an altar, in presence of Osiris, Isis, and Horus. The granite of the site at the foot of the tower has been smoothed to form a stele, with a six-lined inscription and reliefs relating to a lavish grant of lands made to the temple of Isis by Philometor in the 24th year of his reign (157 B.C.). In front of it are the foundations of a small Chapel (Pl. m). — On the *Left Tower* are similar scenes (figures deliberately defaced). On both towers are grooves for the flag-staffs.

An inner staircase ascends to the W. pylon (comp. the Plan), whence we proceed across the central portal to the E. pylon. The ascent of the first pylon (p. 339) is, however, preferable in every respect.

Within the doorway, at the top, to the right, are some much faded early-Christian pictures.

The TEMPLE OF ISIS PROPER, entered by this portal, consisted of an open Court (here very small), a Hypostyle Hall or Pronaos, several Vestibules, and a Sanctuary, with smaller chambers adjoining. The walls are covered both outside and inside with reliefs of Ptolemies (Philadelphus, Euergetes II., etc.) and Roman emperors (Augustus, Tiberius, Antoninus) performing the customary ceremonies in the guise of Pharaohs; but the traveller will find detailed descriptions of similar scenes in our accounts of the temples of Dendera (p. 227) and Edfu (p. 315).

The OPEN COURT had a small covered hall on each side, the roof of which rested on a single column. The uncovered portion could be shaded from the sun by means of a velarium; the holes for the cords are still visible in the upper part of the concave cornice turned towards the second pylon.

The HYPOSTYLE HALL, with eight columns, was originally separated from the preceding court by screen-walls between the first row of columns. The colouring of this hall, which has been preserved on the ceiling and the columns, must have been very brilliant. The floral capitals of the columns both in the court and this hall are the most instructive of all the specimens that have come down to us of the manner in which the Egyptians of the later period coloured their columns. Comparatively little regard was paid to the natural colours; e.g. light green palm-twigs receive blue ribs, etc.

Christian services were celebrated in the court and hall, of which the numerous Coptic crosses chiselled in the walls are memorials. A Greek inscription in the doorway to Room D, on the right, records that 'this good work' took place under Bishop Theodorus. This was in the reign of Justinian.

• The small VESTIBULES (Pl. D, E, F) preceding the Sanctuary are adjoined by chambers lying in darkness. The SANCTUARY, which has two tiny windows, still contains a pedestal placed here by Euer-


getes I. and his wife Berenice, on which stood the sacred boat with the image of Isis.

The other rooms in the inner part of the temple do not repay a visit. Rooms VIII, VII, and VI contain fine large reliefs of Ptolemy Philadelphus, some of which retain their vivid colouring. The small Court in which sacrifices used to be made is embellished with reliefs of Philadelphus offering incense and pouring water upon a small altar. There are cellars beneath all these rooms and the Sanctuary, but the ceilings and floors have in many cases fallen in.

To the W. of Vestibule D is a small room (Pl. I), embellished with representations of the king before Isis. A door (Pl. n; p. 343) here affords an exit from the temple. Here also is the approach to the STAIRCASE, ascending first to a chamber situated above Room VII, and thence to the ROOF of the Sanctuary. A few steps descend here to the *OSIRIS CHAMBERS, with 9 interesting reliefs referring to the death of Osiris (p. CXX).


On the left wall of the Anteroom (above Room F): 1. The (N.) Nile-god offers a libation of milk to the soul of Osiris, sitting before him in the form of a bird; 2. The hawk-headed Harendotes pours the sacred water over the hawk-headed mummy of Osiris, behind which stand the sisters of the god. 3. Four dæmons, the god Show, and the Emp. Antoninus (builder of this room) before Osiris and his two sisters Isis and Nephthys. In the small Main Chamber (above Room II), on the wall opposite the entrance: *Central Row*, beginning to the left: 1. Isis and Nephthys by the bier of Osiris Onnofris, who is nude; 2. Two goddesses beside the dead Osiris, whose head is wanting; a lion rests by the door to the tomb; 3. Four dæmons carrying the hawk-headed mummy of Osiris. *Lower Row*: 1. The frog-headed Heket and the hawk-headed Harsîsîs by the bier of Osiris, beneath which stand the jars for the entrails; 2. The corpse of Osiris amongst marsh-plants; a priest pouring the consecrated water; 3. The jackal-headed Anubis by the bier of Osiris, beside which kneel Isis and Nephthys, the sisters of Osiris.

We quit the temple of Isis by Door n (see above), turn to the W., and proceed to visit —

Hadrian's Gateway, a small portal in the ancient girdle-wall of the temple, adjoined by a much ruined vestibule. This structure was built by Hadrian and embellished by Marcus Aurelius and Lucius Verus. On the lintel are two reliefs: Hadrian before Osiris, Isis, and Harsîsîs; to the left, Hadrian before Osiris, Nephthys, and Harendotes. On the left jamb is the sacred relic of Abydos, on the right jamb, the sacred relic of Busiris (, the spine of Osiris).

Within the gateway, at the top of the right wall: Marcus Aurelius before Osiris and Isis (note the lines to guide the artist); below, Marcus Aurelius bringing grapes and flowers to Isis.

The VESTIBULE, which was never completed and is now much ruined, contains some interesting reliefs. Above the door in the S. wall (Pl. o) of the chamber are two rows of reliefs. Above: Nephthys presenting the crown of Lower Egypt, and Isis that of Upper Egypt to Horus; the king's name is being inscribed on a palm-leaf by Thout, to the left, and by Sefkhet-ebui (goddess of writing), to the right; behind Thout sits the god

Show, holding a sail , and still farther back are another god and

a goddess playing the lyre. Below: The mummy of Osiris borne by a crocodile, with Isis standing to the left; higher up is the sun among mountains; and above the whole are the sun, a half-moon, and stars. The whole design is shown within a small temple, with a door to the left, and two large pylons and one small one in front. — To the left of the door is an unfinished relief of the king presenting lands. Above are three lines in Ethiopic cursive characters (p. cix) — In the second row from the top, on the *Right Wall* (Pl. p), is the celebrated *Representation of the Source of the Nile*: at the foot of a rocky eminence on which perch a vulture and a hawk, the Nile-god, surrounded by a serpent, pours water from two vases. — To the right of this is Horus (in the form of a hawk), on a reedy lake between Hathor (left) and Isis, Nephthys, Horus, and Ammon (right).

A subterranean staircase to the S. of Hadrian's Gateway leads to a *Nilometer* (lights necessary), which has hieratic and demotic scales as well as the customary Coptic one.

From Hadrian's Gateway we now proceed to the N., and beyond the ruins of a *Temple of Harendotes* (p. cxxvi), built by the Emp. Claudius, we reach a small *Coptic Church*, with a semicircular apse, into which have been built blocks with the name of Claudius, from the temple of Harendotes. Farther on is a ruined *Temple of Augustus*, built in the 18th year of that emperor's reign. In front of it is the *Foundation* in which was discovered the inscription of Cornelius Gallus, now at Gizeh (p. 91). Before the staircase lies a granite architrave, with a Greek inscription. — To the N.W. are the remains of a *Coptic Convent* and of a house with a bath.

At the extreme N.E. of the island, and in the axis of the Temple of Augustus, is a large *Roman Town Gate*, with three arches, the side-arches being lower than that in the centre. The N. side-arch has a domical stone vault in the Roman style. This gateway was probably erected by Diocletian.

The main street of the Coptic town (p. 337) runs to the S.E. from the town-gate to the ruins of a larger *Coptic Church*, where it turns to the S.W. In this street, about 50 paces to the E. of the Temple of Isis, lies the —

***Temple of Hathor**, dedicated to Hathor-Aphrodite by Philometor and Euergetes II. The Colonnade in front of it (recently restored) and the Sanctuary (now vanished) were added by Augustus. The columns in the former were united by screen-walls, on which Augustus appeared sacrificing to various forms of Hathor. On the columns themselves are charming representations of flute-players, harpers, servants with antelopes, figures of Bes playing the tambourine and the harp and dancing, apes playing the lyre, priests carrying an antelope, etc. The temple proper is in better preservation; in front of it are two plant-columns, which were joined to the walls by means of screens.

From this temple we follow the main street as far as a small chapel. Hence a lane to the left leads to the —

****Kiosk**, the chief decoration and the characteristic symbol of the island. Its slender and graceful form greets the eyes of travellers as they approach the island; and rest and luncheon may well be enjoyed on this beautiful spot. The Kiosk, which dates from the

Roman imperial period, was never completed. Above the floral capitals of the columns it was intended to add Hathor-capitals. Only the end-walls are smoothed on the outside, the side-walls were left rough-hewn. Within, two of the screen-walls between the columns are embellished with reliefs: Trajan offering wine to Isis and to the hawk-headed Horus, and Trajan before Osiris and Isis. The remaining screens are simply smoothed, except two which are still rough-hewn. — A door on the E. side leads to a platform above the river.

The rocky island of **Bigeh** (Egypt. *Senmet*), the goddess of which was Hathor, is the most interesting of the Cataract Islands near Philæ. It is easily reached by small boat in a few minutes from Philæ, of which it commands a picturesque view. We land at the ancient quay and ascend by an ancient staircase. In front of us lie the remains of a Ptolemaic temple (Neos Dionysos), of which part of the hypostyle hall is still standing, with its plant-columns united by screen-walls. On the E. side is a door, into which an apse has been built. The ruins are now occupied by a Nubian hamlet. Behind the temple (to the W.) is a headless seated statue of Amenophis II., and beside the temple is the fragment of a seated figure of Thutmosis III. There are numerous inscriptions on the island.

The island off the N. end of Philæ, now called **Konosso**, was formerly the S. limit of Egypt (see p. 350). It contains numerous rock-inscriptions, some dating as far back as the Middle Empire. On a massive double rock the cartouches of Psammetikh II. are conspicuous.

30. Routes through the Eastern Desert.

The necessary *Camels* are obtained with the aid of one of the consular agents. The *Khabir*, or guide in charge of the caravan, is held responsible for the safe conduct of the entire party, and expects implicit obedience to his marching orders.

The desert-routes between the Nile and the Red Sea were important in antiquity for the trade with the seaports and the land of *Punt* (p. 232) on the one side and the valuable quarries of green breccia and several varieties of granite in the mountains of the Arabian Desert on the other. *Keneh* (p. 225) is now the usual starting-place of the caravans, but in antiquity it was *Koptos* (*Ku't*; p. 231). The most important harbours on the Red Sea, named from N. to S., were *Myos Hormos* (now *Abu Shar el-Kibli*), *Leukos Limen* (now *Koşêr*), and *Berenike*.

FROM *KENEH* TO *ABU SHAR EL-KIBLI*, 5-6 days. The route leads to the N.E. through the *Wâdi Faîreh* (*Mons Claudianus*), the granite quarries of which were worked chiefly in the reigns of Hadrian and Trajan. The Roman settlement of *Hydreuma Trajanon* or *Fons Trajanus* lies about three days' journey from *Keneh*. Outside the walls

lie a temple and other buildings, and some large columns and Greek inscriptions have been found in the quarries. About two days' journey farther to the N. is *Gebel Dukhkhân* ('smoke mountain'), the ancient porphyry quarries of which were worked by the Romans. Here are the ruins of an Ionic temple of the time of Trajan (never completed), some remains of an irregularly built town, and two large water-reservoirs. We follow the ancient route hence to *Abu Shar el-Kibli*. The harbour of *Myos Hormos* has been silted up and is now useless.

The JOURNEY TO KOŞÊR (there and back 10-11 days at least) is more interesting. It may also be made from Kuft (p. 231) or Luxor (comp. p. 346). The route from Keneh leads first through the villages of *Shêkh Rekâb*, *Dômeḥ*, and *Kôm 'Imrân*, the first on the left, the other two on the right side of the road. The first night is generally spent at the caravanserai of **Bir 'Ambar**, about 3½ hrs. from Keneh, where the lofty palms and shady sycamores and mimosæ offer a most inviting halting-place. The large caravanserai was erected at the expense of an Ibrâhîm Pasha and comprises several separate buildings, covered with dome-shaped roofs and surrounded by courts and colonnades.

On the second day we advance steadily, ascending almost imperceptibly, through a monotonous plain, intersected in all directions by small undulating heights. All around us extends the interminable yellowish-gray, sun-bleached rocks of the desert; not a trace of organic life is visible, not a single green tree or shrub. At the hill of **el-Karn** ('the horn'), which rises to the left of the caravan-route, about midway between Bir 'Ambar and Lakêṭa, the road from Keneh is joined by those from Kuft and Luxor. The only variety is afforded by an occasional *Mubwala* or *Maḥatta*. The *Mabwalas* are simply spaces covered with camel's dung. They occur on every great caravan route at regular intervals and are of the utmost importance as sign-posts showing the road. The *Maḥattas* or halting-places are 7½-9 M. apart and serve also as measures of distance. The Koşêr caravans usually pass the second night in the village of **Lakêṭa** (*el-Gheta*; 9 hrs. from Kuft and Bir 'Ambar, 12½ hrs. from Keneh), which is chiefly inhabited by 'Ababdeh (p. 329). The small oasis has two wells, five palms, a few mud-huts, and a half-ruined Arab caravanserai. Mutton, goat's flesh, poultry, pigeons, eggs, etc., may be obtained here. Near the chief well are some fragments of a Greek inscription of the reign of Tiberius Claudius.

The first Roman station, the **Hydreuma**, now called by the Arabs *Kaṣr el-Benât* ('castle of the maidens'), is 3 hrs. to the S. of Lakêṭa. It forms an oblong 125 ft. in length and 101 ft. in breadth. The wall inclosing the oblong, formed of layers of sandstone without cement, was 6½ ft. high. Within the wall lie 20 small chambers opening on a rectangular inner court, the only exit from which is on the N. side. No water is now procurable here. To the N. of the

path, opposite the ruin of the Hydreuma, stands a rock of sandstone with numerous graffiti in Greek, Coptic, Arabic, Himyaritic, and Sinaitic characters.

At a distance of about 2 hrs. from the Hydreuma the rocks close in and form a winding pass or gateway named *Muṭrak es-Selâm*. On the *Gebel Abu Kûḥ* ('father of the elbow'), the rock at the entrance to the pass, are more graffiti, older than those at Kaṣr el-Benât; one of them contains the name of the heretical king Amenophis IV. We now approach the fine rocky scenery through which the second part of the *Ḳoṣēr* route leads. In the distance, to the right, rise the S. foot-hills of the *Ḥammâmât Mts.*, while nearer and in front are the S.W. spurs. From this point onwards the rock-scenery is very fine. Even the imposing granite cliffs of the Shellâl islands and the quarries of Assuân pale before the rocky mass of the *Ḥammâmât*. The outliers of the range consist of a yellow sandstone, followed by the red 'Nubian' sandstone, while the great central mass is composed of granite.

Beyond the *Muṭrak es-Selâm* the hills again diverge. Among them, to the N. of the caravan-route, lies a second Roman station, with a filled-in well. About 2 hrs. farther on the hills of reddish-yellow sandstone give place to loftier and almost black hills of breccia, through the valley of which, now wide and now narrow, the caravan winds its way. Beginning with the black mountains is the **Wâdî Ḥammâmât**, the *Rehenu Valley* of the Egyptians, who quarried its hard dark stone for statues and coffins in the most ancient times. In 1 hr. more we reach the *Bir Ḥammâmât*, a well 16 ft. in diameter, with a stone coping. Near the well are the remains of a Roman wall, and five unfinished sarcophagi, some completely shattered. The quarries contain numerous Egyptian inscriptions. The earliest expedition to *Ḥammâmât* of which we have any knowledge took place in the reign of King Essē (5th Dyn.). At a later period, especially under the Middle Empire, the quarries were diligently worked, and even under the New Empire they were in operation. We hear of a great undertaking under Ramses IV. for the purpose of procuring blocks for the temple of Ammon at Thebes, in which no fewer than 8368 workmen and soldiers were employed. The quarries were worked under Darius, Xerxes, and Artaxerxes also.

Just beyond the quarries the route turns from the N.E. to the S. and passes the ruins of *el-Fawâkh'r*, an old mining site. Those who wish to continue their journey to the Red Sea have still two short days' marches ahead of them, the route leading through the *Wâdî Rôsaḥa* to the *Bir el-Bêda* (*Bir el-Inḡlis*) and thence through the *Wâdî Ambagi* to —

Ḳoṣēr or **Kosseir**, on the Arabian Gulf. *Ḳoṣēr* is now an unimportant town of about 1600 inhab., with a quay, a wooden mole 400 ft. long, two mosques, several bazaars, government buildings, and a large grain-magazine, belonging to the Egyptian government.

In the Ptolemaic period the desert-route ended at the *Leukos Limen* or 'White Harbour', and in earlier times in the vicinity of the *Wâdi Gazûs*, near the village of *Sauw*, a little to the N. of Koşêr. About 3 or 4 M. to the N. of Koşêr lies *Old Koşêr*, with some scanty ancient remains.

In going from Koşêr towards the Nile the Beduins sometimes prefer another and more southerly route than that through the *Wâdi Hammâmât*. This diverges from the route above described at the *Bir el-Bêda* (see above) and leads at first through the winding *Wâdi Kabr el-Khâdim*, afterwards passing the *Gebel Nuhas* and through the pass of *Rî'at el-Ghazâl* into the *Wâdi Ghazâl*. To the right rise the conical *Gebel Daghamiyeh* and *Gebel Moshâghîr*. We next follow the *Wâdi Hamâda*, which farther on takes the name of *Wâdi el-Homr* from the fine *Gebel Homr*, which flanks it on the right. The night is spent at *Bir el Mo'ila*, a well beside a few huts of the 'Ababdeh. At the *Gebel Wâkîf* we cross the *Tariq ed-dahrâwî*, a road running from N. to S., and farther on reach 'Amâra, with another well and more 'Ababdeh huts. Thence our route lies through the *Wâdi Nûr* and the *Wâdi Kash* to the *Bir el-Kash*, a dried-up well, beyond which we pass numerous quarries of green breccia. Beyond the passes of *Rî'at el-Khêl* (sandstone formation) and *Rî'at el-Hamra* we reach the Mabwala (see p. 345) of *Râs âsfur*, whence we go on through the *Wâdi Mâghlat* to *Mabwalat Khôr el-Ghîr*. Lastly we proceed viâ *Gâhrat ed-Hab'a* to *Lakêta* (p. 345), where our route unites with the more northerly one already described.

The JOURNEY TO BERENIKE through the territory of the 'Ababdeh Beduins is seldom undertaken. We may start from Kench or Koptos, diverging at *Lakêta* from the route to Koşêr, or we may begin at a point opposite Edfu (Contra-Apollinopolis) or Redêsiyeh (p. 319). On both routes traces of old watering stations are discernible. The Itinerary of Antonine (3rd cent. A.D.) gives a list of the ancient stations (starting from Koptos) with their distance from each other in Roman miles, as follows: Phœnicon 24, Didyme 24, Afrodito 20, Kompasi 22, Jovis 23, Aristonis 25, Phalacro 25, Apollonos 23, Kabalsi 27, Kænon Hydreuma 27, Berenike 18 — in all 258 Roman miles = about 236 English miles. — A third route, established by Hadrian, led from Antinoupolis (p. 201) to the Red Sea, and then southwards along the coast to Berenike.

Golenisheff, the Russian Egyptologist, who described his journey in the 'Recueil de travaux relatifs à la philologie égyptienne' (1889), took 11 days from Redêsiyeh (p. 319) to Berenike, and returned thence to Assuân in 8 days.

1st Day. *Bir Abbâd* (3 hrs.), in the *Wâdi Miâh*. The *Wâdi Miâh* is entered opposite the mouth of the *Wâdi Ammerikbe*. This is an ancient station with quarry-marks like those at el-Hôsh, near Silsileh (p. 319). Lepsius mentions a ruin here, named *Herhush* (i.e. sandstone), dating from some ancient settlement.

2nd Day. Temple of Sethos I. The Temple was discovered in 1816 by *Cailliaud*, on his first journey to the mines of *Mt. Zabâra*. It was built by Sethos I. beside a water-station either constructed or restored by that king, and was dedicated to Ammon-Rê. The vestibule is built of blocks of sandstone and is supported by 4 columns with lotus-capitals. The reliefs represent the king as victor over negroes and Asiatics. — The following inner chambers are entirely hewn out of the rock. The first HALL contains 4 square pillars. Long inscriptions on each side of the entrance record the sinking of the wells and the building of the temple. On the side-walls the king is shown sacrificing to the various gods worshipped in the temple. In the rear-wall are three niches, with statues of the king and various gods. — A *Small Building* beside the temple perhaps marks the site of the well sunk by Sethos. On an adjoining rock, to the E., are three steles. On one of these is an Asiatic goddess on horseback, with a shield in her left hand; the second is dedicated to the official entrusted by Sethos with the sinking of the well; and on the third is the

kneeling figure of Eni, viceroy of Ethiopia. Higher up on the rock are figures of gazelles, Greek graffiti, and an inscription of a Prince Mermes, dating from the reign of Amenophis III.

3rd Day. More masons' marks discovered on small rocks. Ancient station of *Abu Greia*, with 2 cisterns (not to be confounded with the place of the same name near Berenike).

4th Day. Descent through the *Wádi Bézah*, with its acacias. Rude designs and graffiti on the rocks. From this point a diverging route leads direct to the emerald mines of the Gebel Zábára (see below). We cross the *Wádi Higelig*. On the rocks to the right are rude representations of giraffes, camels, and ibexes. Remains of an ancient station named *Samunt*, with a cistern and chambers, occur in the wádi of the same name. We next proceed through the broad green *Wádi Moëlheh* towards the *Gebel Múgef*, near which is a spring of excellent water.

5th Day. Through huge granite rocks to groups of rude stone huts, probably built by miners. View of Gebel Zábára. On a rock to the right is a view of an Egyptian bark, with sails and oars. Farther on is a ruined station, with the remains of a stone hut.

6th Day. Ancient station of *ed-Dueig*. Adjacent is another smaller building. About 3 hrs. farther on we cross the watershed between the Nile and the Red Sea. Two more cisterns, within a semicircular enclosure. We pass the granite hill of *Abu Híid*.

7th Day. Descent into the *Wádi Gemál*. Station in the form of a right-angled triangle. Two cisterns. Lateral valley diverging towards the emerald mines. The mountains (*Gebel Abyad*) now rise to the right, instead of, as previously, to the left.

8th Day. We proceed through the *Wádi Abyad* and the *Wádi Higelig*, leaving the *Gebel Hamáta* to the right; then along the *Wádi Rámít*. On a height in the *Wádi Husún* are some shékhs' graves, in a circular form.

9th Day. Seven other circular tombs: the well of *el-Haratra* lies to the right; old structure of a large cistern in the *Wádi el-Hasir*. Through the *Wádi Amrugám* to the *Wádi Láhemí*, which descends from the mountain of that name, crosses our route, and proceeds in windings to the Red Sea. The last station is *Abu Greia*, comprising several buildings, the largest of which contains the remains of rooms. Another rectangular building seems to have been a reservoir for water.

10th Day. Arrival at *Sikket Bender*, near the ruins of the old temple of Berenike.

The town of *Berenike (Berenice)*, situated in the same latitude as Assuân, was founded in B.C. 275 by Ptolemy Philadelphus, who revived the commerce of the Red Sea by the establishment of several new ports. The town, which was named by Ptolemy after his mother, was the terminus of the main desert-routes from Egypt, and for 400 or 500 years was the entrepôt of a marine commerce carried on mainly with Arabia and India. The ruins, still extant, surround the *Temple*, which faces the E.N.E. In front is a fore-court 28½ ft. in width and 12 ft. in depth, which was adjoined by the temple proper (inner length 31 ft.), comprising two rows of apartments. The representation on the left outside-wall shows an emperor (probably Hadrian) appearing before a goddess, who seems to be, from the legend, the tutelary deity of the green (i.e. emerald) mine.

The *Emerald Mines*, ½° to the N. of Berenike, were worked by the Arabs, according to Makrizi, down to the year 760 of the Hegira (1370 A.D.), after which they were abandoned. Mohammed 'Alí made an unavailing attempt to re-open them. They lie partly in the *Wádi Sakét* and partly on the *Gebel Zábára*, 14 M. to the N.E. They are best visited from Contra Apollinopolis, but may, like Berenike, be approached by following the coast of the Arabian Gulf from Kosër. The first route diverges from the road to Berenike in the *Wádi Gemál* (see above). To the S. of the Gebel Zábára lies the village of *Sakét*, with the huts of miners and a small rock-hewn temple, with a few Greek inscriptions.

LOWER NUBIA.

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TICKETS OF ADMISSION to the antiquities, see p. 184. — As *Shellâl (Philæ)* is not yet united by railway with *Wâdi Halfa*, visitors to Lower Nubia are dependent upon steamboats or dahabîyehs. The journey by land, on camels or donkeys, is fatiguing and by no means recommended.

Steamboats. — Cook's tourist-steamer *Prince Abbas*, starting every Monday from the end of December to the beginning of March, plies from Shellâl to Wâdi Halfa and back in 7 days (fare, incl. board, 30*l.*, for Cook's passengers 23*l.*). Though the steamer halts at a few points only, its passengers have an opportunity of securing a fairly adequate idea of the scenery and antiquities of Nubia.

The itinerary of this voyage is as follows: —

1st Day (Monday). Start from Shellâl (Philæ) at 10 a.m. Viâ Debôt, Kertassi, Bâb el-Kālâbsheh, and Kālâbsheh to Dendûr. Visit to the temple there.

2nd Day. Viâ Gerf-Huşên to Dakkeh, where the temple is visited; thence to Sebû'a and Korosko.

3rd Day. In the morning ascent of the Awas el-Guarâni. The steamer starts at 10 a.m. for 'Amâda (inspection of the temple). Derr, Ibrîm, and Abu-Simbel.

4th Day. From Abu-Simbel to Wâdi Halfa.

5th Day. Excursion by land to the Second Cataract. The steamer starts at noon for the return to Abu-Simbel, where the temples are visited.

6th Day. Start at 10 a.m. from Abu-Simbel for Derr (short inspection of the temple) and Maharaka (inspection of the temple).

7th Day. Viâ Kālâbsheh (inspection of the temple) to Shellâl, arriving at 4 p.m., in time for the train to Assuân.

GOVERNMENT STEAMERS also ply between Shellâl and Wâdi Halfa. These vessels are fairly comfortable, but the rapidity of the voyage (80 hrs. up, 30 hrs. down) leaves little time to visit the antiquities.

During the season, however (from the middle of Dec. to the middle of March), a government-steamer starts every Monday from Shellâl for Wâdi Halfa and back, taking 6 days for the trip and allowing a short time at the most important points. The fare is £ E 15, including food. Additional particulars on application at the offices of the Anglo-American Nile Steamer Co. (p. 185) or at Cook's (p. 185).

The itinerary of the last-mentioned trip is as follows: —

1st Day. Start from Shellâl at 2 p.m. and ascend to Dendûr.

2nd Day. Viâ Dakkeh (inspection of the temple) to Korosko.

3rd Day. In the morning ascent of the Awas el-Guarâni. The steamer starts at 9 a.m. for 'Amâda (inspection of the temple) and Abu-Simbel.

4th Day. Inspection of the rock-temples at Abu-Simbel; then upstream to Wâdi Halfa. After an afternoon-visit to the Second Cataract, the return-voyage is begun in the evening.

5th and 6th Days. Return-voyage, with a short halt at Kâlâbsheh.

Dahabiyehs. — The voyage by dahabiyeh (p. 187) requires from 4 to 6 weeks, according to the wind, and is now only undertaken by travellers with special aims, such as archæologists and painters. The scenery of Nubia is much more monotonous than that between Cairo and Assuân, and its monuments, with the exception of the temples of Abu-Simbel, are inferior in grandeur to those of Upper Egypt, so that the ordinary tourist who uses a dahabiyeh is not repaid for the additional cost of time and money. Fairly good dahabiyehs may be hired at Shellâl for about £ E 20 per month, including the crew; but provisions and bedding have to be furnished by the hirer. Additional information may be obtained in the hotels at Assuân. Pending the completion of the navigation canal (p. 336), dahabiyehs cannot at present be towed up the First Cataract.

For information as to *Felukas*, see p. 188.

Land and People. — *Nubia* extends from the First Cataract to Khartûm, i.e. to 16° N. latitude. It is divided into *Lower Nubia* (from Philæ to Wâdi Halfa) and *Upper Nubia* (from Wâdi Halfa southwards). Politically, the portion to the N. of Faras (p. 376) belongs to the Egyptian mudiriyeh of Assuân, in which it forms the districts of Abu Hôr and Korosko. The rest of Lower Nubia and the whole of Upper Nubia has, since its reconquest in 1898 (p. ciii), been placed under the administration of the Anglo-Egyptian Sudân. Even in Lower Nubia the cultivable area is seldom more than a few hundred yards in width; and at not a few points, especially on the W. bank, the desert advances clear up to the river-brink. The population is in consequence very scanty, viz. 96,500 in 1897. Comp. p. xlv. — All the countries on the Upper Nile, from the borders of Egypt southwards, were included by the ancient Egyptians under the single name of *Kosh*, the *Cush* of the Bible. The Greeks and Romans called them *Ethiopia*. Lower Nubia was more particularly known to the Egyptians as the 'Frontier Land' and

consisted, as it does to-day, of a number of separate districts (*e.g.* the land of *Wewet*). The present inhabitants of Nubia are more faithful to their ancient manners and customs than the Egyptians.

History. Lower Nubia, whence the Egyptians drew their supplies of incense, is mentioned in some of the earliest Egyptian inscriptions. Its relations with Egypt were still closer under the kings of the 6th Dyn., who there enlisted negro mercenaries, while the princes of Elephantine dispatched great trading expeditions to the lands of the Upper Nile. But it was not until the period of the 12th Dyn. that the conquest of Nubia was undertaken and the borders of Egypt advanced to *Semneh* (p. 379). In order to guard the newly acquired possessions against the attacks of the negroes a chain of forts was erected in the rocky valley of Baṭn el-Ḥagar (p. 378), with its numerous cataracts, between Wādi Ḥalfa and Semneh. From this base the Pharaohs of the 18th Dyn. penetrated still farther to the S. and made themselves masters of the land of Kosh as far as *Napata* (p. 382), which then became the southernmost city of the empire. The conquered regions were incorporated with the southernmost department of Egypt proper, which began at El-Kāb (p. 311), and the whole of the great province thus formed was placed under an official who bore the title of 'Prince of Kosh and Governor of the Southern Lands'. Under the established rule of Egypt Nubia rapidly prospered; new towns were founded, and beautiful temples, little inferior in size and embellishment to those of the motherland, arose in profusion, especially on the W. bank of the Nile, which was safe from the attacks of the E. Beduins. Most of these temples were dedicated to the great Egyptian gods, Ammon, Rē-Harnachis, and Ptah; but in some of them other deities were also worshipped, such as Isis and others of the Egyptian gods, the local Nubian god Tetun, the deceased King Usertesen III., who united the rôles of first conqueror and patron-saint of Nubia, and occasionally also the reigning king and queen (pp. 360, 364, 370, 374). The temple-inscriptions were composed in the Egyptian language and written in the Egyptian character, and Egyptian became the official language, although the great mass of the people adhered to their native Nubian tongue.

Nubia continued to be a dependency of the Pharaohs until about 1100 B.C. But when the power of Egypt waned under the 21st Dyn. (p. lxxxiii), Nubia shook off her allegiance and a native ETHIOPIAN MONARCHY was established, with *Napata* as its capital. But the civilization of this kingdom continued to be Egyptian; and its monarchs, who were dependent on the priests, regarded themselves as the true protectors of the Egyptian religion and as the legitimate rulers of Egypt. In 775 B.C. the Ethiopian *Piankhi* (p. lxxxiv) temporarily overran all Egypt, and shortly afterwards an Ethiopian dynasty (the 25th; p. lxxxiv) established itself firmly on the Egyptian throne. But in little more than a century (about 664 B.C.) these

Ethiopian Pharaohs were forced to give way before the Assyrians, and their kingdom was restricted to Nubia, of which the N. border then lay near Philæ (Konosso, p. 344).

The Egyptian civilization gradually declined in Nubia. The Egyptian hieroglyphic writing became corrupted and a native Ethiopian hieroglyphic and cursive character was developed (p. cix), which, about the beginning of the Christian era, began to be used for writing the native Nubian language even in official documents. About 600 B.C. the royal residence was transferred from Napata to Meroë (p. 384), which lay farther to the S. Comparatively full information has come down to us concerning the earlier kings who dwelt at Meroë. We know also of the unsuccessful campaign of the army of *Psammetikh I.* against Lower Nubia (about 590 B.C.) and of the attempts of *Cambyzes* (525 B.C.) to conquer Ethiopia, which were foiled mainly by the energetic Ethiopian King *Nastesen*. After that an almost impenetrable veil falls over the history of the country.

During the PTOLEMAIC AND ROMAN IMPERIAL EPOCHS the S. boundary of Egypt was near *Hierasykaminos* (p. 363), and it was occasionally pushed farther S. as far as *Primis* (p. 368). On the other hand the Nubians sometimes succeeded in extending their power as far N. as Philæ, and perhaps even occupied part of Upper Egypt. When the Romans first came to Egypt Ethiopia was governed by a succession of queens named *Candace*. One of these attacked the Roman province, but was repulsed by the Roman governor *Petronius* in 23 B.C. The Ethiopian kingdom seems soon afterwards to have fallen into disorder and to have split up into a number of small principalities. About this time also, the *Blemmyes*, a nomadic race of the E. desert, who had previously acknowledged the suzerainty of Ethiopia, assumed an aggressive attitude. Not content with harassing the N. parts of Upper Nubia, they also carried their depredations into the Roman territory in S. Egypt, until finally the Romans gave way before them. *Diocletian* (about 300 A.D.) withdrew from Nubia altogether, retiring within the bounds of Egypt proper, to the N. of Philæ. The *Blemmyes*, however, in alliance with the Nubians, continued their attacks on Upper Egypt; but in 451 A.D. they were defeated by *Marcianus*, who concluded a peace with them (p. 337).

Christianity established itself at Philæ in the 4th cent., and thence extended throughout Nubia, where the temples were converted into churches. In 640 A.D. Egypt and the Upper Nile Valley fell into the hands of the Mohammedans. *Amr* (p. xciii) penetrated as far as Dongola and imposed tribute upon Nubia, but no enduring subjugation of the country was effected. *Shams ed-Dôla*, brother of *Saladin*, took possession of the fortress of *Ibrîm* (p. 368) in 1173 and plundered the church-treasury; but Christianity yielded to Islâm very gradually, and a Christian kingdom lingered at Soba

on the Blue Nile (p. 390) until the middle ages. We know little of the Mohammedan principalities established at Derr, Dongola, Sennâar, and other points in Nubia. In 1821 Isma'il Pasha conquered the whole of Nubia for his father, Mohammed 'Ali, viceroy of Egypt. For the later history of the country, the Mahdist rebellion, and the reconquest by Kitchener, see pp. c-ciii.

31. From Shellâl (Philæ) to Kalâbsheh.

31 M. *Comp. the Map, p. 349.*

As we leave the harbour of *Shellâl* (p. 336) we have a fine view of the ruined temples of *Philæ* (p. 336) and of the rocks of the island of *Bigeh* (p. 344). To the S.W. of *Bigeh* lies *el-Hesseh*, the largest of the cataract-islands. On the E. bank are the villages of *el-Bâb* and *Bellâl* (*el-Meshhed*), with picturesque ancient mosques. On the rocks above *Bellâl* appears the tomb of a shêkh. — On the E. bank, opposite the S. end of *el-Hesseh*, is a rock-inscription of *Pepi I.*, relating to a victory over the Nubians.

At *el-Guti* our course bends to the S.W., afterwards returning to its S. direction. The scenery becomes less wild, and a narrow strip of verdure appears on each bank. — To the W. is the *Gebel Shemt el-Wah*. From time to time we observe ancient dykes of huge stones (on both banks), and on the summits of the higher hills are ruined guard-houses, dating from the Mahdist insurrection.

6½ M. **Debôt**, a village-community on both banks. On the W. bank are traces of an ancient quay and the village of *el-Birbeh*, through which we pass on our way to the —

TEMPLE OF DEBÔT, situated to the S., near the river. This temple was built by the Nubian king *Ezekher-Amon*, a contemporary of the earlier Ptolemies, and it was enlarged by Ptolemy Philometor. We pass through three *Doorways*, on the second of which appear the winged sun-disk and a much damaged Greek inscription in favour of Ptolemy Philometor and his consort *Cleopatra*. About 42 ft. beyond the third doorway is the small temple proper.

The *Vestibule*, the façade of which was borne by four columns with rich floral capitals, connected by screen-walls, was destroyed along with a side-chamber by an earthquake in 1868. The reliefs in the interior of the hall showed *Augustus* or *Tiberius* in presence of various deities. The *First Hall* was decorated with reliefs by *Ezekher-Amon*. On each of the right (N.) and left (S.) walls are eight reliefs in two rows, exhibiting the king sacrificing to various deities. Over the door is the votive inscription of *Ezekher-Amon*. Thence we proceed through an *Antechamber* (without decoration) to the *Sanctuary*, which contains a granite naos, broken in two, dating from *Euergetes II.* and *Cleopatra* (p. lxxxix). The adjoining chambers contain nothing of interest. The foundations of the entire temple are now exposed; the ancient pavement lay about 6 ft. higher than

the present ground-level. — To the W. of the temple is the *Quarry* which supplied the stone for it. To the N.W. are some early-Egyptian *Tombs*, which were used again during the Roman period. — Near Debôt are the remains of a Roman camp, which is mentioned under the name of *Parembhole* in the 'Itinerarium Antonini', a list of Roman military stations.

At *Dimri* (W. bank) is an ancient wall; and on the E. bank farther on is the fragment of a quay-wall, with a staircase in the middle. The island of *Morgos* (*Markos*), next passed, has some unimportant ruins, apparently of mediæval origin.

17½ M. *Dehmût*, on both banks. — 25 M. *Anbarekâb*, with considerable hamlets on both banks.

To the right (W. bank) next appears the small temple of **Kertassi**, an attractive building on a hill, recalling the 'Kiosk' at Philæ (p. 343). At the entrance, which faces N., only two Hathor-columns and four other columns (two on each side) are now standing. In the screen-wall on the W. side is a small door. Only a single cross-beam now rests upon the architraves of this little temple, which cannot have been more than about 25 ft. square.

To the S. are extensive **Sandstone Quarries*, which yielded the stone for the temples at Philæ, and which contain numerous Greek votive inscriptions (and one demotic) dating from the Roman imperial epoch (Antoninus, Marcus Aurelius, Septimius Severus, Caracalla, Gordian). These are addressed to Isis and to the Nubian deities Sruptikhis and Pursepmunis. There are also two busts and an empty niche, with an Egyptian doorway. — At the end of the quarries (¾ M. from the temple) is a *Roman Fort* (perhaps the ancient *Txitzi*), with a girdle-wall of large hewn stones, the inner core of which has disappeared, leaving only the outer shell. The gateway on the N. side shows the Egyptian hollow cornice. On the W. side we may trace the ancient ditch. Within the walls is the Nubian village of *Kertassi*.

Farther on the river-valley narrows, and lofty cliffs approach close to the stream.

Tafeh (W. bank), the ancient *Taphis*, is prettily situated among palm-trees. Beneath the umbrageous sycamore trees on the river-bank are the remains of a small quay, on the S. side of which is a small Nilometer. At the N. end of the village lies a small *Temple* of the Roman period, which was left unfinished and has no mural reliefs. The entrance faces the S. The façade is supported by two columns with floral capitals. Its only sculptured ornament is the winged sun-disk above the central door (walled up). In the interior of the temple are four standing columns, with tastefully carved capitals. — To the N. are the remains of some large structures, perhaps the relics of a fortified camp. — To the S. of the village lay a second temple, which, however, was entirely destroyed in the 19th century. To the W. is a Mohammedan cemetery of an early

period, in which Coptic gravestones also occur. On the hill above is a castellated building. — On the opposite (E.) bank lay the Roman fort of *Contra Taphis*, which has left no remains of importance.

Beyond Tafeh the dark shining rocks advance close to the river-bank, forming a kind of rocky gateway, known as the *Bâb el-Kalâbsheh*. At a few isolated points a narrow strip of cultivated land with palms borders the river; and on the E. bank lies a small village. The navigation of this reach is somewhat intricate, owing to the frequent bends of the river and the numerous islands. At the point where the valley expands again lies a small island, with some ruined buildings.

31 M. *Kalâbsheh* forms a large commune on both banks of the Nile, comprizing 17 hamlets. — From *Khartûm*, a small village on the W. bank, a desert-route leads round the Bâb el-Kalâbsheh to Tafeh (p. 354). On this route, about $\frac{1}{2}$ M. from the village, is a rock-inscription, dating from the 9th year of King Taharka. About 1 M. farther on, on a small plateau, is the ruined church of *Sitteh Kasmar*, built of rough stones.

Hard by the river, as we proceed to the S., lie the ruins of the ancient town of *Talmis*. Closely hemmed in by modern houses appears the large —

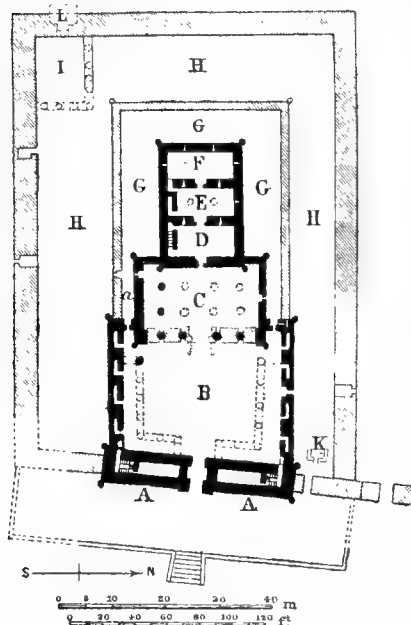
Tempel of Kalâbsheh, built in the reign of Augustus on the site of an earlier sanctuary, founded by Amenophis II. and re-founded by one of the Ptolemies. It was never completely adorned with reliefs and inscriptions; and those that are finished are very crude, while the subjects of the representations are frequently misunderstood. The temple was probably dedicated in the first place to the god Mandulis (p. 339), to whom are addressed most of the dedicatory inscriptions on the pylons, the walls of the vestibule, and elsewhere. It was converted into a church on the introduction of Christianity. The building is in comparatively good preservation, though all its chambers are strewn with fragments of the roof, columns, and sculptures.

The approach to the temple (comp. the Plan, p. 356) is formed by a *Terrace*, about 100 ft. long and 25 ft. broad, constructed of hewn stones and still in excellent preservation. On the side next the river is a rectangular projection, below which passes a road; on its landward side a flight of low steps ascends to a long and narrow platform immediately in front of the pylon.

The **PYLON (Pl. A)**, the principal entrance to the temple-precincts, stands at a slight angle with the main axis of the temple and terrace. Only the top of it has been destroyed, but it has no reliefs whatever, with the exception of two representations of gods in the doorway. Each tower of the pylon has a groove for a flag-staff (comp. p. 346).

The **COURT (Pl. B)**, between the pylon and the vestibule, was surrounded on three sides by colonnades, of which only a single

column (with rich floral capital), on the S. side, is now erect. In the side of the S. pylon-tower next the court are two doors, one (S.) leading to a chamber, the other (N.) to a staircase ascending through



three stories to the roof (fine view). The N. tower also contains a staircase, but the doors are now blocked up. On each side of the court four narrow chambers have been constructed in the wall; and a door in the N. colonnade communicates with the passage round the temple and with a crypt. The rear-wall of the court forms the imposing façade of the Hypostyle Hall, which is entered by the large portal in the middle. Between the columns are four screen-walls.

On the first screen to the left, Thout and Horus are shown anointing the king with the consecrated water, typified by the hieroglyphs for 'life' and 'purity'. Adjacent sits Harsie-is of Talmis.

On the first screen to the right is a Greek inscription. This is a decree of Aurelius

Besarion, also named Amonius, military governor of Ombos and Elephantine, ordering the owners of swine to remove their animals from the holy Talmis. It probably dates from the year 248-9 A.D. — On the second column to the right are two Greek inscriptions, between which is a long inscription in the Meroitic cursive character (p. cix). — The most interesting inscription, however, is on the right corner of the façade. This is the *Memorial Inscription of Silko*, sub-king of the Nubians and all the Ethiopians (ca. 5th cent. A.D.), in which he celebrates, in bad Greek, his victory over the Blemmyes, whom he defeated 'from Primis to Talmis, advancing as far as Taphis and Talmis'.

The HYPOSTYLE HALL (Pl. C) was supported by 12 columns, with elaborate floral capitals, but of these only two, beside the four on the façade, are now standing. The roof has collapsed. Most of the reliefs on the rear (W.) wall represent the emperor sacrificing to the gods; two, to the left of the door, deserve notice. One shows one of the Ptolemies presenting a field to Isis, Mandulis, and a third deity; the other represents Amenophis II., founder of the original temple (p. 355), offering a libation of wine to Min and Mandulis. On the screen-wall to the left of the entrance is a later Christian painting of the Hebrew Children in the fiery furnace.

The following **THREE ROOMS** (Pl. D, E, F) have well-preserved reliefs, with vivid colouring, depicting the emperor in presence of the gods of Talmis and other deities. Stumps of the two columns that bore the roof of Room E still remain. Small chambers have been constructed in the S. walls of Rooms D and E. From Room D we reach the *Staircase*, which ascends in the thickness of the wall to the roof of Room F. Thence the higher roofs of the front portions of the temple are easily reached by steps. Another staircase leads from the roof of Room E to the top of the external wall. Descending a few steps to the left, we reach a *Chapel* formed in the thickness of the wall. This comprizes two rooms (with a crypt in the second) and was probably intended for the cult of Osiris.

The **INNER PASSAGE** (Pl. G) round the temple is entered by doors in the court and vestibule. The unfinished lions' heads on the exterior of the temple proper are water-spouts. On the rear-wall is a large relief of the emperor before the gods; below are smaller reliefs. The two representations of Mandulis, on the girdle-wall opposite these reliefs, were probably originally protected by a small wooden chapel. At Pl. *a*, on the S. side, is a dilapidated *Nilometer*.

The W. part of the girdle-wall of the **OUTER PASSAGE** (Pl. H) round the temple was built against the rock. The small *Chapel* (Pl. I) in the S.W. angle was perhaps a Birth House. It includes an uncovered court enclosed by columns and screen-walls, and a *Rock Chamber* (Pl. L), of which only the door has reliefs (the emperor before the gods). — Another well-preserved *Chapel* (Pl. K), in the N.E. angle, probably dates from the Ptolemaic temple.

Outside the temple are *Gateways* and ruins of a massive wall of hewn stones. On the W. hill-slope are *Quarries*, while the *Remains of the Ancient City*, the houses and girdle-wall of which are easily traceable, stretch down into the plain. In the latter are towers of rough stone.

We now proceed to the N. from the temple of *Kalâbsheh*, pass through the village, turn to the left, and reach the ($\frac{1}{4}$ hr.) —

***Rock Temple of Bêt el-Wâli**, situated halfway up a hill, at the mouth of a side-valley. The temple, founded under Ramses II., consists of a vestibule, a colonnaded hall hewn in the rock, and a small sanctuary, adjoining the latter. The **VESTIBULE**, of which only the side-walls so far as they were formed by the rock are now standing, was used as a church in Christian times, being divided into nave and aisles and provided with a vaulted brick roof. Our interest is excited by the animated **Historical Reliefs* on the side-walls. Two scenes on the left wall represent the king's triumph over the Ethiopians.

In the first relief we see the king under a canopy, while (in the row below) Egyptian grandees present him with tribute of various kinds, the principal object being a tablet adorned with flowers, from which hang rings and skins. Behind these are two fettered negroes, after whom come negroes with offerings (monkeys, greyhounds, panthers, giraffes, cattle, ostriches) and

women with their children (one carrying her children in a basket on her back). One of the oxen has horns represented as arms, between which is a negro suing for mercy. In the upper row we see the above-mentioned tablet placed before the king, while the governor of Ethiopia is being adorned with chains as a reward; farther on are rings of gold, chairs, elephants' tusks, weapons, fans, and other articles brought as tribute; negroes approach with their offerings (cattle, antelopes, a lion, etc.). — In the second relief the king appears in his chariot dashing against the negro foe, followed by Prince Amen-her-wnamf (above) and Prince Kham-weset (below), each in his chariot. The negroes flee to their village, which lies among dūm-palms. A wounded negro is led by two comrades to his wife and children, while another woman crouches over a fire and cooks a meal.

The reliefs on the right wall refer to the wars against the Syrians and Libyans.

In the first scene (beginning to the right) the Pharaoh stands upon two prostrate enemies, grasping three others (Syrians) by the hair, while a prince leads fettered prisoners before him. — In the second relief the king appears before a hostile fortress; on the battlements are men and women suing for mercy (notice the woman holding her child by the arm); the king seizes one of the enemy by the hair to kill him; below, one of the royal princes is beating in the doors with an axe. — The third relief shows the king in his chariot, dashing against the fleeing Syrians; he has seized two of the foes by the hair and raises his sword for the fatal stroke, while two other captives are bound to his chariot. — In the next scene the king smites a Libyan with a sickle-shaped sword, while his dog seizes the foe. — In the fifth relief we see King Ramses II. enthroned beneath a canopy, with his lion at his feet. His son Amen-her-khopshef leads three Semitic prisoners to him.

Three doors lead from the vestibule into the HYPOSTYLE HALL, which was hewn in the rock. The smaller doors to the right and left, though also dating from the reign of Ramses II., were obviously not made until after the wall had been covered with sculptures. The ceiling of the hall is borne by two fluted columns, each with four perpendicular faces on which were inscriptions. The mural reliefs are well executed, but their subjects are of no special interest. They represent the king before the gods and (on each side of the side-doors) smiting his enemies (a Syrian and an Ethiopian). — The SANCTUARY has similar reliefs. By the rear-wall are three statues of the gods, now defaced beyond recognition. Both these rock-chambers also were used as Christian churches.

32. From *Kalābsheh* to *Korosko*.

87 M. *Comp. the Map, p. 349.*

4½ M. *Abu Hôr*, on both banks, is the chief commune in the district of Kenuz, which is situated in the tropic of Cancer. The magnificent constellation of the Southern Cross may be seen from this point onwards. On the E. bank lie *Shekik* and, farther on, the chief village *Abu Hôr*, the seat of the local authorities, with post and telegraph offices. It is also a steamboat-station. On the rocks on the barren W. bank are numerous graffiti of ships and animals and a few inscriptions of the Middle Empire.

Abu Tarfa (W. bank). About 1 M. to the S. is a rock-cave with the tomb of a shékh. The low rapids here, caused by granite rocks in the Nile, are known as the *Bâb Abu Hôr*.

12½ M. *Murwau* (on both banks). At the village of *Kubôshâb*, on the W. bank, are ancient quay-walls with a Nilometer and an unfinished little cave-chapel. A little to the N. is a curious irrigation arrangement hewn in the rock.

On the W. bank, opposite the village of *Dendûr* (E. bank), appears the small —

Temple of Dendûr, built by Augustus, and dedicated to various gods, including *Pete-êsê* and *Pê-Hôr*, the sons of Kuper, two local deified heroes. The temple stands upon a platform, immediately at the foot of the mountains, and is preceded by a broad terrace. Of the **PYLON**, which formed the entrance to the temple, only the stone doorway remains; the towers, probably built of brick, have disappeared. At the top of the portal is the winged sun-disk, and within and on the front (E.) and back (W.) is the Pharaoh sacrificing to various gods. Beyond the portal we enter an open **COURT**, which was originally enclosed by brick walls. The façade of the **TEMPLE** is adorned with two columns with rich floral capitals, connected with the side-walls by screen-walls. The temple comprizes a *Vestibule* and two *Smaller Chambers*. The former is embellished with reliefs of the Pharaoh in presence of the gods, which in the Christian period, when the hall was used as a church, were covered with stucco, bearing pictures of saints. The smaller rooms have no decoration. In the rear-wall of the innermost is a shallow *Recess*, with representation of the local saints *Pete-êsê* and *Pê-Hôr* praying to *Isis* and *Osiris*. In the top of this wall also is a deep crypt, which could be closed by a large and a small stone. The *N. and S. Exterior Walls* of the temple are adorned with interesting reliefs. On the N. wall, to the left of the door from the vestibule, appears the Pharaoh offering a piece of cloth to *Pê-Hôr*, on the S. wall, below, to the left of the door, he sacrifices to *Pete-êsê*, who is accompanied by a woman, probably his wife.

Among the various *Inscriptions* placed on the walls by visitors to the temple, is one in Coptic, in which a certain Presbyter Abraham records that he erected a cross here in the church at the command of the Nubian King *Eispanomê*. This appears within the S. side-door of the vestibule.

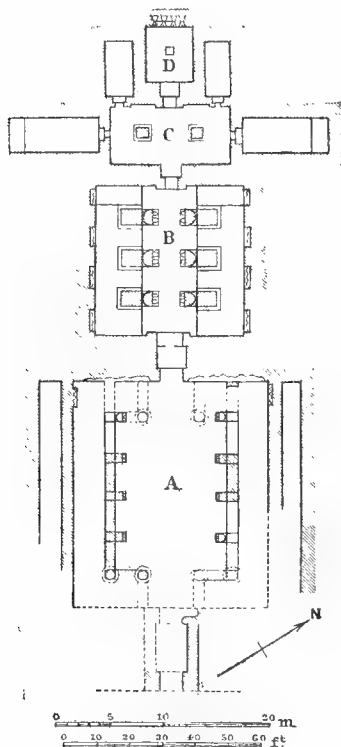
Above the temple is a small *Rock Chapel*, with a door showing the hollow cornice. In the cliffs to the N. of the temple are some *Quarries*. The stones lying in front of these are, perhaps, remains of ancient houses.

Beyond (18½ M.) *Merîyeh*, a commune on both banks, the banks of the Nile become flatter and are partly cultivated.

23 M. *Girshéh* (E. bank), situated in a wide belt of cultivated land, lies besides the ruins of the ancient Byzantine fortress of *Sâbagûra*, which stretches up the hill from the river and is enclosed by strong walls of masonry.

Opposite, on the W. bank, lie the village and —

Rock Temple of Gurf-Husên. The Egyptian name of this temple was *Per-Ptah*, the 'House of Ptah'. It was founded in the reign of Ramses II. by *Setaw*, at that time governor of Ethiopia, and it was dedicated to Ptah of Memphis and his fellow-gods. In front of



the rock-temple proper lay a quadrangular COURT (Pl. A), which was surrounded on three sides by covered colonnades. The E. colonnade had lotus-columns, while the others were supported by pillars, against which stood colossal figures of Ramses II. Two of the columns and five of the pillars are still standing. The W. side of the court is bounded by the rock-façade of the temple, hewn to imitate a pylon and decorated in a corresponding style. On the left side of the portal is a relief of Ramses offering fresh vegetables to Ptah. Passing through this portal, we enter a large HALL (Pl. B), 45 ft. square, hewn out of the rock. The ceiling is supported by six pillars, 28 ft. high, against which are statues of the king like those in the court. On each side of the hall are four recesses, each with the king, in the guise of a god under various titles, standing between two deities.

In the Recesses on the *Left (S.) Side* (from left to right). 1. The king between Ammon-Rê and Mut; 2. Between Horus, lord of Beki, and Horus, lord of Beheni; 3. Between Ptah-Tatenen and the cow-headed Hathor. 4. Between Ptah and Sekhmet.

In the Recesses on the *Right (N.) Side* (from left to right): 1. The king between Khnum and Anukis; 2. between Nefertem and Satet; 3. between Horus, lord of Mem, and Isis; 4. between Harmachis and Ews-os.

The reliefs on the walls of the hall, showing the king before various deities, are unimportant.

The following ANTEROOM (Pl. C), about 36 ft. wide though only 17 ft. deep, is entered by a small door, on the left side of which is the king before Ptah. The ceiling is supported by two square pillars. The walls and pillars are embellished with representations of the king in presence of various gods (including the deified Ramses).

To the right and left lie two oblong chambers. At the back are three chapels, the central and largest of which is the **SANCTUARY** (Pl. D). On the walls of this chamber are reliefs. On the left wall Ramses presents flowers to the boat of Ptah; on the right wall, the king before the boat of Harmachis. In the centre of the Sanctuary is a pedestal, wrought out of the rock, for the sacred boat. At the back is a recess with four seated figures, representing (from left to right) Ptah, the deified Ramses, Ptah-Tatenen, and Hathor with the cow's head.

Above Girsheh the scenery relapses into monotony. — 29 M. *Koshtamneh*, a commune on both banks. On the E. bank rises the *Gebel Hayâti*. On the W. bank is a brick-built fortress of the Middle Empire, known to the natives as *Kuri*. Extensive sand-banks and granite rocks interrupt the course of the river.

35 M. *Alâki*, on the E. bank, and **Dakkeh**, on the W. bank. Dakkeh is the ancient Egyptian *Per-Selke(t)*, 'House of Selket', the Greek *Pselchis*, near which the Roman general Petronius defeated the Ethiopians in 23 A.D., on his campaign to Napata. We proceed to the S., through the miserable mud-huts of the village, and in a few minutes reach the —

Temple of Dakkeh, which has been much damaged within the last few years. The present temple (comp. the Plan, p. 362) occupies the site of an earlier shrine, probably of the New Empire, and was dedicated to Thout of Pnubs, an Ethiopian town. By the Greeks this god was called Paotnuphis. The most ancient part of the building dates from the time of the Ethiopian king Ergamenes (Pl. D) and his contemporary Philopator (Pl. C). Euergetes II, added a vestibule (Pl. B), and the temple received its final form under the Roman emperors by the addition of the Sanctuary (Pl. E) and of the Pylon (Pl. A). The temple, situated in the desert, lies with its main axis parallel to the river (*i.e.* running N. and S.), contrary to the usual rule in Nubian temples. It stands upon a base about 6 ft. in height, now completely exposed by the natives in the course of their excavations for sebbâkh (p. lv).

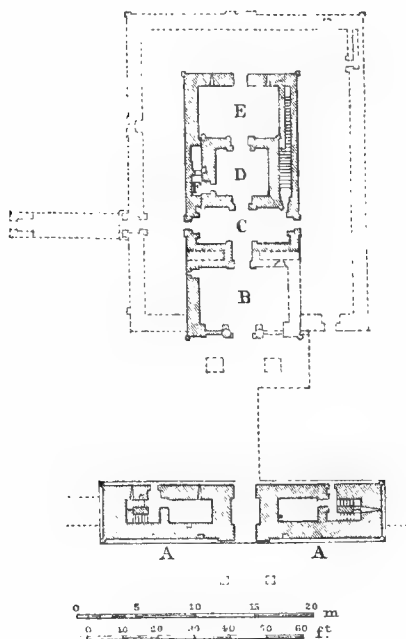
A broad path, still flanked on either side by a single course of blocks of masonry, leads to the well-preserved **PYLON** (Pl. A), which stood in the outer girdle-wall and formed the entrance to the temple-precincts. Each pylon-tower has a groove for a flagstaff; and both have a few isolated reliefs on the outside and numerous inscriptions, chiefly Greek, though some, added by visitors to the temple, are Demotic and Meroitic. Within the central gateway, on the left side, is the king making offerings to Thout, Tefnut, and Hathor, while Isis appears below.

The **ASCENT OF THE PYLON** is attractive. In each tower there is a staircase, beginning in a guard-room at the foot and passing three other rooms in the successive stories. On the platform at the top of the W. tower are numerous inscriptions written by visitors and also carved re-

presentations of foot-prints, indicating the spots where the worshippers stood. The roof of the central portal may be reached from the W. tower.

No trace now remains of the court between the Pylon and the vestibule. The façade of the VESTIBULE, or *Pronaos* (Pl. B), had

two columns with palm-capitals, connected with the side-walls by means of screens. Only the column to the left is now standing; on the back of it is a representation of the god Bes, dancing and playing the harp. On the walls are representations of the king before the gods of Dakkeh. On the E. side-wall is an interesting picture, representing the Pharaoh proffering to the god Thout a palette, which is borne by Isis and Nephthys and is, perhaps, symbolical of Osiris. Reliefs of an Ethiopian king occur on the rear-wall (at the top, to the left). The whole of the walls and the ceiling were painted over in Christian times with sacred subjects, traces of which still



remain, notably on the E. wall (God the Father enthroned) and on the N. wall (Crucifixion). — The doorway in the rear-wall was originally the main entrance to the temple. On the jambs are a number of reliefs, one above the other: to the left, Philopator sacrificing to Rē, Khnum, and Isis; to the right, Philopator before Ammon-Rē, Harendotes, and Isis. Within the portal Augustus offers the figure of Maat to the god Thout of Pnubs and to the lion-headed Tefnut.

CHAMBER C, which we enter next, is almost entirely demolished and its floor is strewn with ruins. A staircase, on the right, led hence to the roof of the temple in the imperial period; at the top is a crypt in the thickness of the wall. — CHAMBER D, built by Ergamenes, is also much ruined. Of its reliefs only one is interesting (on the right wall): Ergamenes pouring out wine for a god described as 'Pharaoh of Senmet' (Bigeḥ) and for Anuket. — A small door (of later construction) in the W. wall admits to Two CHAMBERS

(Pl. F), adorned with reliefs. On the back-wall of the second are two lions sitting face to face; above them is a baboon (Thout) worshipping the goddess Tefnut (in the form of a lioness); higher up are two ibises.

The SANCTUARY (Pl. E), in which fragments of the granite shrine still lie on the ground, is embellished with reliefs by an unidentified emperor, who appears in them before various deities. In the rear-wall are a door (of later construction) and two windows, surmounted by the winged sun-disk. On the outside of this wall was a large door-shaped recess, containing a relief of Thout of Pnubs.

On the E. bank, nearly opposite Dakkeh, lies the village of **Kubbân**, with the ruins of a *Fortress* of the Middle Empire. This was enclosed by a lofty wall of sun-dried bricks, mats, and wooden logs, and was defended by a ditch. Within the S.E. angle of the wall lay a small temple. — Adjacent are two almost completely demolished *Temples*, one to the S., the other to the N. of the village. Near the former is a *Cistern* hewn in the rock, to the E. of which are several tombs of the Middle Empire, excavated in the ground.

From Kubbân a route led through the extensive *Wâdi 'Alâki* to the numerous gold-mines there, which were worked until the middle ages. Granite mortars and mills and other apparatus used in the search for gold are still to be seen, especially in the *Wâdi Khawanib*.

At (38 M.) *Kurteh*, on the W. bank, are the ruins of a small temple, dedicated to Isis, on the site of an earlier shrine of the Middle Empire. — In the river lies the large and well-cultivated island of *Derâr*, known also as *Gezîret Kurteh*. Opposite the S. end of this island, and to the S. of the hamlets of *Ofeduîneh* and *Birbeh*, lies the *Temple of Ofeduîneh*, also called **Temple of Mahâraka**. This marks the site of the ancient town of *Hierasykaminos*, which lay on the extreme boundary of the Egyptian kingdom under the Ptolemies and the Romans. The now much ruined temple dates from the Roman period, but it was left unfinished and never fully decorated with reliefs; it was dedicated to Isis and Serapis. The only remains now left are those of a rectangular court, which was surrounded on three sides by covered colonnades. The main axis of the court runs E. and W.; the entrance is on the E. side. No columns are now standing except five on the S. side, once connected with each other by screen-walls. In the N.E. corner is a remarkable spiral staircase of masonry, which led to the roof of the colonnade. — About 16 ft. to the E. of this court are the ruins of another building, of which only the rear-wall is now erect. On the outer side of this are several reliefs and inscriptions, notably a relief in the Greek style representing Isis recumbent beneath the sacred fig-tree. Upon the tree perches a hawk, while another hovers above; a man, bearing the lock of youth, presents a vessel to the goddess, and above to the left appear Min, Isis, and Serapis. The same scene is repeated on a smaller scale, below, to the right. On the ground near the temple are heaps of potsherds of the Byzantine period.

44 M. *Maḥāraḳa*, a commune on both banks. On a flat-topped hill on the W. bank, about $1\frac{1}{4}$ M. to the S. of the temple, stands the Byzantine *Fortress of Mehendi*. This is surrounded by a thick wall strengthened with towers, except on the side next the river, where the steepness of the hill was considered protection enough. From the main entrance, on the S. side, a street leads to a church of some size and thence to an open space. The houses, built of brick and stone, have vaulted roofs and are in good preservation.

50 M. *Sayāleh*, on both banks. — 56 M. *Medīk*. The mountains, especially on the E., become higher. The river makes a wide bend to the W.

The (68 M.) *Wādi el-'Arab*, on both banks, is inhabited by an Arabic-speaking population.

The village of **Es-Sebū'a** consists of two parts, one on each bank of the Nile. Beside that on the W. bank lies the TEMPLE OF ES-SEBŪ'A or *Sebū'a* (the lions), called by the Egyptians *Per-Ammon* ('House of Ammon'). This temple was dedicated to Ammon and Rē-Harmachis by Ramses II., and is constructed on the same plan as the temple at Gerf-Husēn (p. 360). Ramses himself was also worshipped here as a god. The present name of the place is apparently derived from the avenue of *Sphinxes* leading to the temple. Most of these are now covered with sand. Beside the two first are two colossal statues of Ramses II. Statues of the king also stood in front of the PYLON, which is 32 ft. high and 42 ft. broad. The sadly weatherworn reliefs on the front of the pylon-towers represent the king smiting his foes, in presence of Rē-Harmachis (N. tower) and Ammon-Rē (S. tower). The reliefs embellishing the jambs of the central doorway show the king sacrificing to various deities. The large COURT, which we now enter, is 65 ft. square. To the right and left are colonnades, each with 5 square pillars, against which stand colossal figures of the king. The reliefs on the walls, representing the king in the usual scenes of intercourse with the gods, are poorly executed and offer no special interest.

The following GREAT HALL begins the rock-hewn portion of the temple. The ceiling of this is supported by 12 square pillars, of which six are adjoined by colossal figures of Ramses. The following TRANSVERSE ROOM is adjoined by two side-chambers and three other chambers in the back-wall. On the walls of the first three we see Ramses II. worshipping and presenting offerings to various deities, among whom the deified king himself appears. The central chamber behind is here, as at Gerf-Husēn, the SANCTUARY. On the right wall the king offers flowers before the sacred boat of Harmachis, which is decorated with hawks' heads. On the left wall he offers incense and libation before the boat of Ammon, which is adorned with rams' heads. On the rear-wall appears the boat of the sun, in which the ram-headed sun-god Rē-Harmachis sits beneath a canopy, worshipped by the king (on the left) and three apes (on the right). Beneath is a recess, in which the outlines of statues of three gods of the temple (Ammon, Ramses II., and Rē-Harmachis) may still be made out, although a figure of St. Peter, with a halo and a large key, has been painted over that in the centre. The king appears on the right and left of the recess, with flowers.

76 M. *Shâturmeh*, a considerable village, situated among palms on the S. bank. The Nile now bends to the S., and the mountains approach close to the E. bank, their steep slopes lending a peculiar charm to the scenery.

81½ M. *Senkâri-Dakhlânîyeh* (E. bank) and *Mâlki* (W. bank).

87 M. **Korosko** (E. bank), with a post and telegraph office, is the chief place in the district of the same name, embracing the Nile valley from *Shâturmeh* to *Faras* (p. 376). On the bank rises a handsome mosque. The village is situated in a plain, bounded by a semicircle of mountains, and it is the starting-point of the great caravan-route to *Abu Hammed* (p. 382; 8-10 long days' journey). This road strikes direct across the desert, the chief resort of the *Abâbdeh* and *Bishârîn Beduins*, avoiding the three upper cataracts, and cutting off the windings of the Nile. During the Mahdist insurrection *Korosko* was of considerable strategical importance and was held by a strong garrison; now, however, the forts and barracks are deserted. — The traveller may ascend (½ hr.; steep and stony) the hill of *Awâs el-Guarânî*, close to *Korosko*. On the summit is the tomb of the saint to whom the hill owes its name, a frequented pilgrim-resort. The view extends over the Nile valley as far as *Derr*.

33. From *Korosko* to *Abu-Simbel*.

56 M. *Comp. the Map, p. 349.*

The E. bank of the Nile between *Korosko* and *Ermenneh* (p. 369) is the most fertile portion of Nubia. The belt of cultivable land along the river is comparatively broad; and it is irrigated by means of water-weels (*sâkiyeh*) of curious construction. — A little beyond *Korosko* the Nile valley trends to the N.W., so that the N. wind which prevails in winter frequently retards the sailing-boats. On the left bank rises a picturesque chain of hills. On the E. bank lies *Rîka*; on the W. bank is (3 M.) *Abu Handal*.

At a little distance from the W. bank, deeply sunk in the yellow desert sand, lies (9½ M.) the —

Temple of 'Amâda, which dates from the 18th Dyn. and was dedicated to *Rē-Harmachis*. Its erection and decoration were begun under *Thutmosis III.* and *Amenophis II.*, and completed under *Thutmosis IV.* The figures of *Ammon*, which were defaced by *Amenophis IV.*, were restored by *Sethos I.* In Christian times the temple was used as a church and the reliefs were covered with whitewash, which has had the effect of preserving the original colouring, as we see now that the whitewash has peeled off.

We enter by a stone portal, which was originally flanked by pylon-towers of brick. On the right side of the doorway appears *Thutmosis III.*, to the left, *Amenophis II.*, with the god *Rē-Harmachis*. On the inside of the doorway is an inscription referring to a campaign of *Merenptah* (p. lxxxiii) against the Ethiopians. Also in the doorway

appears the praying figure of *Setaw*, who was governor of Ethiopia under Ramses II. Beyond the pylon extended originally a court enclosed by brick walls, while at the back stood a hall, supported by four proto-Doric (p. cxxxiii) columns. This court was afterwards converted by Thutmosis IV. into a covered HYPOSTYLE HALL (still in good preservation) by the erection of 12 columns and stone side-walls. The reliefs on the pillars and walls show Thutmosis IV. in intercourse with the gods; and the votive inscriptions on the pillars and architraves also date from that king. The columns are embellished with perpendicular bands of inscriptions, containing dedications by Thutmosis III. or Amenophis II., who are also represented on the rear-wall before the gods.

The following TRANSVERSE CHAMBER is 24½ ft. broad and 6½ deep. To the right on the inside of the *Entrance Wall* is Thutmosis III. embraced by Isis, and then Amenophis II. offering libations to Ammon-Rē. On the left Thout and Horus of Edfu pour the consecrating water, symbolized by the hieroglyphs for 'life', over Amenophis II. — Three doors in the back-wall of this room lead into other apartments. The central one enters the SANCTUARY, on the back-wall of which is a *Stele* of great historical importance. At the top is a relief of Amenophis II. presenting two vessels of wine to Rē-Harmachis and Ammon; beneath is an inscription of 20 lines, from the 3rd year of the reign of Amenophis II., recording the completion of the temple begun by Thutmosis III. and the campaign of Amenophis II. in Syria. Among other details the king records that he captured seven Syrian princes and hanged six of them on the walls of Thebes and the seventh at Napata (p. 382). — Doors (of later construction) to the right and left of the sanctuary each admit into two *Chambers*, also accessible from the above-mentioned transverse chamber. The most interesting reliefs here are those in the first room to the right, representing the ceremonies at the foundation of a temple.

Between the temple and the river are the foundations of a small *Chapel*.

The Nile here describes a curve from E. to W., on the E. bank of which are (10 M.) *Divân* and —

Derr, one of the handsomest villages in Nubia, prettily situated beneath sycamores and date-palms. On the river-bank is the ruined residence of the Kâshif, who was formerly independent ruler of Lower Nubia. In the village is a large mosque, and between the village and the hills lies an extensive cemetery with a tasteful shêkh's tomb. Close by, at the foot of the hills, lies the small and unfortunately much injured **Rock Temple of Derr**. This was known to the Egyptians as the '*Temple of Ramses in the House of Rē*' (i.e. in Heliopolis-Derr). It was built by Ramses II., and was dedicated to the sun-god Rē-Harmachis. We first enter the much ruined GREAT HYPOSTYLE HALL, 42½ ft. deep by 46 ft. broad, the sides of which were partly formed by the smoothed rocks of the hill. The

roof was supported by 12 square pillars in three rows. The back row has colossal statues of Ramses II. against the pillars, while the two front rows are now represented only by fragments a few feet in height. Only the lower portion of the walls, the reliefs on which were of historical importance, is now standing.

On the left (N.) half of the *Entrance Wall* are traces of warlike scenes with chariots and warriors. — On the *Right (W) Wall* are scenes from the Nubian campaign of the king. In the upper row we see Ramses II. in his chariot accompanied by a lion, conducting a group of captives before the god; adjacent the king sacrifices to Ammon-Rē. The lowest row shows the king in his chariot launching arrows against his fleeing foes. We see the fugitives conveying their wounded to the mountains, where a herdsman's family, surrounded by their cattle, wait in grief and anxiety. To the left are Egyptian soldiers with negro captives. — On the *Left (E.) Wall* also are remains of several reliefs (from left to right): 1. Captives led before the king; 2. The king in battle; 3. The king fighting on foot; 4. The king leads two rows of captives before Rē-Harmachis, in whose temple they are to be slaves. Above, the king appears before Atum. — *Rear (S.) Wall.* To the left of the door leading into the next room appears the king grasping a group of enemies and smiting them with his club, while the king's lion seizes a foe by the leg, and the hawk-headed Harmachis hands the king the sickle-shaped sword; to the right the king presents an image of Maat to the ram-headed Khnum. At the foot of the wall are princes with their fans. To the right of the door is the king smiting his enemies in presence of Ammon-Rē; to the left, above, the king offers wine to Ptah and another god, below, he offers incense to Thout. At the foot of the wall is a row of daughters of Ramses II., with their sistra.

The following SMALL HYPOSTYLE HALL, almost square, is entirely hewn out of the rock. The roof rests upon six pillars, on which are reliefs of the king before various deities. On the *W. Wall* Ramses offers incense before the sacred boat of Rē-Harmachis, carried by priests. On the *E. Wall* is a similar scene. The other reliefs are of no special interest. — The middle door of the rear-wall leads into the SANCTUARY; those to the right and left admit to smaller apartments. Four seated figures (in poor preservation) of the gods worshipped in the temple occupy the rear-wall of the sanctuary, *viz.* (from left to right) Ptah, Ammon-Rē, the king, and Rē-Harmachis with the hawk's head. — In the Christian period this temple also was used as a church.

On the hill-slope to the E. of the temple are a ruined Egyptian tomb, a small rocky recess dedicated to Amenemheb in the reign of Ramses II., inscriptions of the Middle and New Empires, and graffiti of ships, giraffes, etc. At the entrance of the valley through which leads the road to the well of Murhad is a small and ancient recess, in which a fire is now maintained in honour of Shêkh Issu, who is buried beneath. — To the W. of the temple are nine shallow rock-recesses, some Coptic graves, and an ancient cistern.

Beyond Derr the Nile valley again turns to the S.W. On the W. bank lies *Tomâs*, to which the adjacent large and well-cultivated island belongs. The hills on the E. bank approach close to the stream. — 15 M. *Tenkâleh* (E. bank) and *Afieh* (W. bank). — 20 M. *Katfeh*. On the opposite (W.) bank lies the ruined castle of *Garanok*, a Byzantine brick edifice on a substructure of sandstone. To the S. of it are the ruins of an ancient town.

23 $\frac{1}{2}$ M. *Ḳabd*, a village on the E. bank, off which lies a large island known as *Gezîret Ibrîm* or *Abu Râs*. A little inland, behind a grove of palms and the huts of *Ellesiyeḥ*, are several *Rock Grottoes*. The largest of these dates from the reign of Thutmosis III. We first enter a chamber with a pointed roof. The representations on the walls (much defiled by bats) show Thutmosis III. in intercourse with various deities or sacrificing to them. Among these deities is included King Usertesen III., who was worshipped in Nubia as a god. Behind is a vaulted room, with a recess containing three statues. The inscriptions on the outside, beside the entrance and on the rocks farther on, are more interesting. On each side of the entrance are pompous inscriptions of Thutmosis III.

On the W. bank, about 1 $\frac{1}{2}$ M. inland from the village of *Anibeh*, lies an interesting rock-tomb of the reign of Ramses VI. (20th Dyn.), belonging to an official named *Pennewt*.

The *Entrance* is on the S.E. side. On the left side of the doorway are the deceased and his wife in prayer. — On the right half of the *Entrance Wall* is inscribed a record of the presentation of lands for the maintenance of sacrifices to the statue of the king in the town of Mem (perhaps Ibrim). — *E. Wall*. In the upper row (from left to right): 1. The governor of Ethiopia announces to Ramses VI. the gift of Pennewt; 2. The governor inspects the statue of the king; 3. Pennewt, holding two anointing vessels presented to him by the king. In the lower row are sacrificial scenes. — *Rear (N.) Wall*. To the right of the central recess, above: Pennewt, with his wife (holding a sistrum) and six sons, before the hawk-headed Rē-Harmachis, who is enthroned to the left. To the left of the recess, in the upper row (from left to right): 1. Pennewt and his wife before the human-headed sun-god Rē-Kheperē; 2. Pennewt kneeling in prayer before Hathor, goddess of the dead, who appears as a cow from the mountains of the west; beside the mountain is Toëris, holding a scarabæus. In the lower row: 1. Pennewt and his wife before Ptah-Sokaris; 2. The hawk-headed Rē-Harmachis beneath a canopy; 3. Anubis and Thout pouring the consecrated water over Pennewt. — On the *W. Wall* are scenes from the realm of the dead. In the upper row (from right to left): 1. Anubis by the bier of the deceased, with Isis and Nephthys mourning; 2. The hawk-headed Harsieſis conducts Pennewt and his wife before Osiris, who is enthroned in a naos, with Isis and Nephthys behind him. In the lower row are the fields of the blessed being tilled by the dead. To the left is Pennewt praying before Rē-Harmachis, Atum, and Kheperē. — On the left half of the *Entrance Wall*, in the upper row: 1. Anubis weighing the heart of the deceased and Thout recording the result; adjacent are Pennewt and his wife in prayer; 2. Pennewt before a naos. In the lower row are the burial of Pennewt and friends taking leave of the mummy. — At the back of this chamber is a recess with three unfinished seated statues.

Midway between Pennewt's tomb and the river are the remains of eight *Pyramidal Brick Tombs*, dating from the beginning of the New Empire. One chamber still retains fragments of the original paintings upon stucco that embellished the interiors.

A little above Anibeh (see above) a flat-topped hill of some size rises steeply from the Nile on the E. Upon this stands the partly ruined fort of **Ḳaṣr Ibrîm*, dating from Roman times. A visit to it is interesting.

Ḳaṣr Ibrîm is identified with the Roman *Primis*, which was one of the most important strategic points in Nubia. At the beginning of the 16th cent.

the sultan Selim (p. xcvi) placed a garrison of Bosnians here. Their descendants were defeated in 1811 by the fleeing Mamelukes, but in the same year İbrâhîm Pasha (p. xcix) captured and destroyed the fortress.

Paths ascend both on the N. and S. to the only *Gate* of the fortress, which lies on the N. side. This is embellished with the Egyptian hollow cornice and the sun-disk. The *Girdle Wall* of rough stones is supported on the S. side by a substructure of carefully hewn blocks. The interior of the fortress is occupied by a confused group of houses, built of rough stones, but incorporating fragments of older buildings, such as portions of columns used for thresholds. Two of the larger buildings are still in good preservation, viz. a Byzantine *Church* in the middle and an Egyptian *Temple*, with a pylon, in the N.W. corner. The church was afterwards used as a mosque, but a dedicatory cross is still to be seen on one of the columns. The temple contains no inscriptions. A steep flight of steps descends on the W. side to the river. The view from the castle-hill is very fine; to the E. rise hills crowned with the tombs of shêkhs, while the Nile flows below; to the W. lies the tawny desert, contrasting with the verdant fields and groves and the grey houses of Anibeh.

Close to the S. slope of the hill lie the ruins of a small *Town*, surrounded by a wall. Farther up the valley is a large *Cemetery*, with simple Christian graves and some brick tombs on a more ambitious scale. There is a similar cemetery in the valley to the N. of the castle.

In the steep W. slope of the castle-hill are five *Memorial Recesses*, of the Middle Empire. These now lie at some height above the river-bank and some are very difficult of access, but originally they were reached by means of steps from a path skirting the river at a higher level than the present path. The first (on the S.) was constructed in the reign of Thutmosis III. by Nehi, governor of Ethiopia. The second was constructed in the reign of Ramses II. by Setaw, governor of Ethiopia, who is represented in it with his officials. The third chapel dates from the joint reign of Thutmosis III. and Hatshepsowet, but the name of the latter is everywhere defaced. Both rulers, each beside a deity, are represented on the rear-wall. The fourth chapel, the most important, belongs to Amenophis II. On the right side-wall the king receives tribute of all kinds (including a panther) from two officials. On the left wall the king appears conducted by Horus, lord of Beheni (Wâdi Hâfa), to a row of gods. In a niche in the back-wall is the statue of the king, embraced by Horus of Mem (on the right) and by Satet (on the left). — The fifth recess has no sculptures.

On a steep cliff facing the river, to the S. of Kaşr İbrim, are a *Relief and Inscription of Sethos I.*, commemorating a victory. beside it are graffiti of elephants, giraffes, etc.

The mountains presently retire, leaving room for a strip of cultivated land. Numerous *Sâkiyehs* or water-wheels are seen. — 30 M. *Genêneh* (E. bank); 33½ M. *Shilbâk* (E. bank), opposite which is *Maşmaş*. — 36 M. *Toshkeh*, on both banks. On the W. bank here,

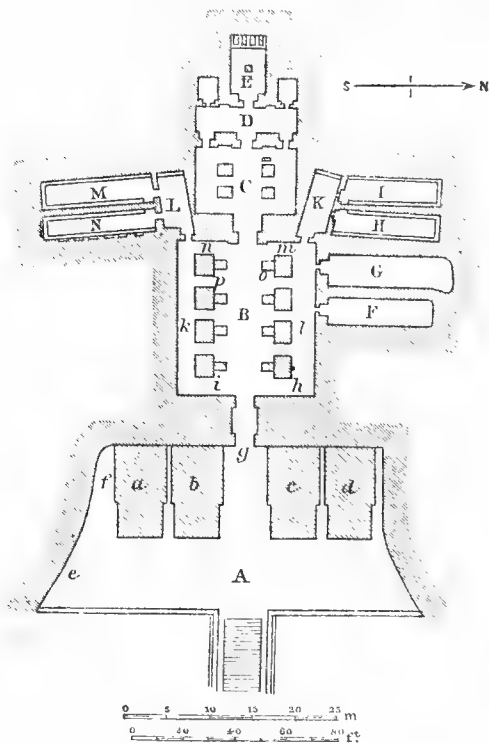
7 M. from the river, a large force of dervishes was defeated, with the loss of their cannon, by the British on Aug. 3rd, 1889; several thousand slain were left on the battlefield. — 45½ M. *Ermenneh*. The district we next enter upon is very monotonous and almost uninhabited; and navigation is rendered difficult by rocks. The large ruined building on the W. bank was, perhaps, a storehouse dating from the time of Moḥammed 'Ali. — 54 M. *Farḥ* (E. bank), a commune including the villages of *Furḳundi* and *Demîd*. The hills on both banks become higher. At the point where they touch the river on the W. bank lie the great rock-temples and colossi of — 56 M. *Abu-Simbel*.

34. The Rock Temples of Abu-Simbel.

The two temples of *Abu Simbel* ('Father of the Ear of Corn'), built by Ramses II., are among the most stupendous monuments of ancient Egyptian architecture and challenge comparison with the

gigantic edifices situated in Egypt proper. A convenient path leads from the landing-place to the larger temple, which we visit first. Candles or an acetylene lamp should be taken; and tickets of admission (p. 184) should not be forgotten. This temple produces a very grand effect by moonlight or at sunrise.

The **Great Temple of Abu-Simbel** is entirely excavated out of the solid rock. It was dedicated in the first place to Ammon-Rē of Thebes and Rē-Harmachis of Heliopolis, the leading deities of Egypt proper, but Ptah of Memphis and the deified Ramses himself were also worshipped here. Its longer axis runs almost due E. and



W., so that at sunrise the sun's rays penetrate to the innermost sanctuary. *Burckhardt* first brought to Europe the news of this sanctuary (1812), and in 1817 *Belzoni* freed it from the sand which had blown into it from the W. desert. It was again laid bare by *Lepsius* in 1844 and by *Mariette* in 1869 (when the Empress Eugenie visited it); while more recently (in 1892) the façade was restored and two walls built to protect the temple from the sand by *Capt. Johnstone, R. E.*

As we approach the temple, we first reach a **Fore Court** (Pl. A), hewn out of the rock, to which a flight of steps ascends from the river. At the back of this space rises the imposing façade of the temple. The front of this terrace is embellished with rows of captives and a hollow cornice, and is bounded by a balustrade, bearing inscriptions in honour of Ammon and Rē-Harmachis. Behind the balustrade originally stood figures of hawks and small statues of kings. Here our attention is attracted by the four **Colossi of Ramses II.* (Pl. a, b, c, d), hewn out of the cliff against which their backs are placed, and arranged in pairs on each side of the entrance to the temple. Each of these figures is over 65 ft. in height, *i.e.* larger than the Colossi of Memnon (p. 305); but in spite of the enormous scale the workmanship is admirable, and the countenances have a singularly pleasant and intelligent expression. They are best viewed from the sand-hill to the N. of the temple or from the river. The mild countenance and characteristic nose of Ramses II. are best preserved in the first colossus on the S. (Pl. a). The second colossus has unfortunately been deprived of its head and shoulders, which now lie on the ground before it. The upper part of the third colossus was patched up under Sethos I., who added the support under the right arm.

Upon his head the king wears the double crown; his hands rest upon his knees; and from his neck hangs a ring bearing the name of Ramses II., which is also carved upon the upper arm and between the legs. To the right and left of each colossus and between their legs are smaller figures of other members of the royal family. To the left of the first colossus (Pl. a) is Princess Nebt-tewē, to the right, Bent-Anat, between the legs an unidentified princess. To the left of the second colossus (Pl. b) is Tu-ē, the mother of Ramses II., to the right is his wife Nefret-erē, and between his legs, Prince Amen-her-khopshef. On each of the thrones of colossi b and c, on the sides next the entrance, are two Nile-gods, wreathing the floral emblems (papyrus and lily) of Lower and Upper Egypt round the hieroglyphic symbol for 'to unite' (comp. p. lxxix), while below is a row of fettered prisoners, those on the left being Negroes, those on the right, Syrians.

Upon the two S. colossi are a number of Greek, Carian, and Phœnician inscriptions, of considerable philological and historical interest. These were carved by soldiers who had penetrated thus far in the course of military expeditions. The most remarkable is a Greek inscription on the left leg of the injured colossus (Pl. b), written by Greek mercenaries sent by Psammetikh I. from Elephantine to Nubia. They had advanced to the second cataract and wrote this inscription on their way back. The English translation runs as follows:—

'When King Psammetichus came to Elephantine, they wrote this, who came with Psammetichus, son of Theocles, and proceeded viâ Kerkis as far as the river allowed of it. Potasimto led the foreigners, Amasis the

Egyptians. Archon, son of Amoibichos, and Pelekos, son of Udamos, wrote this'. — Kerkis is probably the modern Girsheh.

On the smoothed S. wall of the fore-court is a *Stele* dating from the 34th year of the reign of Ramses II., commemorating the marriage of the Pharaoh with the daughter of the King of the Hittites. At the top the king appears seated between two gods beneath a canopy, while the prince of the Hittites and his daughter (whom Ramses had brought captive to Egypt) worship him. — The space between the southernmost colossus and the face of the cliff has been converted into a small open *Court* (Pl. f) by the erection of a doorway. On the W. wall of the court is a long poetic inscription of Ramses II.

The *FAÇADE* of the temple is crowned by a concave cornice, above which is a row of 22 cynocephali. Within the cornice are the names of Ramses II., surrounded by uræus-serpents, and interrupted by figures of Ammon (to the left) and Rē-Harmachis (to the right). Then follows the dedication-inscription of the king to Ammon-Rē and Rē-Harmachis. In a niche above the *ENTRANCE DOOR* (Pl. g) the prænomen of the king (Weser-ma-rē) is represented by large figures in relief, amongst which that of the hawk-headed sun-god is conspicuous. To the right and left the king presents an image of Maat to this god, *i.e.* to his own deified name. On the lintel of the door Ramses is shown performing the ceremonies appropriate to the foundation of a temple before Ammon and Mut, on the left, and before Rē-Harmachis and the lion-headed Wert-hekaw, on the right. Within the portal a smaller doorway was built by Ramses II.

We now enter the rock-temple, the interior of which measures about 180 ft. from the threshold to the back of the innermost chamber. The first chamber, the **Great Hypostyle Hall** (Pl. B), corresponding to the open court with covered colonnades in temples built in the open air, is 54 ft. broad and 58 ft. deep. The ceiling is supported by eight square pillars, against which stand Osiris-figures of the king (30 ft. high), holding the scourge and the crook. The figures in the N. row wear the double crown, those in the S. row the crown of Upper Egypt. The artistic effect of these admirably executed statues is very fine; the best is the fourth figure in the N. row, with its intelligent expression and well-preserved characteristic nose. The ceiling of the central aisle is adorned with flying vultures, those of the side-aisles with stars and the names of the king. The reliefs on the wall, still vividly coloured, are of great historical value. On the N. half of the *ENTRANCE WALL* (Pl. h) the king is shown grasping a band of enemies by the hair and smiting them with his club, in presence of the hawk-headed Rē-Harmachis, guardian-deity of N. Egypt, who hands the curved sword to Ramses. Above the king hovers a vulture and behind him is his guardian-spirit or Ka. Beneath are the king's daughters, with sistra. The S. half of this wall (Pl. i) is occupied by a corresponding scene, in presence of Ammon-Rē, guardian-deity of S. Egypt. Beneath are the king's sons.

SOUTH WALL (left; Pl. *k*). At the top are five reliefs: 1. The king before a ram-headed god and a lion-headed goddess; 2. The king dedicates four rows of packages; 3. The king offers incense to Ptah; 4. The king kneeling under the sacred tree of Heliopolis, before Harmachis; Thout and Sefkhet-ebui stand close by; 5. The king before Ammon. Beneath are three large warlike scenes. 1. The king in his chariot, followed by three princes, at the storm of a Syrian fortress. The defenders on the battlements are pierced with his arrows and sue for mercy. Beneath, a herdsman flees with his herd towards the town. 2. The king on foot, treading upon a prostrate enemy, and piercing a Libyan with a lance so that his blood gushes forth. 3. The triumphal return of the king from battle with the captured negroes.

NORTH WALL (right; Pl. *l*). The subject on this wall is the *Battle of Kadesh*, the culminating event in the Hittite war, with which we have already become acquainted in the Ramesseum (pp. 284, 285), and at Luxor, Karnak, and Abydos.

In the *Lower Half* of the representation we see first the march of the Egyptian army, which consists of infantry and charioteers; then (between the doors to Rooms *F* and *G*), the Egyptian camp, with the shields of the soldiers arranged round it in a kind of stockade. The bustle of the camp is represented with great vivacity; the unharnessed horses receiving their fodder, the resting soldiers, the camp-followers, etc.; to the right is the royal tent. The third picture shows the king on his throne, holding a council of war with his officers. Below two spies are being compelled by blows to yield their secret. In the last scene (to the right) the chariots of the Egyptians and Hittites are already engaged in battle. — The scenes in the *Upper Half* transport us to the midst of the flight. To the left the king dashes in his chariot against his enemies, who have surrounded him in their chariots; he launches his arrows against them. In the centre is the fortress of Kadesh, surrounded by the Orontes. Its defenders watch the fight from the battlements. To the extreme right is the king in his chariot, inspecting his officers, who count the severed hands of the enemy and bring fettered prisoners.

REAR (W.) WALL. To the right (Pl. *m*) of the central door is Ramses II. leading two rows of captured Hittites before Harmachis, his own deified figure, and the lion-headed Wert-hekaw; to the left (Pl. *n*) he leads two rows of negroes before Ammon, the deified Ramses, and Mut. — Between the two last (S.) pillars is an interesting *Stele* (Pl. *p*) of the 35th year of Ramses II., on which is a long inscription recording in florid terms that Ramses erected large edifices for Ptah of Memphis and presented rich gifts to him.

Adjoining this large hall are eight **CHAMBERS** (Pl. *F-N*), probably used to store the temple utensils and furniture. Round the walls of these, which are covered with inferior reliefs, run stone benches. We now proceed through the door in the back-wall to the —

Small Hypostyle Hall (Pl. C), which is 36 ft. broad and 25 ft. deep. The roof is supported by four pillars. On the S. wall the king, followed by his wife Nefret-erē holding two sistra, appears offering incense before the sacred boat with the shrine of Ammon, which is carried by priests; and on the N. wall is a similar scene before the boat of Rē-Harmachis. Three doors lead from this hall into a long narrow **TRANSVERSE CHAMBER** (Pl. D); and thence three other doors admit to three apartments, the two side ones of which are very small. The central apartment is the **Sanctuary** (Pl. E), containing an altar, behind which are seated figures of the four deities worshipped in the temple — Ptah, Ammon-Rē, the deified Ramses, and the hawk-headed Rē-Harmachis.

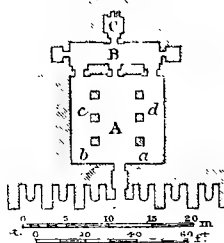
Immediately to the S. of the great temple is a small *Rock Temple*, discovered in 1874 by a party of travellers including Miss Amelia B. Edwards, the well-known writer, who has described it in her interesting 'Thousand Miles up the Nile'. This is probably a Birth House, such as are usually found beside temples of the Ptolemaic period (p. 231). The first chamber, probably built of brick and vaulted, has disappeared. The second chamber, hewn in the rock, is the Sanctuary, and is embellished with reliefs in excellent preservation.

Entrance Wall. On each side appears the king entering the temple. — *Left Wall* The king, followed by his guardian spirit, offers incense to the sacred boat of Thout. — *Rear Wall.* To the left, the king presents his own cartouche to Ammon-Rē of Napata; to the right, he offers wine to Rē-Harmachis. — *Right Wall* The king accompanied by his guardian spirit, sacrifices to the boat of Ammon-Harmachis. The king's prænomen is represented behind by the goddess Maat, who is equipped with special symbols.

In front of this small temple is the tomb of an English officer who died during the Nile Expedition of 1885. A *Marble Tablet* on the rock commemorates the battle of Toshkeh (p. 369) in English and Arabic.

We now return to the great temple and thence follow the good path leading to the N. along the river-bank, which brings us in a few minutes to the smaller —

***Temple of Hathor.** This temple is hewn in a rock separated by a valley from the great temple. It also was founded by Ramses II. and was dedicated to Hathor and to Nefret-erē, consort of Ramses. The façade is turned more to the S. than that of the great temple. The quay on the river and the approach thence to the entrance have been washed away.



The **FAÇADE**, 90 ft. long and 40 ft. high, is hewn in imitation of a pylon with receding front, crowned by a hollow cornice. The cornice, however, has fallen. On each side of the narrow entrance, with their backs against the façade, are three *Colossal Statues*.

33 ft. in height, representing Ramses II. and Nefret-erē. Beside these are smaller figures of the royal children: beside the colossi of

the queen are the princesses *Meryt-Amon* (right) and *Hent-tewē* (left), both with sistra; beside the outer colossi of the king are the princes *Mery-Atum* (right) and *Mery-Rē* (left); and beside the colossi of the king on the right and left of the door are princes *Amen-herkhopshef* (right) and *Ra-her-wnamf* (left). On the receding façade are projecting parts resembling buttresses, separating the colossi, so that each of the latter appears to be in a kind of niche. On these buttresses are votive inscriptions.

We now enter the **HYPOSTYLE HALL** (Pl. A) the roof of which is borne by six pillars, decorated in front with sistra with the head of Hathor, while behind are representations of the king, the queen, and various deities.

MURAL RELIEFS. On the *Entrance Wall* (Pl. a, b) Ramses, accompanied by his wife, smites (left) a negro in presence of Ammon-Rē and (right) a Libyan before Rē Harmachis. — *Left Wall* (Pl. c; from left to right): 1. Ramses before Hathor; 2. Ramses blessed by Set and Horus; 3. The queen before Anukis; 4. Ramses presenting an image of Maat to Ammon. — *Right Wall* (Pl. d; from right to left): 1. Ramses dedicating food to Ptah; 2. Ramses before the ram-headed god Har-shef of Heracleopolis; 3. The queen before Hathor; 4. Ramses offering wine to Harmachis. — *Rear Wall.* To the right of the central recess, the queen before Hathor; to the left, the queen before Mut.

Three doors lead into a **TRANSVERSE CHAMBER** (Pl. B), with unimportant reliefs. Adjoining are two rooms, barely begun, over the doors of which are tasteful reliefs of the Hathor cow in the marsh worshipped in one case by the king, in the other by the queen. From the Transverse Chamber we enter the **SANCTUARY** (Pl. C). In the rear-wall is a chapel-shaped recess, with its roof supported by sistra. Within this is a high relief, representing (full face) a figure of Hathor in the form of a cow, below the head of which appears the king under her protection. On the *Right Wall* the queen offers incense to Mut and Hathor; on the *Left Wall* the king offers incense and pours a libation before his own image and that of his wife. Two rooms adjoining the sanctuary were originally planned, and spaces for doors to these have been left free in the rear-wall of the Transverse Chamber.

On the smoothed face of the rocks both to the N. of the small temple and to the S. of the great temple, are numerous **Memorial Inscriptions* and *Steles*, most of which date from the reign of Ramses II.

35. From Abu-Simbel to Wādi Ḥalfa.

40 M. *Comp. the Map, p. 349.*

As we proceed to the S. from Abu-Simbel we notice the village of *Ballānyeh* on the W. bank. On the E. bank, below *Abahûda*, a village belonging to Farêk, the hills approach close to the stream. On one of these, the **Gebel Addeh**, lies a small **ROCK TEMPLE**, founded by King Haremheb (18th Dyn.) and dedicated to Ammon-Rē and Thout of Shmun. This temple was afterwards used as a Christian

church. The ancient approach has disappeared; a ruinous flight of steps leads up to the entrance. The *First Hall* contains four papyrus columns with bud-capitals. The architectural details have been painted over with Byzantine ornamentation, and the ancient mural reliefs project from beneath figures of Christian saints. This hall is adjoined by two side-chambers and behind it is the sanctuary.

Among the reliefs on the walls of the Hall are the following. On the left half of the *Entrance Wall*, Haremheb suckled by Anukis, beside whom stands the ram-headed Khnum; on the right half of this wall is Haremheb before Thout. On the *N. Wall*, to the left of the door, the king before the ibis-headed Thout and four forms of the hawk-headed Horus worshipped in Nubia; to the right of the door, Haremheb accompanied by Set and Horus. — On the *S. Wall* (to the right of the door) are Christian paintings of St. Epimachus and other saints on horseback and Coptic inscriptions. On the ceiling are figures of Christ and an Apostle.

On an isolated crag to the S. of the Gebel Addeh rise the ruins of a *Mediaeval Fortress*. In the valley are numerous domed brick tombs, probably Christian. — Farther to the S., in the face of an isolated cliff opposite the island of *Shataui*, are several *Memorial Niches*. One of these dates from the reign of King Eyē (18th Dyn.), who here prays to six gods. Another was constructed by an official named Paser, who was governor of Ethiopia in the reign of King Haremheb. On the walls we see Paser praying to Ammon-Rē and Rē; and Paser's relatives before the deceased.

On the E. bank rise numerous isolated rocks, while the mountains recede from the river. — 11 M. *Kustôl* (E. bank). — 17½ M. *Adendân* (E. bank) is the last commune belonging to Egypt. The next few villages, which formerly also belonged to Egypt, were placed in 1899 under the re-organized government of the Anglo-Egyptian Sudân (p. 380).

On the W. bank are remains of Coptic convents; and on the E. bank are the ruins of an isolated building of considerable size.

Faras (W. bank). Close by is a rectangular wall enclosing the remain of a convent and other buildings, in which ancient blocks of masonry have been incorporated. To the S.W. is an isolated rock with a *Memorial Stele* of Setaw, governor of Ethiopia under Ramses II. Close by are some Coptic shaft-tombs. — In the river lies *Gesîret Faras*, a large island, known as *Artekio* by the Nubians.

25½ M. *Sereh*, on both banks. On the W. bank, beside *Ashkeh*, are the remains of a small temple built by Ramses II.; on the E. bank is a ruined town enclosed by a wall.

On the E. bank, farther on, lie (29 M.) *Dibêreh*, with fine palm-groves; *Deghêm*, near which are several cultivated and inhabited islands; and (33½ M.) *Ashkit*.

Beyond *Arşîn* (W. bank), the river-banks again become flat and barren.

40 M. *Tewfikiyeh* (*Grand Halfa Hotel*, kept by a Greek), the landing-place for **Wâdi Halfa**, is a clean little town on the E. bank, founded by the British in place of several Nubian villages.

It contains a post and telegraph office, a small bazaar, and a pretty mosque, and, including the Nubian village of *Dabrôsa* on the N., has 2675 inhabitants. Tewfikîyeh is the starting-point of the military railways to Kermeh (New Dongola, p. 382) and Khartûm (p. 385). The station is near the hotel.

About $1\frac{1}{4}$ M. to the S. of Tewfikîyeh is the *British Camp* (called *Gêger* by the natives), the base for the campaign against the Mahdists (donkeys obtainable at the hotel). It has lost much of its military importance, but is still useful as a station on the way to the Sudân. It is surrounded by walls and forts and contains the residence of the commandant, large workshops, a railway, etc., besides the partly disused barracks and stores. The mudir, who issues the licences to carry fire-arms (comp. p. 381), also lives here, about 200 yds. to the W. of the military railway-station. — About $1\frac{1}{4}$ M. farther to the S. is the insignificant village of *Wâdi Ḥalfa*.

On the W. bank, opposite Wâdi Ḥalfa, a little to the N. of a large and conspicuous sycamore-tree, lay the ancient town of **Beheni**, the site of which may be reached by boat from Tewfikîyeh in 1-2 hrs. (according to the wind). The remains of two temples are still extant. The **NORTH TEMPLE**, dating from the beginning of the 12th Dyn., was built of brick, with the exception of the pillars in the first hall and the jambs of the entrance-door. It is much damaged and sanded up. The **SOUTH TEMPLE**, about 50 yds. distant, was exhumed in 1887 by Col. Smith, but is again largely covered with sand. It is in better preservation than the other, its sandstone walls and pillars still rising to the height of 5-6 ft. This S. temple was built by Thutmosis III. and Hatshepsowet and dedicated to Horus of Beheni. The cartouches and figures of Hatshepsowet have been systematically defaced or converted into those of Thutmosis II. (p. lxxxii). The temple stands from E. to W. Close to the river-bank, where traces of a quay may be made out, is a brick *Pylon*, the tower of which rises like a massive pillar. Behind is a large *Hall*, the present form of which is due to a reconstruction, probably at the beginning of the 20th Dynasty. The pillars and columns on which the roof rested bear not only the original reliefs and inscriptions of Thutmosis III. but also numerous hieroglyphic inscriptions added by officials of the Middle Empire. There are also Greek, Carian, and Ethiopian inscriptions. On one pillar is a long and pompous inscription celebrating the deeds of Thutmosis III. Behind this hall stood the *Temple Proper*, the back of which adjoined the cliff, while on the other three sides were colonnades with 'proto-Doric' columns. Within were a Transverse Hall, communicating with the Sanctuary, and several other chambers. The admirable mural reliefs, many of which retain their colouring, represent the Pharaoh in presence of the gods. — Beside the temples lie the ruins of the ancient town, and on a rock to the W. are inscriptions of the Middle Empire. In the ground close by are ancient graves.

*EXCURSION TO THE SECOND CATARACT (5-6 hrs.). — The camels or donkeys should be sent in advance to the ruined temples of Beheni, whither the traveller proceeds by boat (see p. 377); or the start may be made from the W. bank immediately opposite Tewfikiyeh.

The route at first skirts the stream, then turns inland towards the desert, and finally, gradually ascending, returns to the stream shortly before the cataract is reached.

The **Second Cataract** is little inferior in scenic beauty to the First Cataract at Assuân. It lies at the N. end of the gorge of the *Baïn el-Hagar* ('belly of stones'), which begins at the island of Dâl, about 90 M. to the S., and through which the river descends in a series of rapids, over rocks of graywacke, greenstone, and granite, forming numerous islands in its course. The best point of view is the abrupt rocky hill of *Abusîr*, on the W. bank. At the foot of the hill, contrasting strongly with the green of the tamarisk-trees, lies a chaos of glistening black boulders, through which the river forces its way in foaming cataracts, especially fine at the time of the inundation. In the distance to the N. are the white houses and slender minaret of Tewfikiyeh on the E. bank, and the great sycamore and the pylon of the S. temple of Beheni (p. 377) on the W. bank; to the W., beyond the broad river, rise the mountains of the desert; to the S. lie the rocky islets among the rapids. Numerous modern travellers have left inscriptions on the rocks of *Abusîr*.

From Wâdi Halfa to Semneh.

37½ M. — A visit to the naturally beautiful and historically interesting N. part of the *Baïn el-Hagar* (see above) requires 4 or 5 days at least. Camels may be hired at Wâdi Halfa for about 17 piastres each per day, including the driver's wages and food. A tent and provisions are also necessary. — Under certain conditions travellers may proceed by the military railway to Sarras (p. 382) and ride thence on donkeys to Kummeh (p. 379); but though the journey in this case might be accomplished in 2-3 days, this method is not recommended.

By the W. bank to the rocky hill of *Abusîr*, see above. Thence the route leads through the desert to (1 hr.) the village of *Matîga*, on the river. In another hour we reach *Mirgisseh*, a fortress of the Middle Empire, situated on a steep rock close to the Nile. Within the girdle-wall, which is built partly of sun-dried bricks and partly of rubble, are the scanty ruins of a small temple erected by User-tesen III. On the island of *Dabeh*, nearly opposite, are some ancient Egyptian fortifications. — The route leads round the steep rocks lying to the S. of *Mirgisseh* and returns to the river-bank through a picturesque defile. On the opposite (E.) bank lies *Abkeh*. In 1½ hr. we reach the straggling village of *Gemmêh*, with some ruined Christian domed tombs, several of which contain remains of frescoes and inscriptions.

The second day's march leads through the desert for the first six hours. We regain the river opposite the railway-station of *Sarras* (p. 382). Numerous rocky islets interrupt the stream; on

one of these, to the S., are the ruins of an Arab castle. Alternately skirting the river and traversing the desert for another hour, we next reach *Shalfak*, with a well-preserved fortress of the Middle Empire.

The third day's route also leads through the desert, from the heights in which we have occasional glimpses of the river-valley. In 2 hrs. we find ourselves opposite the rocky island of *Uronarti* ('king's island'), on the N. end of which are the ruins of a fortress of the Middle Empire and of a chapel built by Thutmosis III. On the W. side of the island are considerable rapids. In 2 hrs. more we reach **Semneh**, which marked the S. limit of Egypt under the Middle Empire. On the top of the hill are massive fortifications, with well-preserved girdle-walls. Within the latter is a temple, built by Thutmosis III. and Hatshepsowet and dedicated to the Nubian deity Tetun. The river, here flowing between granite cliffs, forms numerous rapids. — On the E. bank, opposite Semneh, lies the village of *Kummeh*, to which the traveller is ferried on a raft. At Kummeh are a ruined fortress of the Middle Empire and a temple of the same date as that at Semneh. The numerous inscriptions on both banks of the stream are interesting, especially those of the end of the 12th and of the 13th Dyn. with flood-marks, from which it would appear that the Nile used to rise about 23 ft. higher than it does at present. The explanation probably is that the river was at that epoch retarded by some natural barriers a little lower down, which it afterwards succeeded in sweeping away.

UPPER NUBIA AND THE SUDÂN.

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The Anglo-Egyptian **Sudân** (pp. xxxi, cii), occupying an area approximately equal to that of Central Europe, extends from a line drawn at Faras (p. 376), above Wâdi Halfa, on the N., to beyond the tenth parallel of latitude on the S. It includes the provinces of *Dongola*, *Berber*, *Khartûm*, *Kassala*, *Kordofân*, *Fashoda*, and *Sennâar*, and the smaller districts of *Wâdi Halfa* and *Suakin*. The British and Egyptian flags fly side by side in the Sudân, and the rights of the joint possessors are defined by a convention signed on Jan. 19th, 1899. The interest on the Sudân war-loan (p. ciii) is guaranteed to the British Empire, while Egypt bears the cost of the army and is responsible for any deficit (£ E 98,000 in 1900). The army consists of 16 battalions of Egyptian troops and a few companies of British soldiers. The Governor-General and Sirdâr of the Egyptian Army is a British officer, appointed by the Khedive on the recommendation of the British government, without whose consent he may not be dismissed. The Mudirs (p. xxxii) of the provinces are British officers also. At present military government and martial law prevail throughout the Sudân, though a civil court of two instances was established at Khartûm in March, 1901 (comp. p. xx). An *ad valorem* tax of 20 per cent is levied upon the export of gum (400 tons in 1900), india-rubber, ivory, and ostrich-feathers; certain articles of general consumption are taxed 10 per cent of their value in the towns; and among the other sources of revenue are taxes upon date-palms, irrigation-wheels, and boats, the pedlars' tax, prospecting and mining licences, the house tax, and the land sale tax. The considerable import trade in cotton goods and articles for barter with the natives is in the hands of Greek and Arab merchants. Beside the Egyptian coins the Maria Theresa dollar, equivalent to about 20 piastres, is current.

The climate resembles that of Upper Egypt (p. lxi), though the maximum of temperature is higher and the occasional variations have a greater range. At Khartûm the maximum heat is reached twice a year, in April and September (109° Fahr. on 21st Sept., 1900).

Violent sand-storms are frequent from June to August, followed by deluges of rain, which are apt to cause fever. — Those who do not travel in the tourist-trains and who intend to visit other points besides Khartûm should provide themselves with camp-beds and bedding, mosquito-nets, filters, cooking utensils, provisions, quinine, etc. A servant is quite indispensable, and may be obtained in Assuân. — Fire-arms may not be carried without a gun-licence (gun 50 pias., revolver 25 pias.), to be obtained at the mudiriyyah at the camp at Wâdi Halfa (p. 377). The possession of military (*i.e.* non-sporting) ammunition requires a special licence.

MEANS OF TRAVEL. Outside the ordinary tourist-track, the traveller is dependent upon *Camels* and *Sailing Boats*, for both of which he has to provide equipment: for the former a saddle, saddle-bags, and water-skins; for the latter an awning. No package intended to be carried by a camel should weigh more than 250 lbs., and each package should have a pendant of the same weight. All arrangements should be made with the aid of the *Mamâr*, or head of the sub-district, and the contract should be signed in his presence. — It is advisable to pitch the tent for a few days at Wâdi Halfa, so as to have opportunity of becoming accustomed to tent-life. Visitors to Khartûm usually feel languid and indolent for the first few days of their stay, and are apt to suffer from swollen glands.

SPORT. Excellent shooting may be enjoyed in the Sudân, subject to the *Wild Animals Preservation Ordinance* issued in 1900. Details may be learned from 'Notes for Travellers and Sportsmen in the Sudan' (1901; price 1s. or 5 pias.) and from the official *Sudân Gazette* (p. 385), to be obtained from Angelo H. Capato, agent at Wâdi Halfa. An ordinary *Shooting Licence* costs £E 5 per annum; the right to shoot buffaloes, elephants, hippopotami, and various large antelopes costs £E 25 per annum, besides a *Special Fee* for each animal bagged. Fowling is free. Rhinoceroses, giraffes, zebras, wild asses, and elands may not be hunted within the Sudân.

FOR DEALINGS WITH THE NATIVES a supply of appropriate articles for gifts and barter (beads, brass bracelets, etc.) is requisite. A friendly but firm demeanour should be adopted, though care should be taken not to arouse their easily excited religious fanaticism. The Nubian tribes are inclined to be suspicious and malicious, but they are cowardly and rarely venture upon open hostility. The black Nuba and Bantu tribes are childish, lazy, and untrustworthy.

LITERATURE. The traveller may farther consult: *Count von Gleichen's Handbook of the Sudân* (2 vols.; London, 1898); *R. Slatin's Fire and Sword in the Sudân* (London; 1896); *Steevens's With Kitchener to Khartûm* (London; 1898); *Wingate's Mahdism and the Egyptian Sudân* (London; 1900); and *Sir C. Wilson's From Korti to Khartûm* (London, 1885). All these may be obtained in Cairo. The *Sudan Almanack* (1s. or 5 pias.) will be on sale in and after 1902.

36. From Wâdi Halfa to Khartûm.

575 M. SUDÂN MILITARY RAILWAY. A *Train de Luxe*, with dust-proof sleeping and dining cars, runs twice a week from Wâdi Halfa to Khartûm in 23-35 hrs. (fare £E 10; return-fare £E 16; meals 70 pias. per day). Return-tickets are valid only by the same train, which returns from Khartûm three days after its arrival. — An *Ordinary Train* performs the journey daily in 40-50 hrs. (becoming a *Mail Train* on Tues. and Frid. on the arrival of the steamboats from Assuân). The 'first-class' fare is £E 2. 64 pias., for which the traveller has at his disposal a roomy, eight-wheeled baggage-truck, in which he may erect his bed and cooking apparatus. Provisions should be taken from Wâdi Halfa, and also water and water-coolers (*sir*), as the crowd at the watering-stations is usually very great.

— Information with regard to, and tickets for, the railway and steamer service between Cairo and Khartûm may be obtained in Cairo at the offices of *Cook & Son*, *Gaze & Sons*, the *Anglo-American Nile Steamer Co.*, and the *Tewfikieh Co.* (see p. 26).

Wâdi Halfa and excursions thence to the Second Cataract and to Semneh, see pp. 376-379.

FROM WÂDI HALFA TO NEW DONGOLA, 204 M.; military railway (two trains weekly) to (173 M.) *Kermeh* in 24 hrs.; thence steamer. — The following are the chief railway-stations. 35 M. *Sarras*, with a fort built as a protection against the Mahdists; 50 M. *Ambigol*; 63 M. *Akasheh*. — 93 M. *Ferkesh*. On the Nile here is the ruined temple of *Anûira*, a large edifice of the late-Ethiopian period. On the island of *Gûi*, farther to the S., are the remains of a temple of Thutmosis III. and Amenophis II., and a Coptic church; and at *Soleb* is a well-preserved temple of Amenophis III. — 130 M. *Said Fanti*. — 173 M. *Kermeh* or *Kermân* is situated at the *Third Cataract*. In the vicinity are traces of an ancient city and an extensive necropolis, with pylon-shaped erections of sun-dried bricks. To the N. lies the island of *Tombos*, which marked the S. limit of the Egyptian power at the beginning of the New Empire. On the island are a few rock-inscriptions. — From *Kermeh* a government-steamer plies up the Nile, passing the island of *Arjo*, to (31 M.) the town of *New Dongola*, or *El-Ordeh*, situated on the left bank. This thriving town, with 15,000 inhab. is the capital of the province of Dongola, and the starting-point of the caravan-routes to the oasis of *Selima*. — To *Old Dongola*, see p. 383.

The construction of the railway to Khartûm was undertaken in 1896-97 in order to support the advance of the Anglo-Egyptian army; and in spite of the enormous difficulty of laying a railway-line across the sandy and stony surface of the desert, the work was so energetically carried on that it advanced almost a mile daily. As in other parts of Egypt (comp. p. 166) the one essential point was the provision of an adequate supply of water for the workmen and the machinery. A series of watering-stations (I-VI) was accordingly established, at which wells, sunk to a depth of 80 ft., tap the subterranean water, which is found to flow from the S. When the train stops, the numerous soldier-passengers flock to the houses of the guardians of the wells. — On the E. rises the bare, violet-coloured chain of hills, beyond which lies (124 M.) *Bir Murat* and behind which runs the caravan-route from Korosko to Abu Hammed (comp. p. 365). The stony desert gradually gives place to undulating sand-hills. Isolated dùm-palms, fields of barley, conical sayal-acacias, and finally a grove of palms announce the proximity of the Nile.

231 M. **Abu Hammed** (baths for ladies and gentlemen). Behind the post-sheds and the little house of the British official, we have a glimpse of the poor village and of the Nile. Crocodiles are sometimes seen sunning themselves on the rocks. The important position at the bend of the river, which here turns abruptly to the S.W., was captured from the dervishes in Aug., 1897, by General Hunter, who had advanced from Dongola.

About 75 M. to the S.W. of Abu Hammed, and 4 M. to the N.E. of *Merani*, a village situated beside the *Fourth Cataract*, is the *Gebel Barkal*, the 'sacred mountain' of ancient inscriptions. This isolated rocky hill rises from a plain on the right bank of the Nile, about 1½ M. from the river,

and at its base extend the ruins of the ancient Ethiopian city of *Napata*. Under the New Empire Napata was the southernmost town under Egyptian rule and the chief depôt of the trade with the Sudân. It attained the zenith of its prosperity in the 9th cent. B.C., when it became the capital of an independent Ethiopian kingdom (p. 351). Taharka and his successors (p. lxxxiv) resided here and built sumptuous temples for Ammon-Ré and other deities. When the royal residence was transferred about 600 B.C. to Meroë (p. 384), Napata began to decline; and although it afterwards became the seat of the court more than once and though it remained throughout the religious centre of the kingdom, it never regained its former prosperity. The extant ruins include many pyramids, differing from those of Egypt by their slender form, and several temples, of which those built by Ramses II. and by Taharka are specially noteworthy; but the remains of the city are on the whole very scanty. Cailliaud explored the site in 1822 and Lepsius in 1844. — Opposite Meraui lies the village of *Abu Dôm*; not far off, in the desert, is the *Wâdi Gazâl*, with the ruins of a large Christian convent. — On the same (left) bank, about 9 M. above Abu Dôm, is a group of about two dozen pyramids, probably older than those of the Gebel Barkal. They are built of soft sandstone and are much weatherworn.

About 9 M. to the S.W. of Meraui, and easily reached on donkey-back, are two groups of pyramids, one at *El-Kurru* on the right bank of the Nile, the other at *Tangassi* on the left bank. The river is crossed in a boat made of palm-trunks or (not without danger) on a light raft of sorghum-stems. — There is another group of about 30 pyramids near the village of *Zûma*, on the right bank, about 2½ M. farther down.

Still farther to the S.W. in the Nile valley, on the left bank about 30 M. from Meraui, lies *Korti*, which was General Wolseley's headquarters in Dec., 1884, during his unavailing dash to relieve Gordon (p. 385). On the same bank, 60 M. farther to the S., is *Abu Gassi*, an important trading-point with the Kababish Beduins, and the starting-point of a caravan-route to El-Obéd (p. 390; 14-20 days' journey). On the right bank, 5 M. farther down, lies *Dongola el-Agusa* ('Old Dongola'), the now deserted former capital of the province. Thence to *New Dongola* (p. 382), 75 M.

Beyond Abu Hammed the railway descends the valley of the Nile on the border line between the *Atmûr* (steppe) on the E. and the cultivable belt on the river-bank on the W. The latter is marked by palm-trees and, lower down, by a bushy undergrowth. Between Nov. and Jan. the verdant strip reminds one of the bank of the Nile in Egypt.

248 M. *Robatab - Dakhesh* is the residence of a mudîr, whose spacious white house is seen at a little distance from the village. The Robatab and Shêkîyeh tribes, together with a few sub-tribes, constitute the great Arab group of the *Monasîr*, whose territory is bounded on the N. by that of the Barabra and Bisharin Arabs. The Monasîr preserve a number of ancient legends concerning the wanderings, feuds, and inter-marriages of their ancestors, and are exceedingly proud of these 'histories of God's people'. In 1884 Col. Stewart, General Gordon's chief assistant, Rousset, the French consul, and a Greek were treacherously decoyed to the left bank and murdered by this people, an atrocity by which Gordon's isolation was hastened and his ultimate fate sealed.

267 M. *Abu Dîs*; 292 M. *Sherêk*; 318 M. *Abu Selîm*.

343 M. *El-Abâdiyeh*, situated above the *Fifth Cataract*, is a watering and repairing station for locomotives. In the summer of 1898 half-a-dozen stern-wheel gun-boats and three large screw-steamers

for the Nile flotilla were put together here. A hospital and workshops still lend the place some importance.

364 M. *Berber* (*El-Meshêrif*; quarters, if required, at the house of the agent Loïso), formerly the capital of the province of Berber, was destroyed during the Mahdist rebellion, but is gradually recovering its importance. The banks of the Nile here are exceedingly fertile, but very scantily populated, though the government actively encourages the settlement of peasant proprietors. Berber is noted for riding-camels, leathern goods (*e.g.* red shoes), camel-saddles (*makhilufa*), water-skins, saddle-bags, and saddle-blankets. The Sudân salt prepared here circulates throughout all Central Africa as an article of barter, in the form of small brown cones. — 363 M. *Berber South* is another railway-station to the S. of the town.

A caravan-route leads from Berber to (260 M.) *Suakin*, on the Red Sea, a journey of 7-12 days.

The following portion of the railway-line is frequently damaged by violent rain-storms in late summer. Traffic is sometimes interrupted for weeks or even months, a fact that adds considerably to the difficulty of provisioning the garrison at Khartûm. — At (385 M.) *Atbara* the line is carried by an iron bridge over the river *Atbara* (p. xlix), the channel of which is dry from April to June.

392 M. *El-Damer* lies to the S. of the junction of the Atbara and the Nile. In the neighbourhood are the remains of Kitchener's fortified camp (1897-98), whence he attacked the Emir Mahmûd, who was strongly posted on the Atbara. The victory of April 8th, 1898, opened the way for a farther advance to the Sudân.

From El-Damer a caravan-route leads to *Gos-Rejab* and (6 days) *Kassala*, to which there is a postal service.

403 M. *Zêdab*. The scenery now assumes a savannah-like character, with a thick bushy undergrowth, interrupted by pleasant open glades and intersected by the usually dry beds of 'Khors' or mountain-torrents. Game is abundant, including gazelles, hyænas, hares, guinea-fowl, and bustards. — 429 M. *Mukhmîr*; 446 M. *Hamada*.

Not far from the line, on the E. bank near the village of *Begerawiyeh*, are the ruins of *Meroë*, the later capital of the Ethiopian monarchs; and about 3 M. inland are three groups of pyramids belonging to it. Like the earlier pyramids of Napata (p. 283), these Meroitic pyramids are distinguished by their slender form. Many of them are still adjoined on the E. by mortuary temples, decorated within and without with religious reliefs in the peculiar Egypto-Ethiopian style and covered with hieroglyphic inscriptions. The pylon-shaped entrances to the temples are usually embellished, after the Egyptian fashion, with figures of kings grasping their foes by the hair and smiting them with the sword.

470 M. *Shendi*, one of the principal towns in the ancient Fungi empire, is an industrial centre of some importance, with cotton-factories, dyeing-works, leather-works, and iron-works. There are numerous shops kept by Greeks (tinned and bottled goods, groceries, etc.). The Shékîyeh Arabs carry on trade in senna (*Cassia obovata*) and dates. — On the left bank, opposite Shendi, lies *Metemmeh*,

captured by Wolseley on Jan. 21st, 1885, after the battle of Abu Klea. This was the final act in the campaign.

The Fungi tribes distinguished themselves by their warlike ability in the 18th and beginning of the 19th century. Their emirs wore shirts of chain-mail and helmets with nose-pieces; specimens of both were captured as late as 1897. Isma'îl, son of Mohammed 'Alî, was treacherously captured and burned at Shendi in 1822, though his army was rescued by the hasty advance of the Defterdar from Kordofân.

At (500 M.) *Wâdi Ben Naga* are the remains of two late-Ethiopian temples.

In the fertile *Wâdi Auatêb*, about 22 M. to the S.E. of Ben Naga, are the ruins of *Naga*, including a Roman and three late-Ethiopian temples. About 15 M. to the N.E., at *Mesaurât es-Sofra*, are other late-Ethiopian ruined temples.

The devastation on the river-banks and the ruins of numerous villages recall the raid of the dervishes in 1895 against the Ethiopic-Semitic *Jaalîn*, whom, in the true spirit of Arab vendetta, they endeavoured to exterminate root and branch in revenge for alleged treachery. Members of the *Jaalîn* tribe are now frequently met in Khartûm as servants, scribes, or watchmen.

524 M. *Gebel Gerri* is situated in a defile beside the *Sixth Cataract*. On each side rise volcanic summits and gneissic hills. Here for the first time we see the typical pointed roof of the Central African straw-huts, with their airy 'recubas' or porches. — 547 M. *Wâdi Ramleh*.

Near the village of *Kerreri* and the *Gebel Sargam*, on the left bank, Sir Herbert Kitchener defeated, on Sept. 2nd, 1898, a dervish army of 35,000 men, whose fanatical onslaughts were shattered by the steady fire of the Anglo-Egyptian troops. The dervishes are estimated to have lost 10,000 killed, 16,000 wounded, and 4000 prisoners, while of the British 25 were killed and 99 wounded, of the Egyptians 21 killed and 230 wounded. On the afternoon of the same day Kitchener entered Omdurmân.

576 M. *Halfaya*, the terminus of the railway, with magazines, barracks, stores, etc., is situated on the right bank of the Blue Nile, opposite Khartûm. Off *Halfaya* lies the island of *Tuti* (p. 387).

37. Khartûm and Omdurmân.

Arrival. The tourist and mail trains are met at *Halfaya* by a stern-wheel steamer, in which passengers are conveyed to *Khartûm* for 5 piastres, to *Omdurmân* for 10 piastres. The construction of a bridge between *Halfaya* and *Khartûm* is projected.

Hotel. *VICTORIA HOTEL (Pl. v), opened at Khartûm in 1900, consists of a number of one-story bungalows, very comfortably fitted up, situated on the Nile and commanding a fine view; pens. from £ E 1 per day, less for a stay of some time. Invalids are recommended to select the bungalows behind, which are less exposed to the N. wind, though destitute of view. — Beside the hotel is an open space in which tents for servants, etc., may be pitched. — Information as to native servants, horses, donkeys, boats, and guides for fowling may be obtained at the hotel. — *Café, P. Loise's*, with billiard-table.

Post Office beside the Government Shops (Pl. c). — **Telegraph Office** in the Governor's Palace (Pl. b), on the S. side.

BANKS (Pl. d). Branch-offices of the *Anglo-Egyptian Bank* and the *Bank of Egypt*. — TRAVELLING REQUISITES from *H. & V. Cavadias, Walcker & Co.*, and

Angelo Capato. — FORWARDING AGENT, *Aliferópoulo.* — The *Sudân Gazette* (agent Angelo Capato) contains the government notices and ordinances as to shooting, travelling, the export of curiosities, the bearing of weapons, etc.

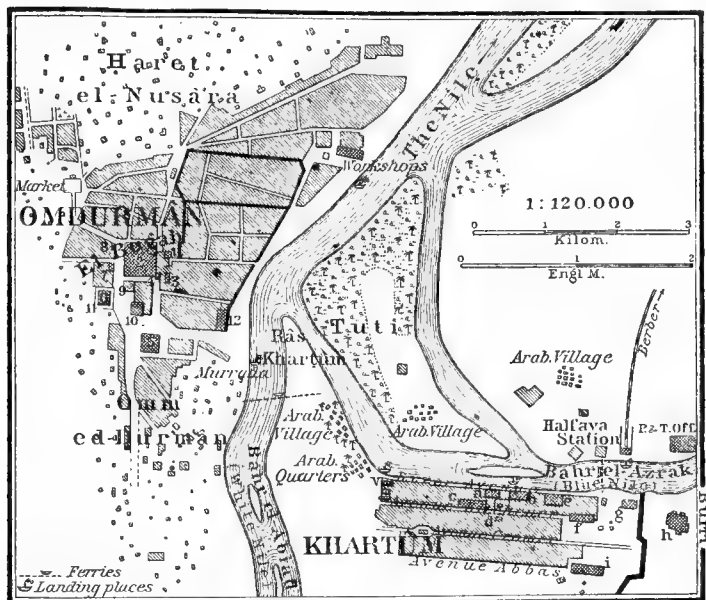
MISSIONS. *Church Mission Society*; *American Mission*; and the *Austrian Roman Catholic Mission to Central Africa.*

The THREE DAYS' HALT of the tourist-trains (p. 381) allows sufficient time for an inspection of the principal sights, for a shooting-expedition to the Râs Khartûm (p. 388) and up the White Nile to the (5 M.) tree known as Mushir Bey, and for an excursion to the battlefield of Kerreri (p. 385). — A military band plays twice a week in the afternoon (about 5 p.m.) in the River Avenue.

Khartûm (1240 ft.), the capital of the Sudân and the residence of the governor-general, is situated in 15° 40' N. lat., on the left bank of the *Blue Nile*, immediately above its confluence with the *White Nile* (comp. p. xlix). The name ('elephant's trunk') refers to the shape of the long peninsula that ends on the N.W. in the Râs Khartûm (p. 388). The town was built in 1823-30 by Moḥammed 'Ali, and quickly rose to prosperity as the southernmost depôt of the trade of Egypt, so that it is said to have had 70,000 inhab. in 1882. During the rebellion of the Mahdi (Moḥammed Aḥmed) General Gordon, who was despatched hither by the British government to withdraw the garrisons in the Sudân, entered the town in Feb., 1884, and defended it until Jan. 26th, 1885. The town was reduced to ruins by the Mahdists; but the work of rebuilding it was begun in 1898. Most of the houses are of brick, though free use is also made of Kerreri sandstone, and are surrounded by fine gardens.

Along the bank of the Nile runs the *River Avenue*, a promenade over 2 M. in length, planted with palms and other trees. At its E. extremity lies the hamlet of *Burri*; and as we proceed thence towards the W. we pass successively the *British Barracks* (Pl. h), a fragment of the old town-wall (*el-Istaham*), the Gordon Memorial College (Pl. g; see below), and the *Hospital* (Pl. f). The **Gordon Memorial College**, for which Lord Kitchener obtained the necessary funds by public subscription throughout the British Empire, is a large and handsome building in which native youths are trained by English and Egyptian teachers for an official career. The gardens and villas of the British officials add a picturesque feature to the scene, many of the houses being built in the verandah cottage style. That farthest to the E. belongs to Slatin-Pasha. Farther to the W. are military stores and the workshops of the Water Transport Department; and finally a school of forestry. The *Palace of the Sirdâr* (Pl. b) is built in the Gothic style; before it stand a British and a Sudanese sentinel. Gordon's house, at the portal of which he fell under the lances of the dervishes, occupied the same site. At the back of it is the *Telegraph Office*. In a large square, to the W., rises the *Sirdârîyeh* or *Government Building* (Pl. a). A little behind are the two *Banks* (Pl. d) and the *Shops* let by government, with the *Post Office* (Pl. c). In front are a number of villas (including those of the Mudîr, the Adjutant General, and the Financial Director) and a fine garden,

once the property of the Austrian Roman Catholic Mission but now belonging to the government. In the road skirting the river farther to the W. are the extensive workshops of the dervishes, gardens, and the *Victoria Hotel* (Pl. v). — The view hence is very fine; on the opposite bank, beyond the sand-banks in the Nile, which are covered when the river is high (in October), lies the town of Omdurmân,

**Omdurmân.**

1. Mahdi's Tomb.
2. Mosque.
3. Abdullahi's House.
4. House of the Shêkh ed-Dîn.
5. Bêt el-Amâna
6. Emir Yakub's House.
7. Police Office.
8. Post Office.
9. Telegraph Office.
10. Mudiriyeh.
11. Hukmdariyeh (Old Government Building).
12. Prison.

Khartûm.

- a. Government Building (Sirdâriyeh).
- b. Governor's Palace.
- c. Government Shops and Post Office.
- d. Bank.
- e. Magazines and Workshops.
- f. Hospital.
- g. Gordon Memorial College.
- h. British Barracks.
- i. Egyptian Barracks.
- v. Victoria Hotel.

with the misty hills of Kordofân in the background; to the N.W. rise the hills of Kerreri and Surgam; and to the N. is the island of *Tuti*, with its fertile vegetable-gardens and its sand-banks haunted by numerous birds. On this island are numerous conical grass-huts

inhabited by natives, and an old fort which offered a desperate resistance to the dervishes in 1885.

The non-European business-part of Khartûm is restricted to the portion of the town lying back from the river. This is intersected by three long streets running parallel with the river, viz. *Kitchener Avenue*, *Cromer Avenue*, and *Abbas Avenue*, the last of which has just been begun. Thousands of dervishes, including representatives of the most diverse tribes, though the Bagara are most numerous, are now engaged in the work of rebuilding the town. The Roman Catholic Church may still be recognized among the ruins.

The TREES and PLANTS that occur in the private and public gardens at Khartûm nearly all belong to the Sudanese flora, with the conspicuous exception of the date-palm. Among them the following may be specially mentioned: the curious Sudanese *Balaenites Egyptiaca* or soap-tree (Arab. el-heglig), the bark of which exudes a fatty substance and is used as a substitute for soap; the *Salvadora Persica* (Arab. el-arak), the mustard-tree of the Bible; and the saccharine but poisonous *Calotropis procera* (Arab. el-ushar), a large-leaved Asclepiadea. Three specimens of the gigantic *Adansonia digitata*, baobab, or monkey-bread-tree (Arab. el-homr), may be observed in the town (one to the N. of the ruined Roman Catholic Church). There are also several india-rubber trees, Parkinsonias, Sesbanias, and coffee-plants. — AGRICULTURE is carried on by the Nubian fellâhin in the primitive manner of the Dongolese. without plough or harrow, but none the less industriously (p. liv). Their Sâkiyehs, or water-wheels (p. lv) are sometimes 25 ft. in diameter, and are worked by zebus. Wooden posts are occasionally placed beside these wheels in such a way as to form a kind of sun-dial, by which the hours of labour are regulated. The chief crop is *Andropogon Sorghum*, the staple food of the country, but sweet potatoes (*Ipomoea Batatas*; Arab. bem-bay), *Maize* (recently introduced), and the Sudanese sugar-cane (*Andropogon Saccharatum*; Arab. el-ankolîb) are also cultivated. The last-named ripens between February and May.

Communication between Khartûm and Omdurmân is maintained by a steamboat leaving the Palace landing-place once every morning (fare 5 piastres). At other times a rowing-boat must be hired at the *Râs Khartûm*, the promontory between the two arms of the Nile. Owing to the considerable distances to be traversed at Omdurmân, the traveller is recommended to hire a donkey on arrival.

The great military camp of Omdurmân was founded in 1883-84 by the Mahdi Mohammed Ahmed, and after his death in 1885, it was the residence of the Khalifa Abdullahi Taïshi for 14 years, during which it became the scene of the most atrocious cruelties and the most extravagant orgies. It extends for about 3½ M. along the left bank of the united Nile, and has room for upwards of 100,000 inhabitants. The name is said to be derived from an old woman, who once spent a solitary existence here. The S. part is the *Omm ed-Durmân* proper. The central part, including the holy buildings and the walled inner town inhabited by the Bagara tribe, to whom Abdullahi belonged, is called by the natives *El-Baga*, i.e. 'the (holy) place', a name always given to the wandering headquarters of the Mahdists. To the N. is the *Haret el-Nusâra* or *el-Mesîhin*, the Christian quarter, inhabited by Abyssinians, Copts, and between one and two hundred Greeks.

The ramparts round the BAGARA TOWN are strong and massive, but have no banquette within for the defence. The *Mahdi's Tomb* (Pl. 1) was destroyed by the British and its contents scattered. The base (6 ft. thick), vaulting, and dome of this edifice are said to have been executed by Neufeld, a German kept in captivity for many years by the Khalifa. Beside the tomb are an open space in which the dervish army was reviewed, and a *Mosque* (Pl. 2), now used as a mess-room by the Egyptian officers. Close by are *Abdullahi's House* (Pl. 3) and the two-storied *House of the Shêkh ed-Dîn* (Pl. 4), his son. The latter is the only dervish house with glass windows. Beside it is the grave of an English war-correspondent, who fell here. Permission must be obtained from the Civil Secretary for a visit to the treasure-house *Bêt el-Amâna* or *Bêt el-Mâl* (Pl. 5), which contains memorials of Gordon and trophies of weapons. Visits may be paid to *Slatin Pasha's House*, now the telegraph-office (Pl. 9), and to *Emir Yakub's House* (Pl. 6), which was occupied by the governor until the summer of 1901. The *Prison* (Pl. 12), where many Europeans languished, is situated 500 yds. farther on, at the S. angle of the town-wall. It is sometimes known as the 'Saier Prison' from the name of the jailor under the Mahdi and Khalifa.

A wide new street, passing the clean quarter of the Greek shopkeepers, leads hence to the N.W. to the ($\frac{1}{4}$ M.) large *MARKET PLACE, which presents a busy and variegated scene of African life. All the articles of consumption of Central Africa are to be seen here in profusion: curious spices of a hundred different varieties, drugs, and perfumes; soda, saltpetre, salt; betel, bead-nuts, seeds, and wood of every kind; glass beads, filigree work, toilet-butter, an-garîbs (bedsteads). the dried flesh of wild animals, ostriches, etc. Skilful smiths, and saddlers dealing with hippopotamus hide, may be seen at work. Sudanese weapons and curiosities may be purchased of *P. Loiso*. Goods intended for importation into Central Africa may be seen in the covered sheds on the S. side of the market-place. The place of execution under the Khalifa was also in the market-place, and to the E. of it is the pit ('Tomb of the Martyrs') into which were thrown the heads and limbs of the condemned. — A visit to the **Môrada*, on the bank of the Nile, should not be omitted; here are the markets for ivory, india-rubber, feathers, and corn. The slave-market is, of course, a thing of the past. The *Sûk el-Harîm*, where women were sold, is now devoted to milk, ornaments, ointments, and basket-work.

The population will on the whole impress the stranger as unfriendly and importunate. The warlike oppression of the last decade, the fanatical enthusiasm for pilgrimages, the desire for plunder, and the devastation of whole provinces have assembled here a confused medley of the most diverse races and stocks: Bantus and grotesque dwarf negroes from the W. Sudân; Semitic and Hamitic tribes from the desert, such as Nubas, Bagara, Kababish,

Gowameh, and Kowahleh Arabs; Nubians, Fellâhîn, Jaalîn. To these must now be added Egyptians and Syrians, and a few Greeks. The shopkeepers are mostly Dongolese. The number of women, most of whom are well-built, is remarkably great. They wear loin-cloths and usually have their hair elaborately dressed. The most characteristic groups are to be seen at the various wells. The fashions prevalent among the natives are very curious; as in their methods of shaving, tattooing, and perfuming themselves, and otherwise altering their personal appearance. Elephantiasis is the most widely spread disease; and sufferers from the fertit worm (*filaria medinen-sis*) may occasionally be observed.

Short Excursions. To the (6 M.) *Battlefield of Kerreri* (p. 385), where the bones of the dervishes still lie bleaching in the sun. Fragments of weapons are occasionally picked up. This excursion is made on donkeys or camels; large parties may hire a steamer.

To the *Ruins of Soba*. *Soba*, the capital of the Christian kingdom of *Aloa*, which existed until the middle ages, lies on the E. bank of the Blue Nile, a day's journey to the S. of Khartûm. — The ruins at *Gebel Mandra*, in 14° 40' N. lat., between the Nile and the Atbara, were explored by Cailliaud in 1822 and by Ruppell in 1825.

Longer Excursions to the S. Sudân

are mostly undertaken by sportsmen. The inhospitable steppes of Kordofân swarm with game. The expense of such excursions is necessarily great, and the equipment must be very carefully selected. Good camels may be obtained through Saleh Gabrîn, shêkh of the Kababish Arabs at Omdurmân.

FROM KHARTÛM TO EL-OBÊD, 8-10 days' journey. Special permission must be obtained from the Civil Secretary at Khartûm. We ascend by steamer (see below) to (110 M.) *Ed-Duêm*, on the W. bank of the White Nile. Thence we ride, in 7 days, viâ (52 M.) *Bir Helbeh*, *Bir Homra*, and (121 M.) *Shegela*, to (160 M.) *Bara*, which lies 30 M. (a day's journey) from EL-OBÊD, the capital of Kordofân. — We may return to Omdurmân by a different route (9 days), known as the 'Darb es-Sultaniyeh', viâ *Homra*, *Shegig*, and *Hennêk*. Two days short of Omdurmân we pass the hills of *Ed-Deyês*, which abound in game.

FROM KHARTÛM TO FASHODA. A steamer plies twice a month up the White Nile in 6-8 days (fares 1st cl. £ E 7½, 2nd cl. £ E 4). Passengers must provide their own food. — 110 M. *Ed-Duêm* (see above). 155 M. *Kawa*, on the E. bank, in an excellent sporting district (fares £ E 2, £ E 1). — 188 M. *Abba Island*, with memorials of the Mahdi. This is the most picturesque stage on the voyage. — Near (250 M.) *Gebbelên* and *Reng*, lions, buffaloes, and antelopes are found. — 510 M. *Fashoda-Tewfikiyeh*, on the right bank of the White Nile, is the capital of the province of *Fashoda* and the seat of the mudir. There is a hospital in the town. Special passes are required for journeys farther to the S. In the summer of 1901 a steamer-service was established by the 'Sudân Development Company' of London.

FROM KHARTÛM TO SENNÂAR, 175 M., steamer once a month up the Blue Nile. — 70 M. *Kamlin* has indigo-plantations and ruined dye-works. — 125 M. *Wâdi Medina*. — 175 M. *Sennâar*, on the left bank of the Blue Nile, is the capital of the province of *Sennâar*, in which agriculture stands at a high level. — 330 M. *Rosâires*, on the right bank of the river. — There is little or no game in Sennâar until far above the capital, in the wooded basins of the *Dinder* and *Rahâd* and on the head-waters of the Blue Nile.

INDEX.

Besides the names of the places described, this Index also contains a number of names of persons and other words occurring in the Routes and in the Introduction. — The following is a short list of Arabic words of frequent occurrence (comp. vocabulary, p. clxxvi): —

<i>‘Ain</i> , Spring.	<i>Dér</i> , Monastery.	<i>Kôm</i> , Mound of rubbish.
<i>Bab</i> , Gate.	<i>Derb</i> , Road.	<i>Meiddân</i> , <i>Midân</i> , Square,
<i>Bahr</i> , Sea, river (Nile).	<i>Gâmî’a</i> , Mosque.	‘Place’.
<i>Beled</i> , Village.	<i>Gebel</i> , Mountain.	<i>Medineh</i> , Town.
<i>Bêt</i> , House.	<i>Gezîreh</i> , Island.	<i>Merg</i> , Meadow.
<i>Bilâd</i> , Land, District.	<i>Kafr</i> , Village.	<i>Râs</i> , Promontory.
<i>Bîr</i> , Cistern.	<i>Kal’â</i> , Fortress.	<i>Shârfâ</i> , Street.
<i>Birbeh</i> , Temple.	<i>Kantara</i> , Bridge.	<i>Tell</i> , Hill.
<i>Birkeh</i> , Pond.	<i>Kaşr</i> , Castle.	<i>Wâdi</i> , Valley.

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American Dollars vary slightly in value according to the rate of exchange in Egypt, but the value of English money is uniform.

$\frac{1}{2}$ \$	=	9.8	<i>P. T.</i>	5 \$	=	97.4	<i>P. T.</i>
1 "	=	19.5	"	10 "	=	194.8	"
2 "	=	39	"	20 "	=	389.6	"
$2\frac{1}{2}$ "	=	48.7	"				

In changing English or American silver money into Egyptian currency, the traveller loses from $2\frac{1}{2}$ to 10 per cent, according to the amount of the sum exchanged. In changing American gold the loss is never more than $\frac{1}{2}$ per cent.

Value of French Francs in Egyptian Money :

	£ E.	Pias. & Mill.		£ E.	Pias. & Mill.		
1 fr.	=	—	3.9	8 "	=	—	30.9
2 "	=	—	7.7	9 "	=	—	34.7
3 "	=	—	11.6	10 "	=	—	38.6
4 "	=	—	15.4	20 "	=	—	77.2
5 "	=	—	19.3	25 "	=	—	96.5
6 "	=	—	23.2	50 "	=	1	92.9
7 fr.	=	—	27—	100 "	=	3	85.8

Comparative Table of English and Egyptian Money.

Egyptian			English			Egyptian			English			English		Egyptian	
£ E.	Pias.		£.	S.	D.	£ E.	Pias.		£.	S.	D.	£.	S.	£ E.	Pias. & Mill.
—	1	—	—	2 1/2	21	—	21	10	9 1/2	—	—	—	1	—	4,9
—	2	—	—	4 3/4	22	—	22	11	3 1/2	—	—	—	2	—	9,8
—	3	—	—	7 1/4	23	—	23	11	9 1/2	—	—	—	3	—	14,6
—	4	—	—	9 3/4	24	—	24	12	4	—	—	—	4	—	19,5
—	5	—	1	—	25	—	25	12	10	—	—	—	5	—	24,4
—	6	—	1	2 1/2	26	—	26	13	4	—	—	—	6	—	29,3
—	7	—	1	5	27	—	27	13	10	—	—	—	7	—	34,1
—	8	—	1	7 1/2	28	—	28	14	4 1/2	—	—	—	8	—	39
—	9	—	1	10	29	—	29	14	10 1/2	—	—	—	9	—	43,9
—	10	—	2	1/2	30	—	30	15	4 1/2	—	—	—	10	—	48,8
—	11	—	2	3	31	—	31	15	10 1/2	—	—	—	11	—	53,6
—	12	—	2	5 1/2	32	—	32	16	5	—	—	—	12	—	58,5
—	13	—	2	8	33	—	33	16	11	—	—	—	13	—	63,3
—	14	—	2	10 1/2	34	—	34	17	5	—	—	—	14	—	68,3
—	15	—	3	1	35	—	35	17	11 1/2	—	—	—	15	—	73,1
—	16	—	3	3 1/2	36	—	36	18	5 1/2	—	—	—	16	—	78
—	17	—	3	6	37	—	37	18	11 1/2	—	—	—	17	—	82,9
—	18	—	3	8	38	—	38	19	6	—	—	—	18	—	87,8
—	19	—	3	10 1/2	39	—	40	—	—	—	—	—	19	—	92,6
—	20	—	4	1 1/4	40	—	41	—	6	—	—	1	—	—	97,5
—	30	—	6	2	41	—	42	1	—	—	—	2	—	—	95
—	40	—	8	2 1/2	42	—	43	1	6 1/2	—	—	3	—	—	92,5
—	50	—	10	3	43	—	44	2	1 1/2	—	—	4	—	—	90
—	60	—	12	3 3/4	44	—	45	2	6 1/2	—	—	6	—	—	87,5
—	70	—	14	4	45	—	46	3	1	—	—	7	—	—	85
—	80	—	16	5	46	—	47	3	7	—	—	8	—	—	82,5
—	90	—	18	5 1/2	47	—	48	4	1	—	—	9	—	—	80
1	—	—	—	6	48	—	49	4	7 1/2	—	—	10	—	—	77,5
2	—	—	2	1 1/2	49	—	50	5	1 1/2	—	—	—	—	—	75
3	—	—	3	1	50	—	51	5	7 1/2	—	—	11	—	10	72,5
4	—	—	4	2 1/2	60	—	61	10	9	—	—	12	—	11	70
5	—	—	5	2	70	—	71	15	10 1/2	—	—	13	—	12	67,5
6	—	—	6	3	80	—	82	1	—	—	—	14	—	13	65
7	—	—	7	3	90	—	92	6	2	—	—	15	—	14	62,5
8	—	—	8	4	100	—	102	11	3 1/2	—	—	16	—	15	60
9	—	—	9	4	7 1/2	—	—	—	—	—	—	17	—	16	57,5
10	—	—	10	5	4 1/2	—	—	—	—	—	—	18	—	17	55
11	—	—	11	5	7 1/2	—	—	—	—	—	—	19	—	18	52,5
12	—	—	12	6	2	—	—	—	—	—	—	20	—	19	50
13	—	—	13	6	8	—	—	—	—	—	—	30	—	29	25
14	—	—	14	7	2	—	—	—	—	—	—	40	—	39	—
15	—	—	15	7	8 1/2	—	—	—	—	—	—	50	—	48	75
16	—	—	16	8	2 1/2	—	—	—	—	—	—	60	—	58	50
17	—	—	17	8	8 1/2	—	—	—	—	—	—	70	—	68	25
18	—	—	18	9	3	—	—	—	—	—	—	80	—	78	—
19	—	—	19	9	9	—	—	—	—	—	—	90	—	87	75
20	—	—	20	10	3	—	—	—	—	—	—	100	—	97	50



